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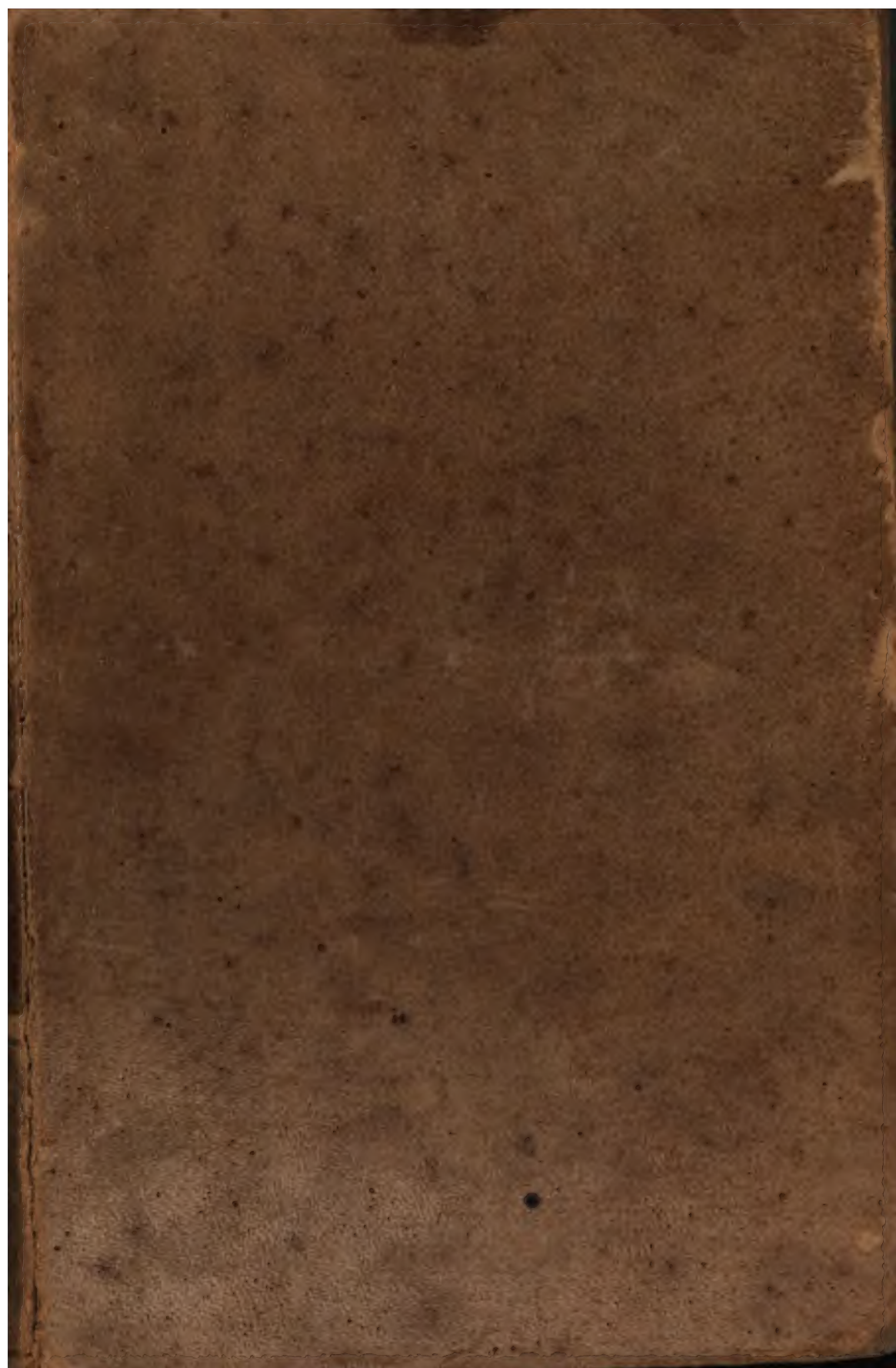
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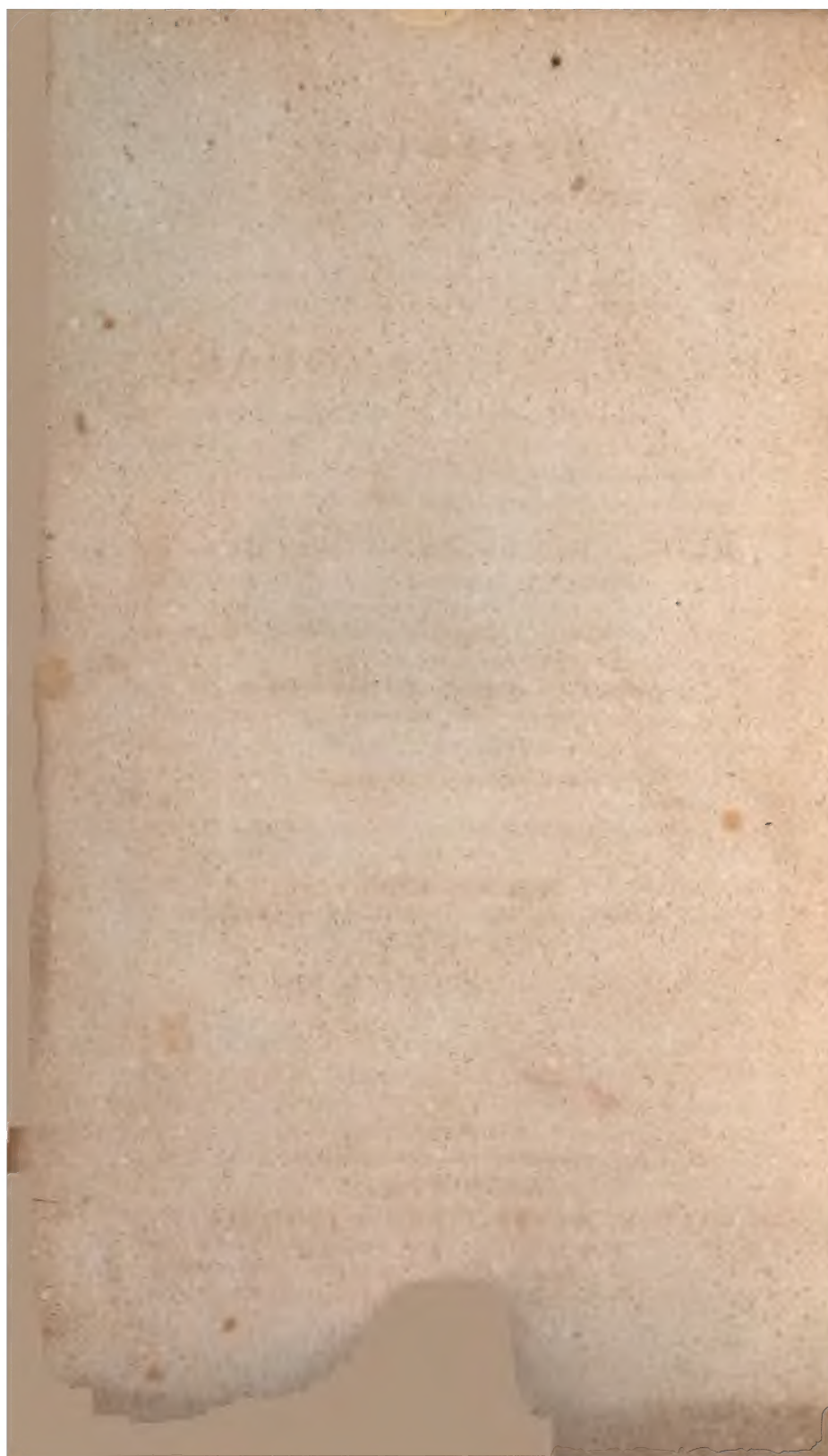


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MARE ISLAND. CALIF.

GRAMMAR
OF
THE GREEK LANGUAGE,

FOR THE USE OF
HIGH SCHOOLS AND COLLEGES.

BY
DR. RAPHAEL KÜHNER,
CORRECTOR OF THE LYCEUM, HANOVER.

TRANSLATED FROM THE GERMAN

BY
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P R E F A C E.

RAPHAEL KÜHNER, the author of the following Grammar, was born at Gotha, in 1802. From 1812 to 1821, he studied at the celebrated gymnasium in his native city. Among his classical teachers were Döring, Rost and Wüstemann. From 1821 to 1824, he enjoyed, at the University of Göttingen, the instructions of Mitscherlich, Dissen and Ottfried Müller. While here, he prepared an essay on the philosophical writings of Cicero, which received a prize. Since 1824, he has been a teacher in the Lyceum at Hanover. The principal works from the pen of Dr. Kühner are the following :

1. Versuch einer neuen Anordnung der Griech. Syntax, mit Beispielen begleitet. 1829. "Attempt towards a new Arrangement of the Greek Syntax," etc.
2. M. Tull. Ciceronis Tusculan. Disputationum libri. 1829; ed. altera 1835.
3. Sämmtliche Anomalien des Griech. Verbs in Attisch. Dialecte, 1831. "Anomalies of the Greek Verb," etc.
4. Ausführliche Grammatik der Griech. Sprache, in 2 Theilen, 1834, 1835. "Copious Grammar of the Greek Language, in two Parts." The second Part of this grammar, containing the Syntax, translated by W. E. Jelf, of the University of Oxford, was published in 1842. The first portion is now in press. This work is, however, only in part a translation, Mr. Jelf being the author of the remarks on the Cases, the particle *αὐ*, the compound verbs, etc.
5. Schulgrammatik der Griech. Sprache, 1836; zweite durchaus verbesserte u. vermehrte Auflage, 1843. "School Grammar of the Greek Language, second edition, improved and enlarged." The present volume is a translation of this Grammar, from the sheets, furnished for this purpose by the author.
6. Elementargrammatik der Griech. Sprache. Dritte verbesserte u. verm. Aufl. 1842. "Elementary Grammar of the Greek Language." A translation of the *second* edition of this Gram-

mar, by John H. Millard, of St. John's College, Cambridge, has been published in England. The Exercises, which are omitted in Mr. Millard's translation, will be retained in the translation of the *third* edition, which the editors of the present volume will prepare as early as practicable.

7. Xenophontis de Socrate Commentarii, 1841.
8. Elementargrammatik der Lateinischen Sprache, 1842. 2d Aufl. 1843.
9. Vorschule zur Erlernung der Lat. Sprache, 1842.
10. Schulgrammatik der Lat. Spr. nebst eingereihten Deutsch. Uebersetzungsaufgaben, 1842. "School Grammar of the Latin Language, with a Series of Exercises for Translation."

From the above statements, it will be seen, that Dr. Kühner has enjoyed the most favorable opportunities for preparing the work, a translation of which is now presented to the public. The names of his early instructors are among the most honored in classical philology. For thirty years, he has been a teacher in one of the principal German gymnasia, and has thus had ample facilities for testing in practice the principles which he has adopted in his Grammars. At the same time, he has pursued the study of the classical authors with the greatest diligence, in connection with the productions which his learned countrymen are constantly publishing on the different parts of Latin and Greek grammar. Of course, his works might be expected to combine the advantages of sound, scientific principles, and a skilful adaptation to practical use. The "School Grammar of the Greek Language," being his latest publication, contains the results of his most mature studies. Its chief excellences, it may be well, perhaps, briefly to indicate.

First, The grammar is based on a profound and accurate knowledge of the genius and principles of the Greek language. The author adopts substantially the views which are maintained by Becker, Grimm, Hupfeld and others, and which are fully unfolded in the German grammars of Becker. According to these views, the forms and changes of language are the result of established laws, and not of accident or arbitrary arrangement. Consequently, language may be subjected to scientific analysis and classification. The multitude of details may be embraced under a few comprehensive principles, and the whole may have somewhat of the completeness and spirit of a living, organic system. Dr. Kühner's grammar is not a collection of detached observations, or of rules which have no connection, except a numerical one. It is a natural

classification of the essential elements of the language, an orderly exhibition of its real phenomena. It is, at the same time, a truly practical grammar, fitted for its object, not by a theorist in his closet, but by an experienced instructor in his school.

Second, The author has adopted a clear and satisfactory arrangement of his materials. This can be seen by an examination of the table of contents. To those, indeed, who are familiar only with the common distribution of subjects in our Greek grammars, the arrangement of Dr. Kühner may appear somewhat obscure and complicated. A slight acquaintance, however, with the plan on which the Syntax, for example, is constructed, will show that he has followed the true and logical method. Abundant proofs of the justness of this remark may be seen in the exhibition of compound sentences. The particles are treated, not as isolated, independent words, but as a component and indissoluble part of discourse.

Third, Fulness and pertinence of illustration. The correctness of every principle advanced, especially in the Syntax, is vouched for by copious citations from the classics. If, in any case, a principle is stated in an abstract form, or if a degree of obscurity rests upon the enunciation of it, its meaning may be readily discovered by reference to the illustration. The paradigms contain much more complete exemplifications of conjugation and declension than are to be found in the grammars in common use in this country. In this connection, it may be stated, that Dr. Kühner has chosen a *pure* verb as the model of regular inflection. He can thus exhibit the stem unchanged, throughout the entire conjugation.

Fourth, The perfect analysis to which the forms of the language, especially of the verb, is subjected, may be mentioned as another excellence of the grammar. In learning a paradigm, in the manner which the author points out, the pupil first resolves the verb into its elements, and then re-arranges these elementary parts into a complete form. In this method, and in no other, can he attain a mastery of this most difficult portion of the subject.

Fifth, Every part of the grammar is equally elaborated. The closing pages exhibit the same fulness and conscientious accuracy, which characterize the forms, or the first portions of the Syntax. No part can be justly charged with deficiency or with superfluous statement. The view of the Third Declension, the scientific list of Irregular Verbs, the Dialectic peculiarities, the observations on the Use and Position of the Article, on the Middle and Passive Verbs, and on the difference between the *usage* of the Participle

and Infinitive, may be referred to as specimens of careful observation and nice analysis.

The Appendix on Versification has been supplied by the translators, the grammar of Kühner containing nothing on that subject. The materials were drawn from a variety of sources. A more full view is less necessary, as a work on Metre, translated by Profs. Beck and Felton, is now in press. It was the intention of the translators to subjoin some remarks on the Pronunciation of Greek, and on the Accents, together with a short system of Prosody, but the fear of enlarging the volume too much led them to abandon the design.

Much pains have been taken in verifying the almost innumerable references to classical authors. The very few exceptions are those cases where the author made use of an edition of a classic not accessible to the translators. In this verification, the following editions of prose authors were used, viz. Kühner's edition of the *Memorabilia*; Weiske and Tauchnitz's editions of the other works of Xenophon; Schäfer and Tauchnitz's editions of Herodotus; Bekker and Tauchnitz's editions of Thucydides; Dobson's edition of the *Oratores Attici*; and Stallbaum's *Plato*. There are slight variations in numbering the lines of poetry in different editions, particularly in the tragedians.

The references to sections in the grammar itself, as well as those in the *Indexes*, have also been verified.

The small enclosed figures on the right of the section-marks, refer to the sections in the first edition of the grammar.

In conclusion, the translators would acknowledge with gratitude, the encouragement and aid which they have received from several gentlemen. Especial obligations are due to PROFESSOR FELTON of Harvard University, to whom a large portion of the manuscript, including the whole of the *Syntax*, was read. His accurate knowledge both of the Greek and German languages, and his experience as an instructor, enabled him to suggest many valuable corrections and improvements.

If the Grammar shall prove to be an acceptable present to the Public, much credit will be due to the enterprising publishers, who have spared no pains or expense in regard to the typography, and the entire external appearance of the volume.

Andover, June 1, 1844.

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ABBREVIATIONS.—Aesch. *Aeschylus*, Ag. *Agamemnon*, S. *Septem adv. Th.*—Ar. *Aristophanes*.—Dem. *Demosthenes*, Ol. *Olynth.*, Ph. *Philipp.*, Cor. *Corona*, Chers. *Chersones.*, Aph. *Aphobus*.—Eur. *Euripides*, M. *Medea*, C. *Cyclops*, H. *Hecuba*, O. *Orestes*, H. F. *Hercules Furens*, Hipp. *Hippolytus*.—Her. *Herodotus*.—Isae. *Isaeus*.—Lys. *Lysias*.—Pl. *Plato*, Cr. *Crito*, L. *Leges*, Th. *Theages*, Men. *Meno*, Soph. *Sophista*, Crat. *Cratylus*, Prot. *Protagoras*, Phil. *Philebus*, Rp. *Respublica*.—Soph. *Sophocles*, OC. *Oedipus Coloneus*, OR. *Oedipus Rex*, Ant. *Antigone*, Ph. *Philoctetes*, Aj. *Ajax*, El. *Electra*.—X. *Xenophon*, C. *Commentarii*, An. *Anabasis*, H. *Hellenica*, S. *Symposium*, R. Ath. *Respublica Atheniens.*, R. L. *Respubl. Lacedaem.*, O. *Oeconomicus*, Ag. *Agasilaus*, R. Equ. *R. Equestris*.

GREEK GRAMMAR.

DIALECTS OF THE GREEK LANGUAGE.

1. THE Greek language was divided into many different dialects, the most highly cultivated of which were the Æolic, Doric, Ionic and Attic. The Æolic prevailed in Boeotia, Thessaly and in the Æolian colonies in Asia Minor; the Doric, throughout the Peloponnesus, and in the Dorian colonies in Asia Minor, Italy and Sicily; the Ionic, in the Ionian colonies in Asia Minor; the Attic, in Attica.

2. The Æolic and Doric dialects are characterized by hardness and roughness, being the opposite of the Ionic, which is distinguished for delicacy and softness. The Attic dialect holds a beautiful medium between the two former and the Ionic, as it skilfully combines the soft and pleasant forms of the Ionic with the strong and full-toned forms of the Doric.

3. The Ionic dialect is divided into the Older and the Later Ionic. The Older Ionic is the language of Homer and of his school, although these poets were not satisfied with their own dialect merely, but knew how, in accordance with the true principles of art, to select, from all the dialects, those forms which corresponded to the nature of their poetry; and to employ—since the regular laws of versification had much influence in forming the language—a peculiar and definite poetic language, called the Epic or Homeric. This had a great effect on the language of all the Greek poets even to the latest times. We find the Later Ionic in the works of the historian Herodotus, born 484 B. C., and of Hippocrates, b. 460 B. C.

4. The Attic dialect is divided, in accordance with certain peculiarities, into the Older, the Middle, and the Later Attic. The Older is used by Thucydides, b. 472 B. C., the tragic poets, Æschylus, died 456 B. C., Sophocles, b. 497 B. C., d. 405 B. C., Euripides, b. 480 B. C., and the more ancient comic writers, e. g. Aristophanes, d. 390 B. C. The Middle Attic is used by Plato, b. 430 B. C., and Xenophon, b. 447 B. C. The Later Attic is employed by the orators, the later comic writers, and the prose authors in more recent times, who sought to preserve in their works the language of the earlier writers.

5. After the freedom of the Greeks had been destroyed by Philip, king of Macedon, the Attic dialect came to be the common written language. As it extended, not only over all Greece, but also over the Macedonian provinces of Syria and Egypt, it lost much of its peculiar stamp by the introduction of foreign forms and words, and it then received the name of the Common or Hellenic language, ἡ κοινὴ or Ἑλληνικὴ διάλεκτος. It was used, e. g. by Apollodorus, Diodorus, and Plutarch.

ETYMOLOGY.

CHAPTER I.

SOUNDS OF THE LANGUAGE.

SECTION I.

Letters and Sounds of the Language.

§ 1. *Alphabet.*

(1.)

The Alphabet of the Greek language consists of the following twenty-four letters:

FORM.		SOUND.		NAME.	
<i>A</i>	<i>α</i>	a	<i>Ἄλφα</i>	Alpha	
<i>B</i>	<i>β</i>	b	<i>Βῆτα</i>	Beta	
<i>Γ</i>	<i>γ</i>	g	<i>Γάμμα</i>	Gamma	
<i>Δ</i>	<i>δ</i>	d	<i>Δέλτα</i>	Delta	
<i>E</i>	<i>ε</i>	e short	<i>Ἐ ψιλόν</i>	Epsilon	
<i>Z</i>	<i>ζ</i>	z	<i>Ζῆτα</i>	Zeta	
<i>H</i>	<i>η</i>	e long	<i>Ἡτα</i>	Eta	
<i>Θ</i>	<i>θ</i>	th	<i>Θῆτα</i>	Theta	
<i>I</i>	<i>ι</i>	i	<i>Ἰῶτα</i>	Iota	
<i>K</i>	<i>κ</i>	k	<i>Κάππα</i>	Kappa	
<i>Λ</i>	<i>λ</i>	l	<i>Λάμβδα</i>	Lambda	
<i>M</i>	<i>μ</i>	m	<i>Μῦ</i>	Mu	
<i>N</i>	<i>ν</i>	n	<i>Νῦ</i>	Nu	
<i>Ξ</i>	<i>ξ</i>	x	<i>Ξι</i>	Xi	
<i>O</i>	<i>ο</i>	o short	<i>Ὅ μικρόν</i>	Omikron	
<i>Π</i>	<i>π</i>	p	<i>Πι</i>	Pi	
<i>P</i>	<i>ρ</i>	r	<i>Ῥῶ</i>	Rho	
<i>Σ</i>	<i>σ ς</i>	s	<i>Σίγμα</i>	Sigma	
<i>T</i>	<i>τ</i>	t	<i>Ταῦ</i>	Tau	
<i>Υ</i>	<i>υ</i>	u	<i>Ὑ ψιλόν</i>	Upsilon	
<i>Φ</i>	<i>φ</i>	ph	<i>Φι</i>	Phi	
<i>X</i>	<i>χ</i>	ch	<i>Χι</i>	Chi	
<i>Ψ</i>	<i>ψ</i>	ps	<i>Ψι</i>	Psi	
<i>Ω</i>	<i>ω</i>	o long	<i>Ὠ μέγα</i>	Omëga.	

REMARK 1. Sigma σ takes at the end of a word the form ς , e. g. *σισμός*. This small ς may also be used in the middle of compound words, if the first part of the compound consists of a word ending with Sigma, e. g. *προσφέρειω* or *προσφέρω*, *δυσγενής* or *δυσγενής*.

REM. 2. When σ and τ come together, both letters may be expressed by one character, ς , Sti or Stigma.

§ 2. *Sound of the Letters.*

(2.)

The sound of the letters is indicated by the Roman characters opposite. The following things only need be noted :

γ before the Palatals* (§ 5.) γ , κ , χ , ξ , where it is used instead of the nasal ν (§ 19, 3.), is sounded as *ng* in *angel*, *ἄγγελος*, Lat. *angelus*, *Ἀγχίσσης*, Anchises, *συνκοπή*, syncope, *λάρυγξ*, larynx.

ζ is sounded like *ds* or a soft *z*.

θ is the English *th*.

$\sigma\chi$ never form one sound, like the German *sch*, but are always pronounced separately, like the Latin, e. g. *Αἰσχύλος* = Ais-chylos; so in Lat. *Aeschylus* = Aes-chylus.

τ is sounded like *ti*, without a hissing sound, as *Γαλατία*; it is never sounded like the Lat. *ti* before a vowel, e. g. *Galatia* = Galashia.

§ 3. *Articulation of the Sounds.*

(3.)

1. The sounds of language are articulate or organic, i. e. such as preserve a definite form by means of the organs of speech. Hence by the articulation, or organization of sounds, is to be understood the forming of the voice by the organs of speech, so as to express sounds of a determinate kind. The organs of speech, in addition to the cavity of the mouth, are the throat, the tongue and the lips.

2. The sounds which are emitted almost without any action of the throat, tongue and lips, and which proceed in the freest manner from the breast, are called Vowels; the rest are Consonants.

* *Gutturals* in German, as the Germans pronounce these letters in the throat.—Th.

§ 4. *Vowels.*

(4.)

1. The principal vowels are, ι , α , υ , which may be short or long.

The subordinate vowels are, ϵ and o , which are always short,

η and ω , which are always long.

The ϵ is intermediate between ι and α , the o between α and υ ; η and ω are produced by lengthening ϵ and o . The short vowels are indicated by $\acute{\circ}$, the long by $\bar{\circ}$, e. g. $\acute{\alpha}$, $\bar{\alpha}$. The marks, $\u{ }^{\circ}$, show that the vowel may be either short or long, e. g. $\acute{\alpha}$.

2. When two vowels are so combined with each other, that they form but one sound, namely, a mixed sound, this sound is called a diphthong.

3. The Greek diphthongs originate from the union of the vowels, α , ϵ , o , υ , η , ω , with the vowels ι and υ , thus,

$\alpha + \iota$ or υ	= $\alpha\iota$, $\alpha\upsilon$, pronounced $\alpha\iota$, $\alpha\upsilon$ as in <i>loud</i> , $\alpha\iota\zeta$, $\tau\alpha\upsilon\zeta$
$\epsilon + \iota$ or υ	= $\epsilon\iota$, $\epsilon\upsilon$, " $\epsilon\iota$, $\epsilon\upsilon$, $\delta\alpha\iota\nu\acute{o}\varsigma$, $\epsilon\pi\lambda\epsilon\upsilon\sigma\alpha$
$o + \iota$ or υ	= $o\iota$, $o\upsilon$, " $o\iota$, $o\upsilon$ as in <i>our</i> , $\kappa\omicron\iota\nu\acute{o}\varsigma$, $\omicron\upsilon\rho\alpha\nu\acute{o}\varsigma$
$\upsilon + \iota$	= $\upsilon\iota$, " $\upsilon\iota$, nearly like <i>wy</i> , $\mu\upsilon\iota\alpha$
$\eta + \upsilon$	= $\eta\upsilon$, " ou as in <i>you</i> , $\eta\upsilon\zeta\omicron\nu$
$\omega + \upsilon$	= $\omega\upsilon$, " ou , like <i>ou</i> in <i>sound</i> , or Germ. \ddot{u} , $\omega\iota\tau\acute{o}\varsigma$, Ionic only.

Here belong the three improper diphthongs, α , η , φ ,—i. e. $\bar{\alpha} + \iota$, $\eta + \iota$, $\omega + \iota$,—e. g. $\alpha\iota\sigma\chi\rho\acute{\alpha}$, $\kappa\epsilon\rho\alpha$, $\tau\eta$, $\tau\bar{\varphi}$.

REMARK 1. The pronunciation above given is that proposed by Erasmus in the 16th century. That defended by Reuchlin in the same century, and which accords with the modern Greek pronunciation, sounds η , υ , $\epsilon\iota$, $o\iota$, $\upsilon\iota$ like e , $\alpha\iota$ like e in *met*; $\alpha\upsilon$, $\epsilon\upsilon$, $\eta\upsilon$, $\omega\upsilon$, are intermediate between $\alpha\iota$ and α , $\epsilon\iota$ and ϵ , $\upsilon\iota$ and υ , $o\iota$ and o . It cannot be determined with certainty how the ancient Greeks pronounced these diphthongs; yet the Erasmusian pronunciation seems to be nearer the truth than the Reuchlinian.* The

* For the benefit of those who may wish to compare the two modes, the following explanation of the Reuchlinian is extracted from the Greek Grammar of Sophocles: " α and α are pronounced like α in *father*; after the sound I (ι , η , $\epsilon\iota$, $o\iota$, υ , $\upsilon\iota$) it is pronounced like α in *peculiarity*. $\alpha\iota$ like e . $\alpha\upsilon$, $\epsilon\upsilon$, $\eta\upsilon$, $\omega\upsilon$, before a vowel, a liquid, or a middle mute (β γ δ) are pronounced like $\alpha\upsilon$, $\epsilon\upsilon$, $\eta\upsilon$, $\omega\upsilon$, respectively; in all other cases, like $\alpha\iota$, $\epsilon\iota$, $\eta\iota$, $\omega\iota$, off. β like v . γ before the sounds E and I is pronounced nearly like y in *yes*, *York*; in all other cases it is guttural, like the German g in *Tag*. $\gamma\gamma$ and $\gamma\chi$ like ng in *strongest*. $\gamma\zeta$ like nz . $\gamma\chi$ like ng , nearly. δ like th in *that*. ϵ like e in *fellow*, nearly. $\epsilon\iota$ like e . $\epsilon\upsilon$, see $\alpha\upsilon$. ζ like z . η and $\eta\iota$ like ι . $\eta\upsilon$, see $\alpha\upsilon$. θ like th in *than*. ι like i in *machine*. κ like k . λ like l ; before the sound I , like ll in *William*. μ like m . $\mu\pi$ like mb , as $\epsilon\mu\pi\rho\omicron\sigma\theta\epsilon\nu$ pro-

following examples will show how the Romans sounded these diphthongs: *αι* is expressed by the diphthong *ae*, *ει* by *i* and *ε*, *υ* by *y*, *οι* by *oe*, *ου* by *u*, e. g.

<i>Φαίδρος</i> , Phaedrus,	<i>Εὐρος</i> , Eurus,	<i>Θράκες</i> , Thraces,
<i>Γλαύκος</i> , Glaucus,	<i>Βοιωτία</i> , Boeotia,	<i>Θρήσσα</i> , Thressa,
<i>Νεῖλος</i> , Nilus,	<i>Μοῦσα</i> , Mûsa,	<i>τραγωδός</i> , trageodus.
<i>Λυκίων</i> , Lycæum,	<i>Εἰλείθυια</i> , Ilithyia,	

In words adopted later, the Romans expressed *ω* like *o*, as *ὦδή*, *ode*. The diphthongs *αη*, *ηη*, *ωη*, do not differ in pronunciation from the simple vowels *α*, *η*, *ω*, yet the ancient Greeks probably gave the *ι* a slight sound after the other vowel.

REM. 2. Where *uncial*, i. e. capital, letters are used, the Iota subscript of *αη*, *ηη*, *ωη*, is placed in a line with the vowels, e. g. *ΤΩΙ ΚΑΛΩΙ* = *τωῖ καλωῖ*, *τωῖ Αἰδῶι*, but *ᾠδῶι*.

REM. 3. *Ου* is numbered among the diphthongs on account of the combination of two vowels.

REM. 4. When two vowels, which, according to the rule, form a diphthong, should be pronounced separately, it is indicated by two points, called *diacresis*, placed over the second vowel, i. v. e. *αἰδοῦ*, for *αἰδοῖ*, *οῖς*, *αὔπνος*. If the acute accent is on the *ι* or *υ*, it is placed between the points; if the circumflex, over, as *αῖδης*, *κλειῶδι*, *πραῦς*.

§ 5. Consonants.

(5.)

1. The consonants are divided, first, according to the different organs of speech, by which they are formed, into:

Palatals, γ κ χ

Linguals, δ τ θ ς λ ρ σ

Labials, β π φ μ.

nounced *embrosten*. *μψ* (*μψ*) like *mps*. *ν* like *n*; before the sound *ι*, like *n* in *οἶνον*. The words *τόν*, *τήν*, *έν*, *σύν*, before a word beginning with *κ* or *ξ*, are pronounced like *τόγ*, *τήγ*, *έγ*, *σύγ* before *κ* or *ξ* (see *γκ*, *γξ*), e. g. *τόν καιρόν*, *έν ξυλόχῳ*, pronounced *τόγκαιρόν*, *έγξυλόχῳ*; before *π* or *ψ* they are pronounced *τόμ*, *τήμ*, *έμ*, *σύμ*, e. g. *τόν πονηρόν*, *σύν ψυχῇ*, pronounced *τόμπονηρόν*, *σύμψυχῇ*. *ντ* like *nd*, as *έντιμος* pronounced *έντίνμος*. *ξ* like *x* or *ks*. *ο* like *o* in *porter*. *οι* like *i*. *ου* like *oo* in *moon*. *π*, *φ*, like *p*, *r*. *σ* like *s* in *soft*; before *β*, *γ*, *δ*, *μ*, *φ*, it is sounded like *z*, e. g. *κόσμος*, *σβίσαι*, *Σμύρνη*, pronounced *κόζμος*, *ζβίσαι*, *Ζμύρνη*; so also at the end of a word, *τούς βασιλεῖς τῆς γῆς*, pronounced *τουζβασιλεῖς τηζγης*. *τ* like *t* in *tell*. *υ* like *i*. *φ* like *ph* or *f*. *χ* like the German *ch* or Spanish *j*. *ψ* like *ps*. *ω* and *φ* like *o*. *ωυ*, see *av*. The *rough breathing* is silent in modern Greek. So far as *quantity* is concerned, all the short vowels are equivalent to the long ones. The written *accent* guides the stress of the voice. The accent of the *enclitic*, however, is disregarded in pronunciation. But when the attracting word has the accent on the antepenult, its last syllable takes the secondary accent; e. g. *δεῖξόν μοι*, pronounced *δείξονμοι*, but *ἐλέγεται μοι* has the primary accent on the first syllable *λε*, and the secondary on *ται*.—TR.

REMARK 1. The consonants, which are produced by the same organ of speech, are called *homonymous* consonants, i. e. of the same class.

2. Consonants are divided again, according to the greater or the less influence of the organs of speech in their formation, into the three following classes, which are called,

- (a) The Breathings or Aspirates, which make, in some degree, a transition from the vowels to the consonants. The Greek language has three, namely, the lingual breathing σ , the Spiritus Asper \prime , corresponding to our *h*, § 6, and the labial breathing, Digamma φ , on which see the remarks upon the Dialects.
- (b) The Liquids, $\lambda \mu \nu \rho$, which are so called, because they easily coalesce with the other consonants and form one sound.

REM. 2. The Breathings and Liquids are, also, included under the common name of *semivowels*.

- (c) The Mutes, i. e. the consonants which are formed by the strongest agency of the organs of speech, namely, $\beta \gamma \delta \theta \kappa \pi \tau \varphi \chi$.

3. The Mutes are divided,

- (a) According to the organ of speech, into three Palatals, three Linguals and three Labials;
- (b) According to their names, into three Kappa-mutes, three Tau-mutes and three Pi-mutes;
- (c) According to the stress of articulation, into three smooth Mutes, three medial Mutes and three rough Mutes.

	SMOOTH.	MEDIAL.	ROUGH.	
Palatals	κ	γ	χ	Kappa-mutes
Linguals	τ	δ	θ	Tau-mutes
Labials	π	β	φ	Pi-mutes

REM. 3. The consonants, which stand at the same grade of articulation, are said to be of the same order.

4. From the coalescence of the Mutes with the Breathing σ , three double consonants originate,—

ψ from πσ βσ φσ, as τύψω (πσ), χάλψω (βσ), κατήλψω (φσ),

ξ from κσ γσ χσ, as κόραξ (κσ), λέξω (γσ), ὄρνξ (χσ),

ζ is not, like ψ and ξ, to be regarded as the sound of two compound consonants, but as a soft hissing sound, to be pronounced like a soft z. Only in the adverbs in ζ, is ζ to be considered as composed of σδ, e. g. Ἀθήναςζ instead of Ἀθήναςδε, also, βύζεν, *close*, for βύσδην, from βυνίω, *to stop*, Perf. βέβυσμαι. It may be regarded, perhaps, as a transposition of sounds, as when the Æolic and Doric dialects use, in the middle of a word, σδ instead of ζ, e. g. μιλίσδεται for μιλίζεται.

§ 6. *Spiritus Lenis and Spiritus Asper.* (a.)

1. Every vowel is uttered with a Breathing (*Spiritus*). This is either a smooth, or a rough Breathing. The former, *Spiritus Lenis*, is indicated by the mark ' ; the latter, *Spiritus Asper*, by the mark '. Either mark may accompany the initial vowel of a word, as Ἀπόλλων, Apollo, ἱστορία, *historia*. The rough Breathing answers to our *h*. The smooth Breathing is connected with every vowel which has not the rough Breathing.

REMARK. In diphthongs, the mark for the Breathing—as it belongs to both vowels which are united in one sound—is placed over the second vowel, e. g. οἶος, εὐθύς, ἀντίκα. Still, in the improper diphthongs, α, η, φ, the mark for the Breathing in the uncial letters, is placed over the first vowel, as these three diphthongs are regarded, to a certain extent, as simple vowels, e. g. Αἶδης, ἄδης; Ηἷ, ἦ, ῥ, φ.

2. The liquid ρ has the rough Breathing, and hence retains at the beginning of words the mark of the Breathing ', e. g. ῥάβδος. In the middle and end of a word, however, this mark is omitted, e. g. λύρα, χεῖρ. When the letter ρ is repeated, the first is pronounced with the smooth Breathing, the last, with the rough, e. g. Πύρρος, Pyrrhus.

CHANGES OF LETTERS.

§ 7. *General Remark.*

Both the vowels and consonants are subject to a variety of changes. These changes occur in part from the tendency of the language to euphony; they have in part a grammatical signifi-

cance; and, finally, they result from the difference of dialects. The last will be considered in treating of the Dialects.

I. CHANGES OF THE VOWELS.

§ 8. *Hiatus*.

(16.)

The concurrence of two vowels in two successive syllables or words, occasions a hardness in the pronunciation, which is called Hiatus. Various methods have been sought in order to prevent this Hiatus, namely, Contraction, Crasis, Synizesis and Elision. The poets, particularly the Attic, were decidedly averse to the Hiatus of two vowels in two successive words; among the prose-writers, the orators sought most carefully to avoid it.

REMARK. In the Iambuses of the tragic poets, the Hiatus is allowed in the interrogative τί; quid, *what?* e. g. τί οὐ; τί εἶπες; among the comic poets, its use is mostly confined to τί, ὅτι, περί, ὦ, e. g. ὅτι ἐς, ὅτι οὐχί, περί ἡμῶν, also in οὐδέ (μηδέ) εἰς (ἐν), *ne unus quidem*, to distinguish it from οὐδέκ, *nullus*. In addition to its use in the Iambic measure, the Hiatus is found frequently even in the Tragedians, who endeavored to avoid it when possible; still it is mostly limited to special cases, e. g. to interjections and imperatives, e. g. it is found in ὦ, ναί, ἄνα, up! ἔθι, as ἔθι μοι παῖών, Soph. Ph. 832; ἀλλ' ἄνα, ἐξ ἰδράνων, Aj. 194. On the Hiatus in the Epic dialect, see the observations on the Dialects, § 200.

§ 9. A. *Contraction of Vowels*.

(9.)

Contraction is the union of two successive vowels in the same word, into one long sound. These contracted sounds are either such as arise from the natural coalescence of two successive vowels, in accordance with the laws of euphony, or such as have also undergone grammatical changes. The importance of the grammatical ending, prevents the usual contractions, especially if the form of the word would thereby become doubtful. The first species of contractions is called euphonic, the latter, grammatical. In the Common Language, the following contractions occur:

I. Euphonic Contractions.

(a)	$\alpha + \alpha$	$= \bar{\alpha}$	as: σέλαα = σέλᾱ
	$\varepsilon + \varepsilon$	$= \varepsilon$	“ φίλει φίλει (Comp. No. II.)
	$\iota + \iota$	$= \bar{\iota}$	“ πόρτι = πόρτῑ
	$\omicron + \omicron$	$= \omicron\upsilon$	“ νοος νοῦς
(b)	$\alpha + \varepsilon$	$\}$ $= \bar{\alpha}$	“ τίμαε = τίμᾱ
	$\alpha + \eta$		“ τιμάετε: τιμά̄τε
	$\alpha + \iota$	$= \alpha$	“ γήραϊ = γήρᾱ
	$\alpha + \omicron$	$\}$ $= \omega$	“ τιμάομεν = τιμά̄μεν
	$\alpha + \omega$		“ τιμάωμεν τιμά̄μεν
	$\alpha + \varepsilon\iota$	$\}$ $= \alpha$	“ τιμάεις = τιμά̄ς
	$\alpha + \eta$		“ τιμάης = τιμά̄ς
	$\alpha + \omicron\iota$	$= \omega$	“ τιμάοιμι = τιμά̄μι
	$\alpha + \omicron\upsilon$	$= \omega$	“ τιμάου = τιμά̄ω
(c)	$\varepsilon + \bar{\alpha}$	$= \eta$	“ τείχεᾱ = τείχη (Comp. No. II.)
	$\varepsilon + \bar{\alpha}$	$= \bar{\alpha}$	“ χοεῖᾱ = χοῖᾱ
	$\varepsilon + \iota$	$= \varepsilon\iota$	“ τείχεϊ = τείχει
	$\varepsilon + \omicron$	$= \omicron\upsilon$	“ φιλέομεν = φιλοῦμεν
	$\varepsilon + \omega$ (ω)	$= \omega$ (ω)	“ φιλέω = φίλω, ὁστέω = ὁστῶ
	$\varepsilon + \alpha\iota$	$= \eta$	“ τύπτειαι = τύπτῃ
	$\varepsilon + \varepsilon\iota$	$= \varepsilon\iota$	“ φιλείς = φιλεῖς
	$\varepsilon + \eta$	$= \eta$	“ φιλέης = φιλέης
	$\varepsilon + \omicron\iota$	$= \omicron\iota$	“ φιλέοις = φιλοῖς
	$\varepsilon + \omicron\upsilon$	$= \omicron\upsilon$	“ φιλέου = φιλοῦ
(d)	$\eta + \varepsilon$	$= \eta$	“ ὑλήεσσα = ὑλήεσσα
	$\eta + \iota$	$= \eta$	“ Θρηῖσσα = Θρηῖσσα
	$\eta + \varepsilon\iota$	$= \eta$	“ τιμήεις = τιμής
(e)	$\iota + \alpha$	$\}$ $= \bar{\iota}$	“ πόρτιας = πόρτῑς
	$\iota + \varepsilon$		“ πόρτιες = πόρτῑς
(f)	$\omicron + \alpha$	$= \omega$	“ αἰδόα = αἰδῶ (Comp. No. II.)
	$\omicron + \varepsilon$	$= \omicron\upsilon$	“ μίσθοε = μίσθον
	$\omicron + \eta$	$= \omega$	“ μισθόητε = μισθῶτε
	$\omicron + \iota$	$= \omicron\iota$	“ αἰδοῖ = αἰδοῖ
	$\omicron + \omega$ (ω)	$= \omega$ (ω)	“ μισθόω = μισθῶ, πλόω = πλῶ
	$\omicron + \alpha\iota$	$= \alpha\iota$	“ ἀπλόαι = ἀπλαῖ
	$\omicron + \varepsilon\iota$	$\}$ $= \omicron\iota$	“ μισθόει = μισθοῖ (Comp. Rem. I.)
	$\omicron + \eta$		“ μισθόη = μισθοῖ
	$\omicron + \omicron\iota$	$= \omicron\iota$	“ μισθοοιμι = μισθοῖμι
	$\omicron + \omicron\upsilon$	$= \omicron\upsilon$	“ μισθόουσι = μισθοῖσι
(g)	$\upsilon + \alpha$	$\}$ $= \bar{\upsilon}$	“ ἰχθύας = ἰχθῦς
	$\upsilon + \varepsilon$		“ ἰχθύεις = ἰχθῦς
	$\upsilon + \eta$	$= \bar{\upsilon}$	“ δεικνύηται = δεικνῦται (rarely)
(h)	$\omega + \alpha$	$= \omega$	“ ἤρωα = ἤρω (only in Acc. of some
	$\omega + \iota$	$= \omega$	“ λωῖστος = λῶστος. [of 3d

II. Grammatical Contractions.

- (a) $\epsilon + \sigma = \eta$, particularly in the third Dec., e. g. $\tau\rho\acute{\iota}\eta\rho\epsilon\varsigma = \tau\rho\acute{\iota}\eta\rho\eta$, $\gamma\acute{\iota}\nu\epsilon\iota\varsigma = \gamma\acute{\iota}\nu\eta$.
- (b) $\epsilon + \alpha = \bar{\alpha}$ in the second Dec., e. g. $\delta\sigma\tau\acute{\epsilon}\alpha = \delta\sigma\tau\bar{\alpha}$, $\chi\rho\acute{\upsilon}\sigma\tau\epsilon\alpha = \chi\rho\upsilon\sigma\bar{\alpha}$, and elsewhere, if a vowel precedes, e. g. $\Pi\epsilon\rho\iota\kappa\lambda\acute{\iota}\delta\text{-}\epsilon\alpha = \Pi\epsilon\rho\iota\kappa\lambda\acute{\iota}\bar{\alpha}$, $\kappa\lambda\acute{\iota}\text{-}\epsilon\alpha = \kappa\lambda\acute{\iota}\bar{\alpha}$, $\upsilon\gamma\iota\text{-}\epsilon\alpha = \upsilon\gamma\iota\bar{\alpha}$; in the Acc. Pl. Fem. of Adjectives in $\epsilon\omicron\varsigma$, $\epsilon\alpha$, $\epsilon\omicron\nu$, e. g. $\chi\rho\upsilon\sigma\acute{\iota}\text{-}\alpha\varsigma = \chi\rho\upsilon\sigma\bar{\alpha}\varsigma$; finally in the Fem. of Adjectives in $\epsilon\omicron\varsigma$, $\epsilon\alpha$, $\epsilon\omicron\nu$, when these endings are preceded by a vowel or a ρ , e. g. $\epsilon\rho\acute{\epsilon}\text{-}\epsilon\omicron\varsigma$, $\epsilon\text{-}\epsilon\alpha$, $\epsilon\text{-}\epsilon\omicron\nu = \epsilon\rho\epsilon\omicron\upsilon\varsigma$, $\epsilon\rho\epsilon\bar{\alpha}$, $\epsilon\rho\epsilon\bar{\alpha}\nu$, $\acute{\alpha}\rho\gamma\acute{\upsilon}\rho\epsilon\omicron\varsigma$, $\epsilon\alpha$, $\epsilon\omicron\nu = \omicron\upsilon\varsigma$, $\bar{\alpha}$, $\omicron\bar{\nu}$.
- $\epsilon + \alpha = \epsilon\iota$ in Accusatives Pl. in $\epsilon\alpha\varsigma$ of third Dec., e. g. $\sigma\alpha\phi\acute{\epsilon}\text{-}\alpha\varsigma = \sigma\alpha\phi\epsilon\iota\varsigma$, so $\pi\acute{o}\lambda\epsilon\iota\varsigma$, $\pi\acute{\eta}\chi\epsilon\iota\varsigma$, $\epsilon\gamma\chi\acute{\iota}\lambda\epsilon\iota\varsigma$.
- (c) $\omicron + \alpha = \bar{\alpha}$ in Adjectives in $\acute{\omicron}\omicron\varsigma$, $\acute{\omicron}\eta$, $\acute{\omicron}\omicron\nu$, e. g. $\acute{\alpha}\pi\lambda\acute{o}\text{-}\alpha = \acute{\alpha}\pi\lambda\bar{\alpha}$.
- $\omicron + \eta = \eta$ in Adjectives in $\acute{\omicron}\omicron\varsigma$, $\acute{\omicron}\eta$, $\acute{\omicron}\omicron\nu$, e. g. $\acute{\alpha}\pi\lambda\acute{o}\text{-}\eta = \acute{\alpha}\pi\lambda\eta$.
- $\omicron + \alpha = \omicron\nu$ in Accusatives Pl. of $\beta\omicron\upsilon\varsigma$, also of $\mu\acute{\alpha}\lambda\lambda\omicron\upsilon\varsigma$.

REMARK 1. The contraction of $\omicron\epsilon\iota$ into $\omicron\nu$ is found only in the Inf. Act. of verbs in $\acute{\omicron}\omicron\varsigma$, and is accounted for from the fact that the Inf. originally ended in $\epsilon\nu$, not in $\epsilon\iota$ —consequently not $\mu\iota\sigma\theta\acute{\omicron}\epsilon\iota\nu = \mu\iota\sigma\theta\acute{\omicron}\epsilon\iota\nu$, but $\mu\iota\sigma\theta\acute{\omicron}\epsilon\nu = \mu\iota\sigma\theta\acute{\omicron}\epsilon\nu$ —and in adjectives in $\acute{\omicron}\epsilon\iota\varsigma$, e. g. $\text{'}\acute{\omicron}\nu\acute{\omicron}\epsilon\iota\varsigma = \text{'}\acute{\omicron}\nu\acute{\omicron}\epsilon\iota\varsigma$, in which the root ends in $\omicron\epsilon\nu$, and consequently the ϵ does not belong to the root. On the accentuation of contract forms, see § 30.

REM 2. The Attic poets sometimes neglect the contractions on account of the measure, e. g. $\kappa\alpha\lambda\acute{\iota}\omega$ Aesch. Ag. 147. $\tau\rho\omicron\mu\acute{\epsilon}\omega\nu$ Prom. 542. $\nu\acute{\epsilon}\lambda\kappa\epsilon\omicron\varsigma$ Sept. 336. $\epsilon\pi\iota\sigma\omicron$ Soph. OC. 182. $\epsilon\upsilon\rho\acute{\epsilon}\iota$ Trach. 114.

§ 10. B. Crasis.

(13.)

1. Crasis, $\kappa\rho\acute{\alpha}\sigma\iota\varsigma$, is the coalescence of two vowels, in two successive words, so as to form one long sound; one vowel ends the first word, the other begins the next word, e. g. $\tau\acute{o} \acute{\omicron}\nu\omicron\mu\alpha = \tau\acute{o}\nu\omicron\mu\alpha$, $\tau\acute{o} \acute{\epsilon}\pi\omicron\varsigma = \tau\acute{o}\nu\epsilon\pi\omicron\varsigma$.

REMARK 1. The mark of the Crasis is that of the Spiritus Lenis, and is named *Corōnis*. It is placed over the vowel or diphthong formed by the Crasis, but is omitted when the word begins with such a vowel or diphthong, because it would then coincide with the Spiritus Lenis, e. g. $\tau\acute{\alpha} \acute{\alpha}\gamma\alpha\theta\acute{\alpha} = \tau\acute{\alpha}\gamma\alpha\theta\acute{\alpha}$; $\acute{\alpha} \acute{\alpha}\nu = \acute{\alpha}\nu$; $\acute{\omega} \acute{\alpha}\nu\theta\rho\omega\pi\epsilon\iota\varsigma = \acute{\omega}\nu\theta\rho\omega\pi\epsilon\iota\varsigma$. On the accentuation, see § 31, II; on the change of the smooth Mute into the rough Mute before the Spiritus Asper, as $\tau\acute{o} \acute{\upsilon}\delta\omega\rho = \tau\acute{o}\acute{\upsilon}\delta\omega\rho$, see § 17, Rem. 3.

2. The Crasis is found only in such words as are closely connected, and the first of which is unimportant; hence it most frequently occurs, (a) in the article, e. g. $\acute{o} \acute{\alpha}\nu\eta\rho = \acute{\alpha}\nu\eta\rho$, $\tau\acute{o}\nu \acute{\alpha}\nu\delta\rho\acute{o}\varsigma = \tau\acute{\alpha}\nu\delta\rho\acute{o}\varsigma$;—(b) frequently in $\kappa\alpha\acute{\iota}$ and the interjection $\acute{\omega}$, e. g. $\kappa\alpha\acute{\iota}$

ἀρετή = κἀρετή, ὃ ἄνθρωπε = ὦνθρωπε, ὃ ἀγαθὲ = ὦγαθὲ, ὃ ἄναξ = ὦναξ;—(c) somewhat often in ἐγὼ with οἶδα and οἶμαι, e. g. ἐγὼ οἶδα, ἐγὼ οἶμαι;—(d) less often with the neuter of the relative ὃ and ἃ, with τοί, μέντοι, οὗτοι, particularly in connection with αἶν, ἄρα, e. g. ταῖν, τᾶρα, μενταῖν, σὺτᾶρα, rarely with πρό, e. g. προῦργον for πρὸ ἔργον, especially in composition, as προῦδωκα.

3. Hence the second word, being the most important, has properly a greater influence on the form of the Crasis, than the first; hence, also, it is evident, that the Iota subscript is supplied only when the ι belongs to the last of the two vowels, e. g. καὶ εἶτα = κᾶτα, ἐγὼ οἶδα = ἐγὼ οἶδα; on the contrary, καὶ ἔπειτα = κᾶπειτα, αἱ ἀγαθαί = ἀγαθαί, τῷ ὄχλῳ = τῷχλῳ.

4. When the Crasis occurs with the article, and an α follows, the vowels of the article—even ου and ω—are combined with the following α into a long α, and, if the article is aspirated, the Spiritus Asper is changed into the long α, e. g. ὁ ἀνὴρ = ἀνὴρ, οἱ ἄνδρες = ἄνδρες, τὸ ἀληθές = τᾷληθές, τὰ ἄλλα = τᾷλλα, τοῦ ἀνδρός = τᾷνδρός, τῷ ἀνδρί = τᾷνδρί; also, τοῦ αὐτοῦ = τᾷντοῦ, τῷ αὐτῷ = τᾷντῷ.

REM. 2. Also with the word ἔτερος, the forms of the article ending in α, ου, ω, φ, οι, αι, among the Attic poets, combine and form a long α; hence this Crasis includes such cases as the Doric ἄτερος instead of ἔτερος, e. g.

τὰ ἔτερα = θᾶτερα	ὁ ἔτερος = ᾗτερος	τοῦ ἔτερου = θᾷτέρου
τῷ ἔτερῳ = θᾷτέρῳ	οἱ ἔτεροι = ᾗτεροι	αἱ ἔτεραι = ᾗτεραι.

5. In the particle καί, the αι in the Crasis is absorbed by the following vowel, e. g. καὶ ἐκεῖνος = κᾷκεῖνος, καὶ αἶν = κᾷν, καὶ ἐν = κᾷν, καὶ ἐγὼ = κᾷγώ, καὶ εἰ = κεί, καὶ εἰς = κείς, καὶ ἦλθον = κᾷλθον, καὶ οὐ = κού, καὶ εὐδαίμων = κεύδαίμων.

§ 11. Summary of the most common instances of Crasis.

(14.)

(a) The following cases conform to the rules of contraction given in § 9:

α + α = α;	α + ε = α;	α + ο = ω;	ο + ο = ου;
ο + ε = ου;	ο + ι = οι;	η + ε = η;	ω + α = ω.

(b) The following instances belong to Crasis only:

ο + υ = ου	as: τὸ ὕδωρ = θοῦδωρ (§ 17, Rem. 3.)
ο + αυ = αυ	“ τὸ αὐτό = ταῦτό
ο + αι = αι	“ τὸ αἶτιον = τᾶτιον
ο + οι = οι	“ ὁ οἶνος = ᾧνος
ο + η = η	“ τὸ ἡμέτερον = θῆμέτερον (§ 17, Rem. 3.)
ω + ε = ω	“ τῷ ἐμῷ = τῶμῳ
ω + ο = ω	“ τῷ ὀφθαλμῷ = τῶφθαλμῷ
οι + α = α	“ μέντοι ἄν = μεντᾶν
οι + ε = ου	“ μοι ἐδόκει = μουδόκει
ου + ε = ου	“ ποῦ ἔστιν = πουστίν
ου + ο = ου	“ τοῦ ὀνόματος = τουνόματος
ου + υ = ου	“ τοῦ ὕδατος = θοῦδατος (§ 17, Rem. 3.)
η + η = η	“ τῇ ἡμέρᾳ = θῆμέρᾳ (§ 17, Rem. 3.)
ω + οι = οι	“ ἐγὼ οἶδα = ἐγῶδα
ου + η = η	“ τοῦ ἡμετέρου = θῆμετέρου (§ 17, Rem. 3.)
ου + ου = ου	“ τοῦ οὐρανοῦ = τούρανοῦ
αι + ει = αι	“ καὶ εἶτα = κᾶτα.

(c) Here belong the examples which are particularly given under § 10, 4 and 5.

§ 12. C. Synzesis.

(17.)

1. Synzesis is the contraction of two vowels into one sound—mostly into a mixed sound—which is not written out, but contracted only in the pronunciation; e. g. when *μη οὐ* is pronounced as a monosyllable.

2. In the Attic poets, the Synzesis is confined almost wholly to, (a) *ἐπεὶ*, ἦ, ἦ, with *οὐ* or *οὐδεὶς* following, e. g. *ἐπεὶ οὐ, ἦ οὐδεὶς*, dissyllable; also, *μη οὐ*, monosyllable, *μη ἄλλοι, ἐγὼ οὐ*, dissyllable; (b) single words and forms, e. g. *θεοί* = *θοί*, monosyllable, *ῥάρακα* = *ῶρακα*, trissyllable, *ἀνεφγμένος* = *ἀνφγμένος*, four syllables, particularly in the Ionic-Attic Genitive *εως*, as *Θησέως*, dissyllable.

§ 13. D. Elision.

(18.)

1. Elision is the omission of a vowel before another short or long vowel. The following vowel remains unchanged.

REMARK 1. The mark of Elision is that of the Spiritus Lenis, and is called apostrophe, as *τοῦτ' ἔστιν, γίνονται ἄν*.

2. The Elision occurs generally in a succession of separate words; often also in compound words, where, however, the apostrophe is omitted.

REM. 2. In Elision, the vowel is omitted; but in Crasis, the sound is prolonged, e. g. τὰ ἄλλα = τᾶλλα, Crasis, ἀλλ' ἄγε, Elision. This distinction, however, does not hold, when the second word begins with a long vowel or diphthong, e. g. τὸ αὐτό = ταυτό.

3. In prose writers, the Elision is confined mainly to the following cases, where it often occurs:

(a) In the prepositions, which end in a vowel, with the exception of περί and πρό, but rarely in ἐνκα, e. g. δι' οἶκον, ἐκ' οἴκου, but περι' οἶκον, πρὸ οἴκου. The same holds in composition, e. g. ἀνελθῆν, but περιορῆν;

(b) In conjunctions and adverbs, ἄλλα, ἄρα, ἄρα, ἄμα, εἴτα, ἔπειτα, μάλα, μάλιστα, and in many other adverbs ending in α before ἄν; also in the following adverbs and conjunctions, ἵνα, γὰρ, τί, δι' (with the compounds, οὐδέ, μηδέ), ὥστε, ὅτι (not ὅτι), ποῖ (with the compounds, as οὐποτε), τότε, ἔτι, οὐκέτι, μηκέτι; e. g. ἀλλ' αὐτός, ἄρ' οὖν, μάλιστ' ἄν;

(c) In forms of pronouns in α, ο, ε, as ταῦτα, τοιαῦτα, πάντα, ἅλλα, τίνα; πότιστα more rare; τοῦτο, αὐτό, ἐμὶ, σά (never in τό τά), e. g. ταῦτ' αὐτά, πάντ' ἀγαθά, πάνθ' ὅσα;

(d) In φημί, οἶδα, οἶσθα, and especially in verbal forms in μι, σι, ι, α, ε, e. g. φημί ἐγώ, οἶδ' ἄνδρα, εἰλέγεις ἄν, ἐτύπτοντ' ἄν, γίνονται ἄν; of the forms which can admit the ν ἐφελκυστικόν, § 15, in prose ἐστὶ only often suffers elision;

(e) In certain familiar forms of speech, as νῆ Δι' ἔφη.

REM. 3. A vowel, followed by a punctuation-mark, cannot be elided. Hence, in words closely connected, as νῆ Δι' ἔφη, the comma is omitted, for in such cases, without doubt, the ancients pronounced the words in quick succession.

§ 14. Use of Elision in the Poets. (19.)

1. The use of the Elision in the poetic language is very frequent, and is much more extended than in prose; yet the following points are to be noted: A word ending in υ is never elided; neither is the article τό nor περί—at least among the Attic poets—nor ὅτα, τί, and substantive adverbs of place ending in θι (ὅθι excepted), and very rarely the Optative ending εις.

2. The Elision of the ι in the Dat. of the third Dec., particularly in the Sing. is, in the Attic poets, very rare, and is even doubted by many.

3. The verbal endings, μαι, ται, σθαι, which are short in respect to the accent, are rarely elided in the Attic poets; the Datives μοί and σοί never suffer elision.

4. In the verbal forms which may take the ν ἐφελκυστικόν, the poets use the Elision or the ν according to the necessities of the verse.

5. Sometimes in Attic prose, a weak and grammatically unimportant syllable is excluded by a preceding long vowel; this is specially the case with the augment ε, e. g. *ταχὺ πόρουσαν*, Soph. OC. 1602, *ἐπεὶ δάκρυσα*, Phil. 360. This omission of the vowel is called *aphaeresis*, ἀφαίρεσις. Still, such cases may be more properly regarded as *Crasis* or *Synizesis*.

§ 15. Ν Ἐφελκυστικόν. — Οὐτῶ(ς). — Ἐξ and ἐκ. — Οὐ(κ).

(21. 22.)

1. Another means of avoiding the concurrence of two vowels in two successive words is by appending a ν, called a ν Ἐφελκυστικόν, to certain final syllables, viz.

- (α) to the Dat. Pl. in σι, to the two adverbs, *πέρουσι*, in the last year, *παντάπασι*, universally, and all adverbs of place in σι, as *πᾶσιν ἔλεξα*; ἡ *Πλαταιᾶσιν ἡγεμονία*;
- (β) to the third Pers. Sing. and Pl. in σι, as *τύπτουσιν ἐμέ*, *τίθησιν ἐν τῇ τραπέζῃ*; so also in *ἐστί*;
- (γ) to the third Pers. Sing. in ε, e. g. *ἔτυπτεν ἐμέ*;
- (δ) to the numeral *εἴκοσι*, although even before vowels the ν is often omitted, e. g. *εἴκοσιν ἄνδρες* and *εἴκοσι ἄνδρες*;
- (ε) to the Demonstrative *ί* but rarely, and then always after σ, e. g. *ούτοσίν*, *ἐκεινοσίν*, *τουτουςίν*, *ούτωςίν*;
- (ς) to the Epic particles, *νύ* and *κέ*, and to the Epic suffix *φι*, hence *νόσφι*.

REMARK. The poets place the ν Ἐφελκ. before a consonant so as to make a short syllable long by position. In the Attic prose, it stands regularly at the end of complete sections; it is, also, sometimes found before punctuation-marks, and sometimes elsewhere for the sake of greater emphasis.

2. The adverb *οὕτως*, so, always retains its full form before a vowel, but drops its final consonant *ς* before another consonant, e. g. *οὕτως ἐποίησεν*, but *οὕτω ποιῶ*; still *οὕτως* may stand also before consonants, when it is to be pronounced emphatically, e. g. *οὕτως γε*, Xen. C. 3. 6, 9.

3. In like manner the Prep. *ἐξ*, *ex*, retains its full form before vowels and at the end of a sentence, but before consonants takes the form *ἐκ*, e. g. *ἐξ εἰρήνης*, *εἰρήνης ἐξ*, but *ἐκ τῆς εἰρήνης*; so also in composition, e. g. *ἐξελάνθην*, but *ἐκτελεῖν*.

4. The same holds, finally, of the negative *οὐκ*, *not*, e. g. *οὐκ αἰσχρός*, and before a Spiritus asper *οὐχ*, e. g. *οὐχ ἡδύς*, but *οὐ*

καλός; so also, by analogy, of οὐκέτι: μηκέτι (instead of μὴ ἔτι). But when οὐ stands at the end of a discourse, or of a sentence, and is to be pronounced with emphasis, then οὐ̇ may be marked with the acute accent even before a vowel: in which case there must be an actual break in the discourse, as occurs when οὐ̇ stands at the end of an answer expressed interrogatively, without connection with what follows, as Πῶς γὰρ οὐ̇; Ἄρ' οὐ̇ν κτλ. Xen. C. 4. 2, 37; or when it is found in the answer only, and corresponds to our No; it is found especially in antithetical sentences, e. g. Τάγαθά, τὰδὲ κακὰ οὐ̇: Ἐὰν δέ κτλ. Xen. C. 1. 2, 42; Αἰθους εἰς τὸν ποταμὸν ἐρρίπτουν, ἐξικνούντο δὲ οὐ̇, οὔτε ἐβλάπτον οὐδένα. An. 4. 8, 3. If, on the contrary, the following sentence is closely connected with the preceding, then it is written οὐκ, e. g. οὐκ, ἀλλὰ κτλ. Xen. C. 2. 6, 11. 13. 4. 6, 2; οὐκ, ἦ κτλ. Hell. 1. 7, 19.

§ 16. *Strengthening, Weakening, Prolongation, Shortening, Transposition and Variation of Vowels.* — *Influence of a Vowel or a Consonant on another Vowel.* — *Syncope.* — *Omission of a Vowel.* — *Euphonic Prothesis.*

The changes, which further take place in vowels, are,

1. Strengthening of vowels, which consists in changing a weaker vowel into a stronger. There are different degrees of strength in the vowels; the weakest is *a*. The strengthening of a sound takes place, e. g. in words of the third Dec. in *os*, Gen. *-eos*; the simple stem of these words is changed into *es*; in the Nom., however, which prefers fuller forms, the weaker *a* is changed into the stronger *o* (in Latin into *u*), e. g. *γένος*, *genus*, Gen. *γένεος*, instead of *γένεσ-ος*, *genēr-is*. In *γόνυ* and *δόρυ*, Gen. *γόνατ-ος*, *δόρατ-ος*, *a*, the final vowel of the stem, is changed into the stronger *u*.

2. The weakening of vowels, which is the opposite of the change just described, occurs, e. g. in substantives of the third Dec. in *is*, *i*, *us*, *ū*; in these, the stronger vowels of the stems *i* and *u* are changed into the weaker *e*, e. g. *πόλις*, *πόλις*; *πήχυς*, *πήχυς*; *σινάπι*, *σινάπιος*; *ἄστν*, *ἄστειος*. The same is true of adjectives in *us*, *ū*, e. g. *γλυκύς*, *γλυκύ*, Gen. *-eos*.

3. Prolongation of vowels, by which a short vowel is changed into a long vowel, or a diphthong, viz. *a* into *η* or *αι*, *i* into *ῑ* or *ει*; *u* into *ῡ* or *ευ*; *e* into *η* or *ει*; *o* into *ω* or *ου*. This prolongation takes place either for the sake of euphony, or on grammatical principles, or from both together; in the former case often on account of the metre. The usage of protracting sounds

is very widely extended in the Greek language. One instance only is here mentioned, namely, the strengthening of the Present tense in Mute and Liquid verbs, e. g. *κρίνω, πλύνω, λήθω, φαίνομαι, λείπω, φεύγω* instead of *κρίνω, πλύνω, λᾶθω, φάνω, λῖπω, φύγω*. — The reason of the prolongation is very often found in the omission of a *ν* with a Tau-mute, rarely of a mere *ν*, or of a *σ* after a Liquid, or in the omission of a final Sigma, e. g. *ὁδοίς* instead of *ὁδόντις*, *διδούς* instead of *διδόντις*, *βουλευών* instead of *βουλεύοντις*; *μῆλᾱς* instead of *μῆλανς*; *ἔσφηλα* instead of *ἔσφαλσα*, *ἤγγεῖλα* instead of *ἤγγειλα*, *ἔφθειρα* instead of *ἔφθειρα*; *ρήτωρ* instead of *ρήτορς*, *ποιμὴν* instead of *ποιμίνς*, *δαίμων* instead of *δαίμονς*, *αἰδώς* instead of *αἰδόσς*, *ἀληθής* instead of *ἀληθείς*.

4. Shortening of vowels. See the remarks on the Dialects, § 207.

5. Transposition of vowels; this consists in the softening of a long vowel into a short; and to compensate for it, the short vowel immediately following is lengthened. Thus in the Ionic and Attic dialects, *εω* instead of *ᾶο*, e. g. *ἔλαιος, ὦν*, instead of *ἔλαος, ὄν*, *λεώς* instead of *λαός*, *νεώς* instead of *ναός*, *Μενέλαιος* instead of *Μενέλαος*; further, in the Attic dialect, *βασιλέως, βασιλέᾱ* instead of the Ionic *βασιλῆος, ῆα*; so also, *πόλειος, πήχειος*, Attic, instead of *πόλιος, πήχυος*; *ε* is weaker than *ι* and *υ*, see No. 2.

6. Variation, i. e. the change of the radical vowel *ε* into *ο* and *α*, so as to form the tenses, § 140, and the derivatives, § 231, 6; when the radical vowels *ε* and *ι* in the Present tense are prolonged into *ει*, *ο* is substituted in the first case, *οι* in the last case; e. g. *τρέφω, τέτροφα, τρέφην*; *λείπω, ἔλοιπα*; *φθείρω, ἐφθόρα, ἐφθάρην*; *φλέγω, φλόξ*; *τρέχω, τροχός*; *τρέφω, τροφή, τροφεύς, τραφερός*. Comp. Germ. *stehle, gestohlen, stahl*, etc. The *η* is changed into *ω*, e. g. *ἀρήγω, ἄρωγῃ*.

REMARK 1. Whether the *α* is to be regarded as a variation, or rather as a euphonic change of *ε*, introduced by a preceding or following Liquid, particularly *ρ* and *λ*, sometimes even *μ* and *ν*, may be doubted. Comp. *ἱεραπον, ἐτραφην, ἐστράφην, ἐβράχην, ἐδάρην, ἐφθάρην, ἐστάλην, ἔταμον, ἔταπον* with *ἐψέγην, ἔτεπον*.

7. Change of a vowel by the influence of another vowel, or of a consonant. Here belong two special cases.

(a) The Attic writers change the Ionic *η* into *α* after the vowels *ε* and *ι* and the diphthongs ending with *ι*, sometimes even after other vowels, and after the Liquid *ρ*, e. g. *ἰδέα, σοφία, χρεία, ἡμέρα, ἀργυρεᾶ, ἐπιδᾶνα, ἐπιδᾶνα*;

(b) *ε*, as a union-vowel, is changed into *ο* before the terminations of the inflections beginning with *μ* or *ν*, of verbs in *ω*, e. g. *βουλεύομεν, βουλεύονται, ἐβουλεύομεν, ἐβουλεύοντο*.

8. Syncope, *συγκοπή*, i. e. the omission of an *ε* in the middle of a word

between a Mute and a Liquid, or between two Liquids, or between πτ; the same, also, occurs in certain substantives of the third Dec., e. g. πα-
τρός instead of πατήρος; in the forming of the Present tense of certain
verbs, e. g. γίγνομαι instead of γιγένομαι, πίπτω instead of πιπέτω, μίμνω
instead of μιμένω; and in the formation of the tenses of some verbs, e. g.
ἡγγρόμην from ἡγείρω; Syncope rarely occurs after σ, e. g. ἔσχον, ἐσπόμεν,
ἔσται instead of ἔσχεον, ἐσεπόμεν, ἔσεται. A striking example of Syncope
is found in ἡλύθον instead of ἡλύθον, from ἡλυθον. Comp. § 155.

9. Apocope. See on the Dialects, § 207.

10. One of the vowels α, ε, ο is prefixed to several words, for the sake of
euphony. This is called euphonic prothesis, e. g. ἀστεροπή and στεροπή,
ἀσταφίς and σταφίς, ἐχθίς and χθίς, ἐκείνος and κείνος, ἐθίλω and θί-
λω, ὀκρυόεις and κρύος, ὀδύρομαι and δύρομαι, ὀκέλλω and κέλλω, etc.

REM. 2. Care must be taken to distinguish the α from these euphonic
sounds, when it stands for ἀπό, e. g. ἀ-μύνειν, to avert, also μύνη, comp.
μυνίτη, or when used instead of ἀνά, e. g. ἀμύσσειν, to tear up, or instead
of the ἄ or ἂ copulative with the meaning of ἄμα, from which also the so-
called α intensive has been formed to strengthen the signification; further,
the ε, if it is used instead of ἐξ or ἐν, e. g. ἐγείρειν, to wake up, ἐρεΐγειν,
eructare, ἐρέθειν, irritare; finally, the ο with the meaning of ὁμοῦ, e. g. ὁμίχλη.

II. CHANGES OF THE CONSONANTS.

§ 17. a. Mutes.

(23—27.)

1. The changes of the consonants arise, in a great degree,
from the tendency of the language to assimilate different sounds.
This assimilation is either a mere resemblance in sounds, e. g.
when λέλεγ-ται is changed into λέλεκται, since the smooth Mute
τ and likewise the medial γ is changed into a smooth Mute,
e. g. into κ; or it is a complete identity in sounds, e. g. when
συν-ρίπτω is changed into συνῥίπτω.—Sometimes, however, the
language shuns even a sameness in sound, and seeks to remove
it by changing similar sounds into dissimilar, e. g. πε-φίληκα for
φε-φίληκα, Σαπφώ for Σαφφώ.

2. A Pi-mute, π β φ, or a Kappa-mute, κ γ χ, before a Tau-
mute, τ δ θ, must be homogeneous to a Tau-mute, i. e. only a
smooth Mute, π κ, can stand before the smooth Mute τ; only a
medial, β γ, before the medial δ; only an aspirate, φ χ, before
the aspirate θ; consequently, πτ and κτ; βδ and γδ; φθ and
χθ, e. g.

β before τ into π as:	from	τρίβω	τέτριβ-ται	=	τέτριπται
φ " τ " π " "		γράφω	γέγραφ-ται	=	γέγραπται
γ " τ " π " "		λέγω	λέλεγ-ται	=	λέλεκται
χ " τ " π " "		βρέχω	βέβρεχ-ται	=	βέβρεκται
π " θ " β " "		κύπτω	κύπ-θα	=	κύβθα
θ " θ " β " "		γράφω	γράφ-θην	=	γράβθην
π " θ " β " "		πλέκω	πλέκ-θην	=	πλέβθην
χ " θ " β " "		βρέχω	βρέχ-θην	=	βρέβθην
π " θ " φ " "		πέμπω	πέμπ-θην	=	πέμβθην
β " θ " φ " "		τρίβω	τρίβ-θην	=	τρίβθην
π " θ " χ " "		πλέκω	πλέκ-θην	=	πλέβθην
γ " θ " χ " "		λέγω	λέγ-θην	=	λέβθην

REMARK 1. The preposition *ἐκ* does not undergo this change, e. g. *ἐκ-θύναι*, *ἐκθύναι*, etc., not *ἐγδύναι*, *ἐχθύναι*.

3. The smooth Mutes, *π* *κ* *τ*, are changed into the cognate aspirates, *φ* *χ* *θ*, not only in inflection and derivation, but also in two separated words before a Spiritus Asper, since the smooth Mute receives the breathing, and the vowel loses it; the medials, *β* *γ* *δ*, however, are thus exchanged only in the inflection of the verb; in other cases they remain unchanged; hence:

ἀπ' οὐ = ἀφ' οὐ, ἐπήμερος from ἐπὶ, ἡμέρα = ἐφήμερος
 ἐφυφαίνω from ἐπὶ, ὑφαίνω = ἐφυφαίνω, τέτυπ-α = τέτυφα
 οἶκ' ὁσίως = οἶχ' ὁσίως, δεκήμερος from δέκα, ἡμέρα = δεχήμερος
 ἀντ' ὦν = ἀνθ' ὦν from ἀντί, ἀντέλλω = ἀνθέλλω from ἀντί, ἔλλω
 εἰλογ-α = εἰλογα, but λέγ' ἐτέραν not λέχ' ἐτέραν
 τέτριβ-α = τέτριφα, but τριβ' οὕτως not τριβ' οὕτως.

REM. 2. The negative οὐκ (οὐ) thus becomes οἶχ, e. g. οἶχ ἡδύς; yet this principle does not apply to the aspirate φ, e. g. οὐ ῥίπτω. In some compounds, the smooth Breathing is retained in the Attic dialect, also, according to the Ionic usage, e. g. ἀπηλιώτης, the east wind, from ἀπό and ἥλιος, λευκίππος, one who has a white horse, from λευκός and ἵππος, Κράτιππος, etc.

REM. 3. This change of the smooth Breathing before the rough takes place also in Crasis, § 10 and 11, e. g. τὰ ἔτερα = θ' ἄτερα, τό ἰμάτιον = θοῖμάτιον, καὶ ἕτερος = χ' ἄτερος, καὶ ὅσα, ὅστις, ὅπως = χ' ὅσα, χ' ὅστις, χ' ὅπως. —When two smooth Breathings precede, both must be changed into Aspirates, No. 2, e. g. ἐφ' ὀνήμερος instead of ἐπιήμερος from ἐπὶ, ἡμέρα, νύχθ' ὅλην instead of νύκτι ὅλην.

REM. 4. In some compounds, the aspirated liquid ρ changes the preceding smooth Breathing into the Aspirate, e. g. φροῖμιον, formed by Crasis from προῖμιον, from πρό and οἶμος, θράσσω from ταράσσω; so φροῦδος from πρό and ὁδός.

4. On the contrary, before an Aspirate, the same Aspirate cannot stand, but the first, in that case, is changed into the corres-

ponding smooth, e. g. *Σαπφώ*, *Βάχχος*, *τίθη*, *Ἀθθίς*; but not *Σαφφώ*, *Βάχχος*, *τίθθη*, *Ἀθθίς*; for the same reason, the first Aspirate disappears, where the *ρ* is doubled, e. g. *Πύρρος*.

5. A Tau-mute, *τ δ θ*, before another Tau-mute is changed into *σ*, but before a *κ*, it disappears, e. g.

<i>ἐπειθ-θην</i>	from <i>πειθω</i>	becomes <i>ἐπισθην</i>
<i>πειθ-τίος</i>	" <i>πειθω</i>	" <i>πειστίος</i>
<i>ἡρείδ-θην</i>	" <i>εἰρίδω</i>	" <i>ἡρίσθην</i>
<i>πέπειθ-κα</i>	" <i>πειθω</i>	" <i>πέπεικα</i> .

6. The *τ*, which in the Attic dialect, usually passes into *σ*, is often changed into *σ* by the influence of a following *ι*, e. g. *πλούσιος* instead of *πλούτιος*, from *πλούτος*, *Ἀμαθούσιος* instead of *Ἀμαθούτιος*, *Μιλήσιος* from *Μίλητος*, *Ἀχερούσιος* instead of *Ἀχερούτιος*, *οὐσία* instead of *όντι-ία*, *γερονσία* instead of *γεροντι-ία*, *ἐνιαύσιος* from *ἐνιαυτός*. Also in the case of other Tau-mutes, as well as in the case of the Palatals, *ι* has sometimes this power of assimilation; thus in the forms of the Comparative in *σων* and *ζων*, e. g. *βραδύς*, *βράσων* poet., *παχύς*, *πάσων* poet., *μέγας*, *μείζων* instead of *μεγ-ίων*, *ταχύς*, *θάσων* instead of *ταχ-ίων*.

§ 18. b. *Liquids*.

(34.)

1. The Liquid *ν* is sometimes changed into *α*. This takes place, e. g. in the Acc. Sing. third Dec. of substantives, whose stem ends with a consonant, since the Greek does not, like the Latin, use the union-vowel, e. g. *κόραξ*, *κόρακ-α*, *λαμπάς*, *λαμπάδ-α*. The same change, also, sometimes takes place in the third Pers. Pl. Perf. and Plup. Mid. and Pass. of mute and liquid verbs, which properly should end in *νται* and *ντο* like pure verbs, e. g. *βεβούλεν-νται*, *ἔβεβούλεν-ντο*, e. g. *τετρίφᾳται*, *ἔτετρίφᾳτο*, *πέπλεχᾳται*, *τέτελεχᾳται*, *ἔσκενᾳδᾳται*, *κωχονίδᾳται*, *ἐφθάρᾳται* instead of *τέτριβνται*, *ἔτέτριβντο*, etc., from *τρίβ-ω*, *πλέκ-ω*, *τάσσ-ω*, *σκενᾶζ-ω*, *χωρίζ-ω*, *φθειρίζ-ω*. See § 116, 15.

2. *N* before a Liquid is changed into the same Liquid, e. g.

<i>συν-λογίζω</i>	becomes <i>συλλογίζω</i>	<i>συν-μετρία</i>	becomes <i>συμμετρία</i>
<i>ἐν-μένω</i>	" <i>ἐμμένω</i>	<i>συν-ρίπτω</i>	" <i>συρρίπτω</i> .

REMARK. An apparent assimilation takes place in *ὄλνυμι* instead of *ὄλνυμι*.—*Εν* before *ρ* is not assimilated, e. g. *ἐνρίπτω*; yet *ἐρρύθμος* is more frequent than *ἐνρυθμος*; on the contrary, *ἐνλακκύνω* stands instead of *ἐλλακ*.

3. *M* initial before a Liquid is changed into β , e. g.

μλῖταιν	from	μῖλι	becomes	βλῖταιν
μλώσκω	"	μολεῖν	"	βλώσκω
μροτός	"	μόρος, mors	"	βροτός.

§ 19. c. *Mutes and Liquids.*—*Liquids and Mutes.*

(31. 33.)

1. A Pi-mute, $\pi \beta \phi$, before μ is changed into μ ,
 a Kappa-mute, $\kappa \gamma \chi$, " μ " " γ ,
 a Tau-mute, $\tau \delta \theta$, " μ " " σ , e. g.

(a) Pi-mute:	τίτριβ-μαι	from	τρίβω	becomes	τίτριμμαί
	λείπει-μαι	"	λείπω	"	λείπωμαί
	γράφ-μαι	"	γράφω	"	γράμμαί
(β) Kappa-mute:	πέπλεκ-μαι	"	πλέκω	"	πέπλεγμαι
	λείγ-μαι	"	λείγω	remains	λείγμαι
	βέβρεχ-μαι	"	βρέχω	becomes	βέβρεγμαί
(γ) Tau-mute:	ήνυτ-μαι	"	άνυτω	"	ήνυσμαι
	ήρειθ-μαι	"	είρειθω	"	ήρεισμαι
	πέπειθ-μαι	"	πείθω	"	πέπεισμαι
	κεκόμιθ-μαι	"	κομίζω	"	κεκόμισμαι.

REMARK 1. In some words, the Kappa and Tau-mutes are not changed before μ , e. g. ἀκμή, πότιμος, λαχμός, κενθμών, etc. In some words, even χ stands before μ , instead of the original κ or γ , e. g. ἰαχμός from ἰώκω, πλοχμός from πλέκω, πάχη from παγ-ῆναι. The preposition ἐκ, in composition, forms an exception, e. g. ἐκμανθάνω.

2. The medial β before ν is changed into μ , e. g.

σεβ-νός	from	σίβομαι	becomes	σιμνός
έρεβ-νός	"	έρεβος	"	ερεμνός.

3. *N* before a Pi-mute, $\pi \beta \phi \psi$, is changed into μ ,
N before a Kappa-mute, $\kappa \gamma \chi \xi$, is changed into γ ,
N before a Tau-mute, $\tau \delta \theta$, is not changed, e. g.

έν-πειρία	becomes	έμπειρία	συν-καλέω	becomes	συγκαλέω
έν-βάλλω	"	έμβάλλω	συν-γιγνώσκω	"	συγγιγνώσκω
έν-φρων	"	έμφρων	συν-χρονος	"	σύγχρονος
έν-ψύχος	"	έμψύχος	συν-ξέω	"	συγξέω;

but συντίεινω, συνδέω, συνθίω.

REM. 2. The enclitics form an exception, e. g. ὄνπερ, τόνγε.

REM. 3. Also at the end of a word, ν before a Pi-mute, as well as before μ , was, without doubt, pronounced like μ , and before a Kappa-mute, like γ ; and so it is found in ancient inscriptions, e. g. ΤΟΜΠΑΤΕΡΑΚΑΙ ΤΗΜΜΗΤΕΡΑ, ΤΟΓΧΡΗΜΑΤΙΣΜΟΝ i. e. τὸν πατέρα καὶ τὴν μητέρα, τὸν

χηματισμόν. So also λ and σ are used instead of ν before λ and σ , e. ~~Ε~~
 ΕΛΛΗΜΝΟΙ, ΕΞΣΑΜΟΙ i. e. ἐν Ἀθήνῃ, ἐν Σάμῳ.

§ 20. d. *The Labial Breathing, or Sibilant σ , with* ^h
Mutes and Liquids. (32 ~~33~~ 5.)

1. A Pi-mute, $\pi \beta \phi$, before σ is changed into ψ ,
 A Kappa-mute, $\kappa \gamma \chi$, before σ is changed into ξ ,
 A Tau-mute, $\tau \delta \theta$, disappears before σ , e. g.

(α) Pi-mute:	λείπω	from	λείπω	becomes	λείψω
	τρίβω		τρίβω		τρίψω
	γράφω		γράφω		γράψω
(β) Kappa-mute:	πλέκω		πλέκω		πλέξω
	λέγω		λέγω		λέξω
	βρέχω		βρέχω		βρέξω
(γ) Tau-mute:	άνιτω		άνιτω		άνύτω
	έρειδω		έρειδω		έρεισω
	πείθω		πείθω		πείσω
	ελπίδω		ελπίδω		ελπίσω

REMARK 1. The Prep. $\epsilon\kappa$ before σ is an exception, e. g. ἐκσώζω.—In ποίς, Gen. ποδός, and in the Perf. active Part. in ώς, Gen. ότ-ος, after the Tau-mute disappears, the preceding vowel is lengthened.

2. N disappears before σ and ζ ; but when ν is joined with a Tau-mute, both mutes disappear before σ , but the short vowel is lengthened before σ , namely, e into $\epsilon\iota$, o into $ου$, α , ι , υ into $\alpha\iota$, $\iota\iota$, $\upsilon\upsilon$, e. g.

συν-ζυγία	becomes	συζυγία	δαίμον-σι	becomes	δαίμοσι
τυφθίντ-σι	"	τυφθείσι	λείοντ-σι	"	λείουσι
σπένδ-σω	"	σπείσω	έλμινδ-σι	"	έλμισι
πάντ-σι	"	πάσι	δεικνύτ-σι	"	δεικνύσι
τύψαντ-σι	"	τύψῃσι	Ξενοφώντ-σι	"	Ξενοφῶσι

REM. 2. Exceptions: Ἐν, e. g. ἐνσπείρω, ἐνζέγγυμι; πάλιν, e. g. παλιν-σκίος; also some forms of inflection, and derivative forms in $\sigma\alpha\iota$ and $\sigma\iota\varsigma$ from verbs in $\alpha\acute{\iota}\nu\omega$, e. g. πέφανσαι from φαίνω, πέπανσις from πεπαίνω, and the substantives, ἡ ἔλμινς, earth-worm, ἡ πείρινς, wagon-basket, ἡ Τίλυνς.—In composition, the ν in σύν is changed into σ before σ , e. g. σισσωζω, from σύν and σώζω; but when a consonant follows σ , σ disappears, e. g. σύν-στημα becomes σύστημα.—In χαρίσι, $\nu\tau$ is dropped; on the contrary, in τάλας, μέλας Gen. -άνος, κτεῖς, εἷς Gen. ἐνός. εἷς, and in the third Pers. Pl. of the primary tenses, e. g. βουλεύουσι instead of βουλεύονσι, the omission of the simple ν is compensated by lengthening the vowel.

3. On the contrary, in the Aorist of Liquid verbs, σ is omitted after the Liquid, but the omission is compensated, by lengthening the stem-vowel, e. g.

ἡγγελ-σα becomes ἡγγεῖλα
ἔφην-σα “ ἔφηνα

ἔνιμ-σα becomes ἔνιμα
ἔφθειρ-σα “ ἔφθειρα.

The same takes place in the third Dec. with the final Sigma, when a *ν* or *ρ* precedes *σ*, e. g. εἰκόν instead of εἰκόν-ς, ποιήν instead of ποιμέν-ς, ῥήτωρ instead of ῥήτορ-ς, αἰθήρ instead of αἰθέρ-ς.

The Future in *ω* of Liquid verbs is formed by inserting *ε* between the Liquid and the ending *σω*, for the sake of softening the pronunciation, by dropping *σ* and contracting *έω* into *ώ*, e. g. ἀγγελ-έ-σω, ἀγγελῶ.—*T* and *σ*, are omitted in substantives and participles ending in *ων*, Gen. *οντ-ος*, but, as a compensation, *ο* is lengthened into *ω*, e. g.

λείοντ-ς becomes λείων βούλευοντ-ς becomes βουλεύων.

REM. 3. In *ἔννυμι*—instead of *ἔσ-νυμι*, *ves-tio*—the *σ* is assimilated to the following *ν*, and in *ἔμι*—instead of *ἔσ-μι*—*σ* is omitted, but *ε* is lengthened into *ει*.

§ 21. e. *Change of Consonants which are separated from one another.* (28. 29.)

1. Sometimes a consonant has an influence on other consonants, although they do not immediately follow one another, but are separated by a vowel or even by two syllables. Thus, one *λ* changes another *λ* into *ρ*, e. g. κεφαλαργία instead of κεφαλαλγία from ἀλγεῖν, γλωσσαργία instead of γλωσσαλγία, ἀργαλέος instead of ἀγαλέος from ἀλγεῖν; the suffix *ωλή* becomes *ωρή*, when a *λ* precedes, e. g. θαλπορή.

2. When, in the *reduplication* of verbs, whose stem begins with an aspirate, this aspirate is to be repeated, then the first aspirate is changed into the corresponding smooth Mute; thus,

φε-φίληκα	from φιλέω	is changed into	πεφίληκα
χέ-χίκα	“ χέω	“	κέχικα
θύ-θύκα	“ θύω	“	τέθυκα
θί-θημι	stem ΘΕ	“	τίθημι.

The two verbs, θύειν, *to sacrifice*, and τιθέναι, *stem ΘΕ, to place*, also follow this rule, in the passive forms which begin with *θ*:

τίθ-θην, τυ-θήσομαι, τίθ-θην, τε-θήσομαι instead of ἐθύ-θην, ἐθέ-θην.

For the same reason, the Greek avoids the reduplication of *ρ*, and instead of it writes *έρρ*-, e. g. έρρύηκα.

3. In words whose stem begins with τ and ends with an Aspirate, the aspiration is transferred to the preceding smooth τ , when the Aspirate before the final syllable beginning with σ , τ and μ , must, according to the laws of euphony, §§ 17, 2; 19, 1; 20, 1, be changed into a smooth consonant; by this transposition, τ is changed into the Aspirate θ . Such a change is called the *Metathesis of the aspiration*.

Thus, $\tau\rho\acute{\epsilon}\phi\text{-}\omega$, $\tau\epsilon\rho\phi\alpha$ Perf., is changed into $(\theta\rho\acute{\epsilon}\pi\text{-}\sigma\omega)$ $\theta\rho\acute{\epsilon}\psi\omega$, $\theta\rho\epsilon\pi\text{-}\tau\acute{\eta}\rho$, $(\theta\rho\acute{\epsilon}\pi\text{-}\mu\alpha)$ $\theta\rho\acute{\epsilon}\mu\mu\alpha$;
 $\tau\alpha\phi\acute{\eta}$, $T\Lambda\Phi\text{-}\omega$, $\tau\alpha\phi\acute{\eta}\nu\alpha\iota$, second Aor. Pass., into $\theta\acute{\alpha}\psi\omega$, $\theta\acute{\alpha}\pi\text{-}\tau\omega$, $(\tau\acute{\epsilon}\theta\alpha\pi\text{-}\mu\alpha\iota)$ $\tau\acute{\epsilon}\theta\alpha\mu\mu\alpha\iota$, but third Pers. Pl. $\tau\epsilon\acute{\iota}\alpha\phi\alpha\tau\alpha\iota$, e. g. Her. 6, 103, with one of the better Codd. is to be read instead of $\tau\epsilon\text{-}\theta\acute{\alpha}\phi\alpha\tau\alpha\iota$;
 $\tau\rho\acute{\upsilon}\phi\omicron\varsigma$, $TPT\Phi\text{-}\omega$ into $\theta\rho\acute{\upsilon}\psi\omega$, $\theta\rho\acute{\upsilon}\pi\text{-}\tau\omega$, $(\tau\acute{\epsilon}\theta\rho\upsilon\pi\text{-}\mu\alpha\iota)$ $\tau\acute{\epsilon}\theta\rho\upsilon\mu\mu\alpha\iota$;
 $\tau\rho\acute{\epsilon}\chi\text{-}\omega$ into $(\theta\rho\acute{\epsilon}\chi\text{-}\sigma\omicron\mu\alpha\iota)$ $\theta\rho\acute{\epsilon}\chi\omicron\mu\alpha\iota$;— $\tau\rho\acute{\iota}\chi\text{-}\acute{\omicron}\varsigma$ into $\theta\rho\acute{\iota}\xi$, $\theta\rho\acute{\iota}\xi\iota\iota$;
 $\tau\alpha\chi\acute{\iota}\varsigma$ in the Comparative becomes $\theta\acute{\alpha}\sigma\sigma\omega\iota\iota$. For the same reason, the Future $\acute{\epsilon}\chi\omega$, from $\acute{\epsilon}\chi\omega$, *to have*, is the proper form, because the Spiritus Asper is considered as an Aspirate.

REMARK 1. $\tau\rho\acute{\upsilon}\xi\omega$ from $\tau\rho\acute{\upsilon}\chi\omega$, and $\tau\rho\acute{\upsilon}\xi\omega$ from $\tau\rho\acute{\upsilon}\chi\omega$, remain unchanged.

REM. 2. Where the passive endings of the above verbs, $\tau\rho\acute{\epsilon}\phi\omega$, $T\Lambda\Phi\Omega$ ($\theta\acute{\alpha}\psi\omega$), $TPT\Phi\Omega$ ($\theta\rho\acute{\upsilon}\psi\omega$), begin with θ , the aspiration of $\phi\theta$, the two final consonants, changes τ , the initial consonant of the stem, into θ , e. g.

$\acute{\iota}\theta\rho\acute{\epsilon}\phi\text{-}\theta\eta\iota\iota$, $\theta\rho\epsilon\phi\text{-}\theta\eta\iota\iota$, $\theta\rho\epsilon\phi\text{-}\theta\acute{\eta}\sigma\epsilon\sigma\theta\alpha\iota$
 $\acute{\iota}\theta\acute{\alpha}\phi\text{-}\theta\eta\iota\iota$, $\theta\alpha\phi\theta\epsilon\iota\varsigma$, $\theta\alpha\phi\text{-}\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$, $\tau\epsilon\theta\acute{\alpha}\phi\text{-}\theta\alpha\iota$.

REM. 3. In the imperative ending of the first Aor. Pass., where both syllables should begin with θ , namely, $\theta\eta\theta\iota$, the first aspirate remains unchanged, but the *last* is changed into the corresponding smooth mute, thus $\theta\eta\tau\iota$, e. g. $\tau\acute{\iota}\phi\theta\eta\tau\iota$.

§ 22. *Metathesis of the Liquids.*

The Liquids, and also the Lingual τ , when π precedes, often change place with a preceding vowel, for the sake of euphony. The vowel then usually becomes long. This lengthening of the vowel constitutes the difference between Metathesis and Syncope; the latter being the mere omission of ϵ , e. g. $\mu\iota\text{-}\mu\eta\acute{\gamma}\sigma\kappa\omega$ from the root $\mu\epsilon\iota\iota$, comp. $\mu\epsilon\iota\iota$, $\theta\eta\eta\acute{\gamma}\sigma\kappa\omega$ from $\theta\alpha\iota\text{-}\epsilon\iota\iota$, $\tau\acute{\epsilon}\tau\mu\eta\kappa\alpha$ from $\tau\epsilon\mu\text{-}\epsilon\iota\iota$, $\beta\acute{\epsilon}\beta\lambda\eta\kappa\alpha$ from $\beta\alpha\lambda\text{-}\epsilon\iota\iota$, $\pi\acute{\eta}\sigma\omicron\mu\alpha\iota$ from $\pi\acute{\epsilon}\tau\omicron\mu\alpha\iota$.

§ 23. *Doubling of Consonants.* (37.)

1. Consonants are doubled, in the first place, for the sake of euphony, e. g. $\beta\alpha\theta\acute{\upsilon}\rho\acute{\omicron}\sigma\omicron\varsigma$ from $\beta\alpha\theta\acute{\upsilon}$ and $\rho\acute{\acute{\epsilon}}\omega$; $\acute{\epsilon}\rho\acute{\rho}\epsilon\omicron\iota\iota$ instead of

ἔρεον; in the second place, in consequence of the concurrence of like or assimilated sounds, in the inflection and derivation, e. g. ἐν-νόμος from ἐν and νόμος, ἐλ-λείπω instead of ἐνλ., σύμ-μαχος instead of σύμ., λείψω instead of λείψω, λήμ-μα instead of λήμ-μα, κόμ-μα instead of κόμ-μα, τὰς-σω or τὰτ-τω instead of τὰγ-σω, ἡσσών or ἡττων instead of ἡκ-ίων, μᾶλλον instead of μάλ-ιον, ἄλλος instead of ἄλιος, *alius*.

2. In the Common Language, only the Liquids, λ, μ, ν, ρ, the Sibilant σ, and the Mute τ, can be doubled; moreover, π and ξ are also doubled in single words, e. g. ἵππος, *a horse*, κόκκος, *a berry*. It has already been seen, § 17, 4, that two Aspirates, in Greek are not doubled.

3. ρ is doubled when the augment is prefixed, e. g. ῥέρον, and in composition, when ρ is preceded by a short vowel, e. g. ᾠ-ῥηκτος, βαθύ-ῥόος; but εὔ-ρωστος from εὔ and ῥώννυμι.

REMARK. In imitation of Homer, the Tragic writers also double the σ, yet much less frequently than Homer, e. g. ἰσσοῖν, Soph. Aj. 185; ὀλίσσας, Soph. 390; ἰσσύθη, 294; μίσση, Ant. 1223; ἰσσεῖται, Aesch. Pers. 122; so also in the Dat. Pl. of the third Dec. ἰσσι.

§ 24. *Strengthening and Addition of Consonants.*

1. Consonants are frequently strengthened, in the inflection, by the addition of a corresponding consonant, namely,

- (a) The Labials, β π φ, by τ, e. g. βλάτ-τ-ω instead of βλάβ-ω, τύπ-τ-ω instead of τύπ-ω, ῥίπ-τ-ω instead of ῥίφ-ω; sometimes also by σ, which assimilates the preceding Labial, therefore σσ, Attic ττ, e. g. πίσσω, Att. πέττω, Future πέψω, the poetic ὄσσομαι, Fut. ὄψομαι; in δίψω instead of δίφω, φ and σ are changed into ψ;
- (b) The Palatals, γ χ, are strengthened by σ, which assimilates the preceding Palatal, therefore σσ, Att. ττ, or, though more seldom, the Palatal unites with the σ and is changed into ζ, e. g. τὰς-σ-ω, Att. τὰτ-τ-ω instead of τὰγ-ω, φρίσ-σ-ω, Att. φρίτ-τ-ω instead of φρίκ-ω, βήσ-σ-ω, Att. βήτ-τ-ω instead of βήχ-ω; κράζω instead of κράγω, τρέζω instead of τρέγω; a Kappa-mute with σ is seldom changed into ξ, e. g. αὔξω, aug-eo, ἀλέξω, ὀδάξω and ὀδάζω; the strengthening τ is found only in πίττω and τίττω;
- (c) the Linguals, δ τ θ, are strengthened by σ, which with the preceding Lingual is changed into ζ, e. g. φράζω instead of φράδω, or, though

more seldom, σ assimilates the preceding Tau-mute, e. g. *λίσομαι* and *λίτομαι*, *ἐρίσσω*, *ἐρέτω* instead of *ἐρίτω*, *κορύσσω* instead of *κορύθω*.

2. The concurrence of $\mu\varrho$ and $\nu\varrho$ in the middle of some words, which was unpleasant to a Grecian ear, and was occasioned by the omission of a vowel, is softened by inserting a β or δ , thus, in *μεσημ-β-ρία* formed from *μεσημερία*, *μεσημερία*, *γαμ-β-ρός* from *γαμ-ε-ρός*, *γαμβρός*, *ἄν-δ-ρός* from *ἀνέρος*, *ἀνρός*.

3. N also is used to strengthen consonants, namely, the Labials, especially in poetry, so as to make a syllable long by position, e. g. *τύμπανον* from *τύπ-τ-ω*, *στύμβος* from *στρέφω*; *θάμβος*, *τύφος*; *κορίμβη*, *κορυφή*; *θρόμβος*, *τρέφειν*; *ὄμφη*, *εἰπεῖν*; *νύμφη*, *nubere*; *ὄβριμος* and *ὄμβριμος*, *νώνιμος* and *νώνιμος*. In the present of many verbs, this strengthening is found, e. g. *πυνθάνομαι*, *θιγγάνω*, *λαμβάνω* instead of *πύθομαι*, *θίγω*, *λάβω*. On the change of ν , see § 19, 3. On the ν *ἐφέλα*, see § 15, 1.

4. Σ also is prefixed to many words, but mostly to such as begin with μ , e. g. *μῶδις* and *σμῶδις*, *μικρός* and *σμικρός*; further, a strengthening σ is inserted before μ and τ in the Perf. Mid. or Pass., and before ϑ in the first Aor. Pass., e. g. *τετέλε-σ-μαι*, *τετέλε-σ-ται*, *τετέλε-σ-θην*, § 131; also in the derivation and composition of words, σ is frequently inserted for the sake of euphony, e. g. *σει-σ-μός*, instead of σ , ϑ also is inserted before μ , e. g. *μυκη-θ-μός*, *ὄρχη-θ-μός*, *σκαρ-θ-μός* from *σκαίρω*, *πορ-θ-μός* from *πείρω*, *πau-σ-άνεμος*, *μογο-σ-τόκος*, etc.

§ 25. *Expulsion and Omission of Consonants.* (7. a.)

1. It is an important grammatical principle, that, in the inflection, σ is very often omitted between two vowels, e. g. *τύπη*, *ἐτύπτου*, *τύπτοιο* instead of *τύπτε-σ-αι* or *τύπη-σαι*, *ἐτύπτε-σ-ο*, *τύπτοι-σ-ο*; *γένε-ος*, *γενέ-ων* instead of *γένε-σ-ος*, *γενέ-σ-ων*, comp. *gene-r-is*, *gene-r-um*. At the end of a word and after Pi and Kappa-mutes, it is retained, e. g. *γίνος*, *τύψω* = *τύπ-σω*, *πλέξω* = *πλέκ-σω*, but after the Liquids, in inflection, as well as commonly at the end of a word, it is omitted, e. g. *ἡγγιλα* instead of *ἡγγελ-σ-α*, *ἀγγελῶ* instead of *ἀγγελ-έ-σ-ω*, *ἀγγιλ-έ-ω*, *ἐήτωρ* instead of *ἐήτορ-ς*. Comp. § 20, 3.

2. What has been said of the omission and retaining of σ in inflection, holds in general of the Digamma softened into the vowel ν , § 200. This is omitted: (a) in the middle of the word between two vowels, e. g. *ὄον* (*ὠFόν*), *ovum*, *ὄις* (*ὠFίς*), *ovis*, *αἰών* (*αιFών*), *aevum*, *νέος* (*νέFος*), *novus*, *σκαίος* (*σκαί-Fός*), *scaevus*, *βοός* (*βοFός*), *bovis*; *θίω*, *πλέω*, *πνέω*, *έλω* instead of *θιέFω*, etc.; (b) at the beginning of the word before vowels and ϱ , e. g. *οἶνος* (*Fοῖ-νος*), *vinum*, *ῥαρ* (*Fῖαρ*), *ver*, *ῖς* (*Fίς*) *vis*, *οἶκος* (*Fοῖκος*), *vicua*, *ιδεῖν* (*Fιδεῖν*),

videre, ἐσθίς (*Fεσθής*), vestis, ῥήγνυμι (*Fρήγνυμι*), frango. On the contrary, it is expressed in connection with a preceding α, ε, ο, with which it then coalesces and forms a diphthong, (α) at the end of a word, e. g. βοῦ instead of βόF, βασιλεῦ, etc.; (β) before a consonant, e. g. βοῦς (βόFς, bōns, bōs), ναῦς (νάFς), navis, βοῦν, βοῦσι, βασιλεῖς, βασιλεῦσι, θιέσσομαι, πλείεσσομαι, πνιέσσομαι, ἐλαύνω. But when an ι or υ precedes it, then it disappears before a consonant, but lengthens the ι or υ, e. g. κῆς instead of κίFς, σῆς instead of σίFς, ἰχθῦς instead of ἰχθύFς, Acc. κῆν, σῆν, ἰχθῆν; but it disappears, even in this case, in the middle of a word between vowels, e. g. Αἰ-ός, κῆ-ός, σῆ-ός, ἰχθῦ-ός instead of ΑἰF-ός, κῆF-ός, σῆF-ός, ἰχθῦF-ός.

3. As the Greek language admits an accumulation of only three consonants in composition, and in simple words, only when the first or the last is a *Liquid*, then, if in the inflection of the verb, a termination beginning with σθ is appended to the consonant of the root, the σ is excluded:

λείπει-σθων	from	λείπ-ω	becomes	λείπεσθων	(§ 17, 2.)
λέλειγ-σθαι	"	λέγ-ω	"	λέλεχθαι	(§ 17, 2.)
ἑστίαλ-σθαι	"	στήλλ-ω	"	ἑστάλθαι.	

REMARK. On the omission of a Tau-mute, and a ν and ντ before σ, and a σ after a Liquid, see § 20. In composition, ν is often omitted, e. g. *Ἡνδο-πίτερος*, *Ἀπολλό-θεωρος* instead of *Ἡνδογκτ.*, *Ἀπολλονθ.*

4. Several words can drop their final consonant, either to avoid an accumulation of consonants, or, in verse, to prevent a syllable becoming long by position. In addition to the words mentioned under § 15, namely, οὔκ (οὐ), ἐξ (ἐκ), οὔτως (οὕτω), which usually retain their final consonant before a vowel to prevent the Hiatus, but drop it before consonants, there belong here,

- (a) adverbs of place in *θιν*, e. g. *πρόσθεν*, *ὀπισθεν*, *ὑπερθεν*, etc., which never drop the ν before a consonant in prose, but very often in Epic poetry, more seldom in the Attic poets;
- (b) *μέχρις* and *ἄχρις*, which, however, in the best classical writers, have dropped their σ, not only before consonants, but commonly before vowels, e. g. *μέχρι Ἀναξαγόρου*, Pl. Hipp. Maj. 281, c. *μέχρι ἐνταῦθα*, Id. Symp. 210, e. *μέχρι οἴου*, X. C. 4. 7, 2. *μέχρι ἐρνεργᾶς θαλάττης*, Id. Cy. 8. 6, 20;
- (c) the adverbs, *ἀντίμας*, *ἔμπας*, *μισηγύς*, *ἀντικρύς*, *ἄνως*, *ἄφνω*, which in poetry can drop their σ, but never in prose; in the Ionic dialect, numeral adverbs in *άκις* also frequently drop the σ before consonants, e. g. *πολλάκι*. Her. 2, 2.

5. A pure Greek word can end only in one of the three Liquids, ν, σ (ψ, ξ, ἰ. e. πσ, κσ) and ρ. The two words, οὐκ, *not*, and ἐκ, *out of*, form only an apparent exception, since, as Proclitics, § 32, they incline to the following word, and, as it were, become a part of it. This law of euphony

occasions either the omission of all other consonants, or it changes them into one of the three Liquids just named; hence, *σῶμα*, Gen. *σάματ-ος* instead of *σῶματ*, *γάλα*, Gen. *γάλακτ-ος* instead of *γάλακτ*, *λίον*, Gen. *λίοντ-ος* instead of *λίοντ*, *ἐβούλενον* instead of *ἐβούλενοντ*;—*τίρας*, Gen. *τίρατ-ος* instead of *τίρατ*, *κίρας*, Gen. *κίρατ-ος* instead of *κίρατ*, *μέλι*, Gen. *μέλιτ-ος* instead of *μέλιτ*.

SECTION II.

Syllables.

§ 26. *Nature and Division of Syllables.* (41.)

1. Every vowel, pronounced by itself, or in connection with one or more consonants, is called a syllable.

2. A word consists of one or more syllables. When a word consists of several syllables, a distinction is made between the stem-syllables and the syllables of inflection or derivation. The stem-syllables express the essential idea of the word, the syllables of inflection or derivation, the relations of the idea. Thus, e. g. in *γέ-γραφ-α*, the middle syllable is the stem-syllable, the two others, syllables of inflection; in *πράγ-μα*, the first is the stem-syllable, the last the syllable of derivation.

§ 27. *Quantity of Syllables.* (42—45.)

1. A syllable is short by nature, when its vowel is short, namely, *ε*, *ο*, *ᾶ*, *ι*, *υ*, or when a vowel or single consonant follows a short vowel, e. g. *ἔνδομιςᾶ*, *ἔπυθῆτο*.

2. A syllable is long by nature, when the vowel is a simple, long vowel, *η*, *ω*, *ᾷ*, *ι*, *υ*, or a diphthong, e. g. *ἤρωῖς*, *κρίνω*, *γέφυρα*, *ισχύρους*, *παιδενῆς*, hence contracted syllables are always long, e. g. *ᾠκων* formed from *ᾠέκων*, *βότρυς* formed from *βότρυνας*.

3. A syllable with a short vowel is made long by position, when two or more consonants or a double consonant, *ζ* *ξ* *ψ*, follow the short vowel, e. g. *ἔκαστέλλω*, *τύψαντες*, *κόραξ* (*κόρακος*), *τραπέζα*.

REMARK 1. The pronunciation of a syllable long by nature, and one long by position, differs in this, that the former is pronounced *long* (*productiv*), but the latter not. When a syllable naturally long, is long also by position,

it must be protracted in pronouncing. Hence a distinction is made in pronouncing such words as *πράττω*, *πράξις*, *πράγμα* (*ā*) and *τάττω*, *τάξις*, *τάγμα* (*ā*).

4. But when a short vowel stands before a Mute and Liquid, it commonly remains short in the Attic, inasmuch as the Liquid sounds are less distinct than the Mutes, and hence are pronounced with less hesitation, e. g. *ἄτῆκνος*, *ἄπῆπλος*, *ἄκμή*, *βδερνς*, *δίδραχμος*. Such a position is called a *weak* position. In two instances, however, the position of the Mute and Liquid makes the short vowel long: (a) in compounds, e. g. *ἑκνέμω*; (b) when one of the Medials, *β γ δ*, stands before one of the three Liquids, *λ μ ν*, e. g. *βίβλος*, *εὐδμος*, *πέπλεγμα*; also *θλ*, in Tragic trimeter, lengthens the preceding short vowel. Finally, it will be evident, that a vowel long by nature cannot be shortened by a Mute and Liquid, e. g. *μήντρον*.

5. A syllable which contains one of the three doubtful vowels, *α, ι, υ*, cannot, in the same word, be pronounced long and short, but must be either long or short.

§ 28. *Quantity of the Penult.*

(46, 47.)

It is important, in order to pronounce correctly, to be able to determine, with certainty, the quantity of the three doubtful vowels, *α, ι, υ*, in the penult of words of three or more syllables. The following summary will present the principal instances, in which the penult is long. The quantity of the syllables of inflection will be considered in treating of the Forms.

The penult is long,

1. In substantives in *ᾶων*, Gen. *-αonos* or *-αωνος*, in substantives of two or more syllables in *ῖων*, Gen. *-ιονος*; but *ῖων*, Gen. *-ῖωνος*, and in forms of the comparative in *ῖων*, *ιον*, Gen. *-ιονος*, e. g. *ὀπᾶων*, *-ονος*, *δ, ῆ*, *companion*, *Ποσειδάων* *-ωνος*; *κῖων*, *-ονος*, *ῆ*, *pillar*, *βραχῖων*, *-ονος*, *δ, ατμ*, *Ἀμφίων*, *-ονος*; but *Λευκαλῖων*, *-ωνος*; *καλλίων*, *κάλλιον*, *more beautiful*.

Exceptions. The two oxytones, *ῆ ἡϊών* (*ι*), *shore*, and generally *ῆ χτίων*, *snout*. Homer always uses the comparatives in *ῖων*, *ιον*, as short, where the versification admits.

2. In oxytoned proper names in *ᾶνός*, and in compounds in *ᾶγός* from *ἄγω*, *to lead*, and *ἄγνυμι*, *to break*, *ᾶνωρ* and *κρᾶνος*, e. g. *Ἀσιᾶνός*, *λοχᾶγός*, *captain*, *ναυᾶγός*, *naufriagus*, *Βιάνωρ*, *δικρᾶνος*, *having two horns*.

3. In adjectives in *ᾱης* Fem. *ᾱῖς*, derived from verbs in *ᾱω*, in proper names in *ᾱτης*, in substantives in *ῖτης*, Fem. *ῖτις*, and in those in *ύτης* of the first Dec., Fem. *ύτις*, and in proper names in *ίτη*, e. g. *ἄχρᾱής*, *untouched*, *Εὐφράτης*, *Μισριδάτης*, *πολίτης*, *-ου*, *citizen*, Fem. *πολίτις*, *πρεσβύτης*, *-ου*, *old man*, *Ἀφροδίτη*, *Ἀμφιτρίτη*.

Exceptions: (a) to the proper names in *ατης*: *Γαλάτης*, *Δαλματίας*, *Σαρματίας*, all in *βῆτης* and *φᾶτης*, and compounds formed from verbal roots, e. g. *Σωκράτης*; — (b) *κρίτης*, *judge*, from the short root *κρί*, *κτίτης*, *builder*, and *θύτης*, *one who sacrifices*.

4. In Proparoxytones in *ίλος*, *ίλον*, *ίρος*, *ίρον*, in words in *ινη*, *ινα*, *ῶνη*, *ῶνα*, in those in *ῶνος*, when *σ* does not precede the ending, in Proparoxytones in *ῶρα*, and in adjectives in *ῶρος* with a preceding long syllable, e. g.

ὄμιλος, <i>multitude</i>	δωτίνη, <i>gift</i>	ὁ κίνδυνος, <i>danger</i>
πέδιλον, <i>shoe</i>	Αἴγινα,	γέφυρα, <i>bridge</i>
ἡ κάμινος, <i>oven</i>	αἰσχύνη, <i>shame</i>	ἰσχυρός, <i>strong</i>
σάλλον, <i>parley</i>	ἄμυνα, <i>defence</i>	but ὄχυρός and ἐχύρός, <i>firm</i> .

REMARK 1. The following may be added to the Proparoxytones in *ίρος* and *ῶρα*, namely, *ὁ χαλινός*, *rein*, *ὁ ἐρινός*, *wild fig-tree*, and *ἡ κολλύρα*, *coarse bread*.

Exceptions. *Εἰλαπίνη*, *feast*, and compounds in *γῦνος* from *γυνή*, *woman*, e. g. *ἄνδρογῦνος*, and *κορυνη*, *club*.

5. In substantives in *ῦτος*, whose antepenult is long, and in compound adjectives in *δακρυτός* and *τερυτός* from *δακρύνω*, *τρύω*, and also in substantives in *ῦμα*, *ῦγη* and *ῦγων*, and in adverbs in *ῦδόν*, e. g.

ὁ κοκῦτός, <i>watling</i>	ἄτρυτος, <i>indestructible</i>	ὁ λολιγγή, <i>ululatus</i>
ἄδακρυτος, <i>without tears</i>	ἵδρυμα, <i>-ατος</i> , <i>seat</i>	ὁ λολύγων, <i>ululatus</i>
		βοτρυδόν, <i>in clusters</i> .

Exception. *Μαργαγγή*, *splendor*.

6. In dissyllabic oxytones in *ίλος*, *ίμός*, *ίρός*, *ίός*, *ῦλος*, *ῦμός*, *ῦρός*, and in Paroxytones in *ῖμη*, *ῖνη*, e. g.

ψίλος, <i>bare</i>	ἡ ῥίνος, <i>skin</i>	ὁ ῥῦμός, <i>pale</i>	ἔῦνός, <i>common</i>
ὁ χίλος, <i>fodder</i>	ὁ ῖος, <i>dart</i>	ὁ θῖμός, <i>mind</i>	λύμη, <i>injury</i>
ὁ λιμός, <i>hunger</i>	ὁ χῦλός, <i>juice</i>	so, ἄθῦμος, etc.	μῦνη, <i>excuse</i> .

Exceptions. *Βίός*, (*ὀ*), *bow*, *πλύνός* (*ὀ*), *washing-trough*.

7. In dissyllables in *ᾱος*, *ᾱνός* (oxytoned), and in dissyllables in *ᾱα*, which begin with two consonants, e. g.

ὁ παός, <i>temple</i>	φᾱνός, <i>brilliant</i>	στία, <i>pebble</i>	φλιά, <i>door-post</i> .
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REM. 2. The following may be added to dissyllables in *ᾱα*, namely, *καλία*,

shed, ἀνία, *trouble*, κοίη, *dust*, and to those in *āos*, the variable ἴλος, and proper names in *āos*, e. g. Ἀμφιάρεος; Οἰνόμυς is an exception.

Exceptions. Ταός or τᾱός (δ), *peacock*, σκιά (ι), *shadow*.

8. The following single words should also be noted :

I. *ā*.

Ἀυᾱτος, <i>unmixed</i>	νεᾱνίς, <i>young girl</i>	τιᾱρα, <i>turban</i>
ἀνιᾱρός, <i>troublesome</i>	ὀπᾱδός, <i>attendant</i>	φᾱλᾱρος, <i>clear</i>
αὐθᾱδης, <i>self-sufficient</i>	σινᾱπι, <i>mustard</i>	ὀφλύᾱρος, <i>tattle</i> .

Also the proper names, Ἀμᾱσις, Ἀνᾱπος, Ἀρᾱτος Δημᾱράτος, Θεᾱνώ, Ἰᾱσων, Ἠριᾱπος, Σᾱράπις (Serāpis), Στιμφᾱλος, Φᾱρσᾱλος.

II. *i*.

ἄκριθίς, <i>exact</i>	ἐνιπή, <i>rebuke</i>	παρθενοπίτης, <i>gallant</i> .
ἰφθίμος, <i>strong</i>	ἔριθός, <i>day-laborer</i>	
τὸ τᾱρίχος, <i>pickled fish</i>	ὁ ἦ χελιδών, <i>swallow</i>	

Also the proper names, Ἀγχίσης, Γράνικος, Εὐρίπος, Κάικος (ι), Ὅσιρις, Βούσιρις. The following dissyllables should be noted for the sake of the compounds: τιμή, *honor*, νίκη, *victory*, φυλή, *tribe*, ὕλη, *forest*, λιτός, *little*, μικρός, *small*, e. g. ἄτιμος.

III. *ū*.

ᾱμίμων, <i>blameless</i>	ἐρύκω, <i>to hold back</i>	λάφυρον, <i>booty</i>
ᾱσύλον, <i>asylum</i>	ὁ ἰλύός, <i>den</i>	ἡ πάπυρος, <i>papyrus</i>
ᾱντή (ū), <i>war-cry</i>	ἰγνή, <i>the ham</i>	πῑτύρον, <i>bran</i> .

Also the proper names, Ἀβῦδος, Ἀρχύτας, Βιδῦνός, Διόνῦσος, Καμβῦσης, Κέρκυρα, Κωκῦτός. And the dissyllables, ψυχή, *soul*, ὁ τυρός, *cheese*, ὁ πῦρός, *wheat*, ὁ χρῦσός, *gold*, λύπη, *grief*, ψυχρός, *cold*.

§ 29. *Accents*.

(48—51.)

1. The accentuation of a polysyllabic word consists in pronouncing one syllable with a stronger or clearer tone than the others. By this means, the unity of the connected syllables is indicated. The accentuation of the Greek is principally *rhythmical*, and in this it differs from the accentuation of the German, for example, which is almost wholly *logical*, and also from that of most compound English words, which is generally *logical*. The *logical* accent, which refers to the meaning of the syllables, gives emphasis to the stem-syllable, which expresses the essential idea of the word, in preference to the syllables of derivation and inflection, which express only the relations of

the idea, as the German, *verdéblicher*, *unvergésslicher*, *entfalten*, and the English, *destrúctible*, *immórtal*. The *rhythmical* accent, which expresses the relation of the tone to the syllables of a word, has particular reference to the quantity of syllables, and very often emphasizes the syllables of derivation and inflection, in preference to the stem-syllable, without regard to the signification of the syllables, e. g. *πατήρ*, *πατρός*, *γραφόμενος*, *γραφομένη*, *γέγραφα*, *γεγραφώς*, *γεγραμμένος*.

2. The English and Greek accent differs also in this, that in the former the accented syllable is always considered long,* but in the latter it can be either long or short, e. g. *γραφόμενος*, *γεγραφώς*; and that in the former, the accented and unaccented syllables are distinguished by the strength and feebleness of the tone, in the latter, by the rising and falling of the tone.

3. Even a *monosyllabic* word must be accented, so as to form in connected discourse, an independent sound.

4. The Greek has the following marks for the tone or accent (*προσφῳδία*):

- (a) The acute (*προσφῳδία ὀξεῖα*, accentus *acutus*) ´ to denote the *sharp* or *clear* tone, e. g. *λόγος*;
- (b) The circumflex (*προσφῳδία περισπωμένη*, accentus *circumflexus*) ˘ to denote the *protracted* (as it were the *winding* or *long-drawn*) tone, e. g. *σῶμα*. This accent consists in uniting the rising and falling tone in pronouncing a long syllable, since, e. g. the word *σῶμα* was probably pronounced as *σόομα*;
- (c) The grave (*προσφῳδία βαρεῖα*, accentus *gravis*) ˊ to denote the *falling* or *heavy* tone.

REMARK 1. The mark of the falling tone was not used. Hence the Greek did not write, *ἄνθρωπός, λόγός*, but *ἄνθρωπος, λόγος*. The mark of the grave was used only to distinguish certain words, e. g. *τις*, *aliquis*, *some one*, and *τις*, *quis? who?* and, as will be seen in § 31, I, instead of the acute on the final syllable of words in connected discourse.

REM. 2. The accent stands upon the second vowel of *diphthongs*, and at the beginning of words commencing with a vowel the acute and grave stand after the breathing, but the circumflex over it, e. g. *ἄπαξ*, *αὔλιος*, *ἄν εἴπης*, *εὐρος*, *αἶμα*. But in uncial letters, in connection with the

* In English, however, the words *long* and *short* refer only to the emphasis.—Tr.

diphthongs *α, η, ω*, the accent and the Breathing stand upon the first vowel, e. g. *Αἰδής*. On the diaeresis, see § 4, Rem. 4.

REM. 3. In pronouncing a Greek word, two things must be noted, the *accent* and the *quantity*. Hence an effort should be made to indicate the *accented* syllable by raising the voice, but especially to make the long and short, as well as the accented and unaccented syllables, perceptible. But in many instances, it is not possible for us to express the nicer distinctions, which the Greeks must have made in their pronunciation; thus, e. g. in *τιμή* and *τιμή*, *γνώμαι* and *γνώμαις*.

5. The accent can stand only on one of the last three syllables of a word, because the raising of the voice is impossible beyond the last three syllables. The English in many words disregards this law, e. g. *amplification*.

6. The acute stands on one of the last three syllables, whether this is long or short, e. g. *καλός*, *ἀνθρώπον*, *πόλεμος*; yet upon the antepenult, only when the last is short, and is not long by position, e. g. *ἄνθρωπος*, but *ἀνθρώπον*.

7. The circumflex stands only on one of the last two syllables, but that syllable must always be long by nature, e. g. *τοῦ σώμα*; it stands upon the penult, however, only when the ultimate is short, or long only by position, e. g. *τείχος*, *χρῆμα*, *πρᾶξις*, *ἀλλάξ*, Gen. *-ἄκος*, *καλαῦρος*, *κατήλιψ*, *Αἰμῶναξ*. Also in substantives ending in *ιξ* and *ῆξ*, Gen. *-ίκος*, *-ῆκος*, the *ι* and *υ* long by nature, are, according to the views of the ancient Grammarians, treated as short in respect to the pronunciation, e. g. *φοῖνιξ*, Gen. *-ίκος*, *κέρυξ*, Gen. *-ῆκος*.

8. If therefore the antepenult is accented, it can have only the acute; but if the penult is accented, and is long by nature, it must have the circumflex, when the ultimate is short, e. g. *τείχος*, *πράττε*, but the acute, when the ultimate* is long, e. g. *τείχους*, *πράττω*; if it is short, it has uniformly only the acute, e. g. *τάττω*,

* Hence the accent often enables us to determine the quantity of syllables, e. g. from the acute on the antepenult of *ποιήτρια*, *μαθήτρια*, we infer that the ultimate is short, otherwise the accent could not stand further back than the penult, No. 6, above,—from the circumflex on *σῆτος* and *πρᾶξις*, that those syllables are long by nature, 7,—from the circumflex on *ροῖρα* and *σιεῖρα*, that the ultimate is short, 7,—from the acute on *χίρα*, *ῥα* and *ῆρα*, that the ultimate is long, otherwise the penult of these words must be circumflexed, 8,—from the acute on *φίλος* and *ποικίλος*, that the penult of these words is short, otherwise they must have been circumflexed, 8.—Τη.

τάτιε. On the ultimate, either the acute or the circumflex stands, e. g. *πατήρ, πατρῶν*.

REM. 4. In the inflection-endings, *αι* and *οι*, and in the adverbs, *πρόπαλαι* and *ἐκπαλαι*, the diphthongs, in respect to the *accent*, are considered short, e. g. *τράπεζαι, τύπτεται, γλῶσσαι, ἄνθρωποι, χώροι*. The optative endings, *οι* and *αι*, are exceptions, e. g. *τιμήσαι, ἐκλείποι, λείποι*, and the adverb *οἶκοι*, *domi, at home*, on the contrary, *οἶκοι, houses*, from *οἶκος*.

REM. 5. In the old Ionic and in the Attic declension, since *ω* takes the place of *ο*, it is considered as having only half its usual length, and hence, in respect to the accent, is treated as short, e. g. *Μενέλωρ, ἀνώγειον*; — *πόλεωρ, πόλεων*: — *ἔλωρ, ἄγηρωρ*, Gen. *ἔλω, ἄγηρω*: but if such adjectives are declined according to the third Dec., they are accented regularly, e. g. *φιλογέλωρ, φιλογέλωτος*; so also in the Dat. Sing. and Pl., as well as in the Gen. and Dat. Dual, where the penult is long, e. g. *ἄγηρωρ, ἀγήρην, ἀγήρην*.

REM. 6. In the words, *εἴθε, O that, ναίχι, certainly*, the penult has the acute, apparently contrary to the rule; but these must be treated as separate words. The accentuation of the words, *εἴτε, οὔτε, ὥστε, ἥτις, τοῦςδε*, etc., is to be explained on the ground, that they are compounded with Enclitics, § 33.

REM. 7. According to the accentuation of the last syllable, words have the following names:

- (a) Oxytones, when the ultimate has the acute, e. g. *τετυφώς, κακός, θήρ*;
- (b) Paroxytones, when the penult has the acute, e. g. *τύπτω*;
- (c) Proparoxytones, when the antepenult has the acute, e. g. *ἄνθρωπος, τυπτόμενος, ἄνθρωποι, τυπτόμενοι*;
- (d) Perispomēna, when the ultimate has the circumflex, e. g. *κακῶς*;
- (e) Properispomena, when the penult has the circumflex, e. g. *πράγμα, φιλοῦσα*;
- (f) Barytones, when the ultimate is unaccented, e. g. *πράγματα, πράγμα*.

§ 30. *Change and Removal of the Accent by Inflection, Composition and Contraction.* (52—54.)

1. When a word is changed by inflection, either in the quantity of its final syllable or in the number of its syllables, then, according to the preceding rules, there is generally also a change or removal of the accent.

(a) By lengthening the final syllable,

(α) a Proparoxytone, as *πόλεμος*, becomes a Paroxytone, e. g. *πολέμουν*;

(β) a Properispomenon, as *τειχος*, a Paroxytone, e. g. *τείχους*;

(γ) an Oxytone, as *θεός*, a Perispomenon, e. g. *θεοῦ*. Yet this change is limited to particular cases. See § 45, 7, a.

(b) By shortening the final syllable,

(α) a dissyllabic Paroxytone with long penult, as *φεύγω*, becomes a Properispomenon, e. g. *φεῦγε*, but *τᾶττω*, *τᾶττε*;

(β) a polysyllabic Paroxytone, whether the penult is long or short, becomes a Proparoxytone, e. g. *βουλεύω*, *βούλευε*.

(c) By the accession of a syllable or syllables at the beginning of a word, the accent is commonly removed towards the beginning of the word, e. g. *φεύγω*, *ἔφευγον*; the same occurs commonly in compounds, e. g. *ὁδός* *σύνοδος*, *θεός* *φιλόθεος*, *τιμή* *ἀτίμος*, *φεύγε* *ἀπόφευγε*. By an accession of syllables at the end of a word, on the contrary, the accent is removed towards the end of the word, e. g. *τύπτω*, *τυπτόμεθα*, *τυφθησόμεθα*.

REMARK 1. The particular cases of the change of accent by inflection, and the exceptions to the general rules here stated, will be seen below under the accentuation of the several parts of speech.

2. In respect to contraction, the following principles apply:

(1) When neither of two syllables to be contracted is accented, then the contracted syllable also is unaccented, and the syllable which, previous to contraction, had the accent, retains it also after the contraction, e. g. *φιλέε* = *φιλεῖ*, but *φιλέει* = *φιλεῖ*, *γένει* = *γένει*, but *γενέων* = *γενῶν*.

(2) But when one of the two syllables to be contracted is accented, then the contracted syllable also is accented,

(a) the contracted syllable when composed of the antepenult and penult, takes the accent which the general rules require, e. g.

ἀγαπάομαι = *ἀγαπῶμαι*

ἑσταότις = *ἑστῶτις*

ἑλήισσα = *ἑλήισσα*

φιλόμενος = *φιλοῖμενος*

ὀρθόονσι = *ὀρθοῦσι*

τιμαόντων = *τιμώντων*;

(b) the contracted syllable, when it is the ultimate, takes:

(α) the acute, when the last of the syllables to be contracted has the acute, e. g. *ἑσταός* = *ἑστώς*;

(β) the circumflex, when the first of the syllables to be contracted, is accented, e. g. *ἤχοι* = *ἤχοι*.

REM. 2. The exceptions to the principles stated, will be seen below under the contracted declensions and conjugations.

CHANGE AND REMOVAL OF THE ACCENT IN CONNECTED
DISCOURSE.

§ 31. I. *Grave instead of the Acute*.—II. *Crasis*.—

III. *Elision*.—IV. *Anastrophe*. (55—57.)

I. In connected discourse, the Oxytones receive the mark of the grave, i. e. by the close connection of the words with each other, the sharp tone is weakened or depressed, e. g. *Εἰ μὴ μη-τρυνὴ περικαλλῆς Ἡερίβοια ἦν*. But the acute must stand before every punctuation-mark, by which an actual division is made in the thought, as well as at the end of the verse, e. g. *Ὁ μὲν Κύρος ἐπέρασε τὸν ποταμόν, οἱ δὲ πολέμοι ἀπέφνηγον*.

Exceptions. *Τίς, τί, quis?* *who? quid? what?* always remain oxytoned.

REMARK 1. When an Oxytone is not closely connected with the other words, i. e. when it is treated grammatically, the acute remains, e. g. *εἰ τὸ μὴ λέγεις — τὸ ἀνὴρ ὄνομα*.

II. By *Crasis* two words are united in one, § 10. Hence, words united in this way can have but one accent, namely, that of the second word, which is the more important; this accent does not change its place, e. g. *τάγαθόν* from *τὸ ἀγαθόν*. When the second word is a dissyllabic Paroxytone with a short final syllable, the accent, according to § 30, 2, (2) (a), is changed into the circumflex, e. g. *τὸ ἔπος* = *τοῦπος*, *τὰ ἄλλα* = *τᾶλλα*, *τὸ ἔργον* = *τοῦργον*; *τὰ ὄπλα* = *θῶπλα*, *ἐγὼ οἶμαι* = *ἐγῶμαι*.

III. When by *Elision*, § 13, an unaccented vowel is elided, the accent of the word is not changed, e. g. *τοῦτ' ἐστίν*. But if the elided vowel is accented, its accent is thrown back upon the preceding syllable, as an acute; yet, when the word, from which a vowel has been elided, is a preposition or one of the particles, *ἀλλά, οὐδέ, μηδέ*, and the poetic *ἦδέ, ἰδέ*, the accent of the elided vowel wholly disappears, and also when the accented vowel of monosyllabic words is elided, e. g.

<i>πολλὰ ἔπαθον</i>	=	<i>πόλλ' ἔπαθον</i>	<i>παρὰ ἐμοῦ</i>	=	<i>παρ' ἐμοῦ</i>
<i>δεινὰ ἐρωτᾷς</i>	=	<i>δειν' ἐρωτᾷς</i>	<i>ἂπὸ ἑαυτοῦ</i>	=	<i>ἂφ' ἑαυτοῦ</i>
<i>φημί ἐγώ</i>	=	<i>φήμ' ἐγώ</i>	<i>ἀλλὰ ἐγώ</i>	=	<i>ἀλλ' ἐγώ</i>
<i>αἰσχροῦ ἔλεξας</i>	=	<i>αἰσχρ' ἔλεξας</i>	<i>οὐδὲ ἐγώ</i>	=	<i>οὐδ' ἐγώ</i>
<i>ἔπτα ἦσαν</i>	=	<i>ἔπτ' ἦσαν</i>	<i>ἦ δὲ ὅς</i>	=	<i>ἦ δ' ὅς</i>

IV. Anastrophe. When a preposition is placed after the word which it should precede, the tone of such preposition naturally inclines back to its word, and hence, the accent is removed from the ultimate to the penult; this drawing back of the accent is called Anastrophe, ἀναστροφή, e. g.

μάχης ἐπὶ but ἐπὶ μάχης νεῶν ἀπο but ἀπὸ νεῶν
Ἰθάκην κατὰ “ κατὰ Ἰθάκην καλῶν περὶ “ περὶ καλῶν.

REM. 2. The prepositions, ἀμφί, ἀντί, ἀνά, διά, and the poetic ὑπείρ, διαί, παρὰ, do not admit Anastrophe. If the preposition stands between an adjective and a substantive, according to *Aristarchus*, the Anastrophe is found only when the substantive stands first, e. g. Ἑάνθω ἐπὶ δι-
νήντι, but δινήντι ἐπὶ Ἑάνθω. Other Grammarians reject the Anastrophe in both cases.

REM. 3. Prepositions, moreover, admit Anastrophe, when they are used instead of abridged forms of the verb, e. g. ἄνα instead of ἀνάστηθι; μετὰ, παρά, ἐπὶ, ὑπο, περί, ἐν instead of the indicative present of εἶναι, compounded with these prepositions, e. g. ἐγὼ παρά instead of παρέμει, περί instead of περιέστι; further, when the preposition is separated from the verb and placed after it, which is often the case in the Epic dialect, e. g. ὀλίσας ἀπο πάντας ἑταίρους. But the accent of ἀπό is drawn back without any reason, in such phrases as ἀπὸ θαλάσσης οἰκῆν, ἀπὸ σκόπου, ἀπ’ ἐλπίδος and the like; in such cases it is properly on the ultimate.

§ 32. V. Atonics or Proclitics.

(58.)

Some small words are termed Atonics or Proclitics, being, in connected discourse, so closely united to the following word, that they, as it were, coalesce with it, and lose their accent. They are:

- (a) the forms of the article, ὁ, ἡ, οἱ, αἱ;
- (b) the prepositions, ἐν, in, εἰς (ἐς), into, ἐκ (ἐξ), ex, ὡς, ad; but if ἐξ is after the word which it governs, and at the end of a verse, or before a punctuation-mark, it retains the accent, e. g. κακῶν ἐξ Il. ξ, 472.
- (c) the conjunctions, ὡς, as, that, so that, when, εἰ, if; but if ὡς, as, follows the word which it should precede, it has the accent, e. g. κακοὶ ὡς, for ὡς κακοί;
- (d) οὐ (οὐκ, οὐχ), not; but at the end of a sentence and with the meaning No, it has the accent, οὐ (οὐκ). Comp. § 15, 4.

§ 33. VI. *Enclitics*.

(58.)

Enclitics are certain words of one or two syllables, which, in a connected discourse, are so closely joined, in particular cases, to the preceding word, that they either lose their tone, or throw it back upon the preceding word, e. g. φίλος τις, πόλεμός τις. They are:

(a) the verbs εἰμὶ, *to be*, and φημί, *to say*, in the Pres. Indic., except the second Pera. Sing. εἶ, *thou art*, and φῆς, *thou sayest*;

(b) the following forms of the three personal pronouns in the Attic dialect:

I. P. S. μοῦ	II. P. S. σοῦ	III. P. S. οὗ	Dual. σφωίν Pl. σφίσι (ν)
μοί	σοί	οἱ	
μέ	σέ	ἐ, νίν;	

(c) the indefinite pronouns, τις, τι, through all the cases and numbers, together with the abridged forms τοῦ and τῷ, and the indefinite adverbs πᾶς, πῶ, πῇ, πού, ποθί, ποθεν, ποί, ποίε; the corresponding interrogative pronouns are, on the contrary, always accented, e. g. τίς, τί, πῶς, etc.;

(d) the following particles in the Attic dialect, τέ, τοί, γέ, νύν, πέρ, θήν, and in the Epic, κέ, κέν, νύ, φά, and the inseparable particle, δέ, § 34, Rem. 2.

REMARK. Several small words, which are so combined with enclitics, as to have a peculiar meaning, are written together, e. g. εἵτε, οὔτε, μήτε, ὥςτε, ὥςπερ, ὅςτις, etc.

§ 34. *Inclination of the Accent*.

(60, 61.)

1. An Oxytone is so combined with the following enclitic, that the accent, which is commonly grave in the middle of a sentence, § 31, I, again becomes acute, e. g.

θήρ τις	for	θήρ τις	καλός ἐστιν	for	καλός ἐστίν
καί τινες	"	καὶ τινές	ποταμός γε	"	ποταμός γέ
καλός τε	"	καλός τέ	ποταμοί τινες	"	ποταμοί τινές.

2. A Perispomenon coalesces with the following enclitic without further change of the accent, e. g.

φῶς τι	for	φῶς τι	φιλεῖ τις	for	φιλεῖ τις
φῶς ἐστιν	"	φῶς ἐστίν	καλοῦ τινος	"	καλοῦ τινός.

REMARK 1. A Perispomenon, in connection with a dissyllabic enclitic, is regarded as an Oxytone. Long syllables in enclitics are treated in respect to the accentuation as short; hence οἶντινοι, ὄντινων are viewed as separate words, e. g. καλῶν τινων.

3. A Paroxytone coalesces with the following monosyllabic enclitic without further change of the accent, though there is no inclination when the enclitic is a dissyllable, e. g.

φίλος μου for φίλος μου, but φίλος ἐστίν, φίλοι φασίν,
ἄλλος πῶς “ ἄλλος πῶς, “ ἄλλος ποτέ, ἄλλων τινῶν.

4. A Proparoxytone and a Properispomenon coalesce with the following enclitic, since they retain an acute accent on the last syllable, so that this syllable forms the tone-syllable for the following enclitic, e. g.

ἄνθρωπός τις for ἄνθρωπος τις σῶμά τι for σῶμα τι
ἄνθρωποι τινές “ ἄνθρωποι τινές σῶμά ἐστιν “ σῶμα ἐστίν.

Exception. A Properispomenon, ending in ξ or ψ, does not admit the inclination of a dissyllabic enclitic, e. g. ἀνταξ τινός, ἀνταξ ἐστίν, φοῖνιξ ἐστίν, κήρυξ ἐστίν, λαίλαψ ἐστίν.

REM. 2. The local suffix δε (ζε), which expresses the relation of *to a place, whither*, coalesces with substantives according to the rules of inclination, e. g.

Ὀλυμπόνδε Σφητινόνδε οὐρανόνδε Ηνθῶδε from Ηνθῶ
ἱερβόρδε Ἐλευσινάδε Μέγαράδε δόμονδε.

So Ἀθήνας i. e. Ἀθήναςδε, Πλαταιῶς (Πλαταιαί), χαμαῖς (χαμας Acc). The suffix δε when appended to the Demon. Pronoun draws the accent of this pronoun to the syllable before δε. In the oblique cases, these strengthened pronouns are accentuated according to the rules for Oxytones, § 45, 7, (a), e. g.

τόσος — τοσόςδε, τοσοῦδε, τοσῶδε, τοσήνδε, τοσῶνδε,
τοῖος — τοιόςδε, τηλίκος — τηλικόςδε, τοῖσι — τοισίδε,
ἐνθα — ἐνθάδε.

5. When several enclitics occur together, each throws back its accent on the preceding, e. g. εἴ πέρ τις σέ μοι φησί ποτε.

§ 35. Enclitics accentuated (ὀρθοτονοῦμεναι). (62.)

1. The enclitics at the beginning of a sentence, retain their accent, e. g. Φημί ἐγώ τοῦτο. — Τίς λέγουσιν. — Εἰςὶ θεοί. — But instead of ἐστὶ (ν) at the beginning of a sentence, the form ἔστι (ν) is used, also, if it stands in connection with an Inf. for ἔξεστι (ν), and after the particles ἀλλ, ἐ, οὐκ, μή, ὅς, καί, μέν, ὅτι, ποῦ, also after the pronoun τοῦτ, e. g. Ἔστι θεός. — Ἔστι σαρξ ἀνθρώπου. — Ἔστιν οὕτως. — Ἔστιν ἰδεῖν, ἰδεῖν ἔστιν, licet videre. — Εἰ ἔστιν, οὐκ ἔστιν, τοῦτ ἔστιν.

2. Φημί and the other persons of the Indic. retain the accent, if they are separated from the preceding word by a punctuation-mark, e. g. Ἔστιν ἀνὴρ ἀγαθός, φημί.

3. Of the enclitic Pers. pronouns, the following retain their accent, namely, σοῦ, σοί, σέ, οἱ, σφίσι (ν):

- (a) when an accentuated Prep. precedes, e. g. παρὰ σοῦ, μετὰ σέ, πρὸς σοί. In this case, instead of the enclitic forms of the Pron. of the first Pers., the longer forms, regularly accentuated, are chosen, e. g.

παρ' ἐμοῦ not παρὰ μου, πρὸς ἐμοί not πρὸς μοι,
κατ' ἐμέ " κατὰ με, περὶ ἐμοῦ " περὶ μου.

REMARK. The unaccented prepositions are united to the enclitic forms, e. g. ἔκ μου, ἐν μοι, ἐς σε, ἐς με, ἔκ σου, ἐν σοι.

- (b) after copulative or disjunctive conjunctions, e. g. ἐμὲ καὶ σέ, ἐμὲ ἢ σέ, especially when the pronouns are emphatic, e. g. in antitheses.

- (c) The forms οὗ, οἷ, ἑ, are accentuated only when they are used as reciprocal pronouns.

4. There is no inclination, when the accent of the word on which the enclitic rests disappears by Elision, e. g. καλὸς δ' ἐστίν, but καλὸς δι' ἐστιν — πολλοὶ δ' εἰσίν, but πολλοὶ δι' εἰσιν.

§ 36. Division of Syllables.

(64.)

1. Syllables end with a vowel, and begin with one or more consonants. Hence if a consonant is between two vowels, it belongs to the following syllable,* e. g. πο-τα-μός, ὄ-ψο-μαι, ἐ-στρα-τεν-σά-μην, ἔ-σχον, ἔ-βλα-ψα, κέ-κμη-κα.

Exception. A compound word, or one formed by a syllable arising from inflection and derivation, is best divided, according to its constituent parts,† e. g. συν-εκ-φωνήσις, τύπ-τω, προ-στιάτης, προς-στείχω.

2. If two similar consonants, e. g. ππ, λλ, etc., or a smooth Mute with a corresponding Aspirate, πφ κχ τθ, occur together, or if a consonant follows a liquid, λ μ ν ρ, (with the exception of μν,) then one consonant belongs to each syllable, e. g. τάτ-τω, Βάκ-χος, ἄλ-γος, ἔρ-γον, yet ἀ-μνή [but with us ἀμ-νή].

§ 37. Punctuation-marks—Diastöle.

(65.)

1. The colon and semicolon are indicated by a point above the line, e. g. Εὐ ἔλεξας· πάντες γὰρ ὁμολόγησαν. The interroga-

* The more usual division in our schools is ποτ-α-μός, not πο-τα-μός, ὄψο-ο-μαι, etc. See also Appendix on Accents and Pronunciation.—TR.

† When, however, the first part of a compound word ends with a vowel, and the first vowel of the simple word is short, the first consonant of that word is united to the preceding vowel, e. g. πρόθ-εσις, and not πρό-θεσις, ἀνάβ-ασις, not ἀνά-βασις, ἄβ-ατος, not ἄ-βατος.—TR.

tion-mark is our semicolon, e. g. *Τίς ταῦτα ἐποίησεν; who did this?* The period, comma and exclamation-point have the same characters as in English.

2. The Diastöle, or Hypodiasstöle, which has the same character as the comma, is used to distinguish certain compound words from others of like sound, but of dissimilar meaning, e. g. *ὦ, τι, whatever*, and *ὅτι, that, since*; *ὦ, τε, whatever*, and *ὅτε, when*. Such words are now merely separated in writing, e. g. *ὦ τι, ὦ τε, τό τε*.

CHAPTER II.

GRAMMATICAL FORMS.

{ 38. *Division of the Parts of Speech.—Inflection.* (66.)

1. Grammatical forms relate to the nature and inflection of the Parts of Speech.

2. The Parts of Speech are:

(1) Substantives, which express an object,—person or thing,—as *man, rose, house, virtue*;

(2) Adjectives, which express a property, as *great, small, red, beautiful, hateful*;

(3) Pronouns, which refer to an object, as *I, thou, he, this, that, mine, thine, his*;

(4) Numerals, which express the number or quantity of an object, as *one, two, three, many, few*;

(5) Verbs, which express action, as *to bloom, to wake, to sleep, to love, to censure*;

(6) Adverbs, which express the relations of place, time, manner, quality and number, as *here, yesterday, beautifully* = in a beautiful manner, *perhaps, often, rarely*;

(7) Prepositions, which express the relation of space, time, etc. of an object to an action or thing, as *before* the house, *after* sunset, *before* mourning;

(8) Conjunctions, which express the mutual relations of sentences, as *and*, *but*, *because*.

3. In addition to these parts of speech, there are in the language, peculiar organic sounds, called interjections, as *alas!* *oh!* *ah!*

4. Words are either *essential* words, i. e. such as express a notion or idea, which are the substantive, the adjective, the verb, and the adverbs derived from those parts of speech; or *formal* words, i. e. such as express the different relations of the idea; these are the pronoun, the numeral, the preposition, the conjunction, the adverbs which are derived from those parts of speech, and the verb *éivai*, *to be*, when, in connection with an adverb or a substantive, it has the inflection of a verb. Interjections express neither an idea, or its relation, and hence are not properly regarded as words.

REMARK. Prepositions, conjunctions, and adverbs derived from pronouns, are included under the common name of particles.

5. By inflection is understood the variation or modification of a word in order to indicate its different relations. The inflection of the substantive, adjective, pronoun and numeral, is termed declension; the inflection of the verb, conjugation. The remaining parts of speech do not admit inflection.

SECTION I.

The Substantive.

§ 39. *Nature and Division of the Substantive.* (294.)

1. The Substantive is used to denote a person or a thing, e. g. *man*, *woman*, *lion*; *earth*, *flower*, *virtue*, *wisdom*, *host*.

2. If a substantive indicates an object, which has an independent existence, it is termed a *Concrete*, e. g. *man*, *woman*, *lion*, *earth*, *flower*, *host*; but if the substantive indicates a simple quality or action, independent of a subject, it is called an *Abstract*, e. g. *virtue*, *wisdom*.

3. The Concretes are,

(a) Proper nouns, when they refer only to individual persons or objects, and not to a species, as *Cyrus, Plato, Hellas, Athens*;

(b) Appellative nouns, when they indicate an entire species, or an individual of a class, as *mortal, tree, man, woman, flower*;

(c) Material nouns, when they indicate the simple material, e. g. *milk, dust, water, gold, coin, grain*;

(d) Collective nouns, when they designate a number of single persons or things as one whole, e. g. *mankind, cavalry, people, herd, fleet*.

§ 40. *Gender of Substantives.* (295—297.)

The Gender of substantives, which is three-fold, as in Latin, is determined partly by their meaning, partly by their endings.

I. Determination of Gender by the Meaning.

1. The names and designations of males, names of nations, the months, rivers and winds, are masculine, e. g. *ὁ βασιλεύς, the king, ὁ κάπρος, the boar, οἱ Ἕλληνες, ὁ Γαμηλιών* (January nearly), like *ὁ μήν, the month, ὁ Ἀλφειός, the Alpheus*, like *ὁ ποταμός, the river, ὁ εὐρος, the south-east wind*, like *ὁ ἄνεμος*.

Exception. Diminutives in *ον*, which are not proper names, as *τὸ μειράκιον, the lad*, also *τὸ ἀνδράποδον, a slave*, and some rivers, as *ἡ Αἰθρη*.

2. The names and designations of females, names of countries, islands, cities, trees and plants for the most part, are feminine, e. g. *ἡ βασίλισσα, the queen, ἡ λέαινα, the lioness, ἡ Αἴγυπτος*, like *ἡ χώρα, the land, ἡ Ῥόδος*, like *ἡ νῆσος, the island, ἡ Τροιζήν*, like *ἡ πόλις, the city, ἡ πύξος, the box-tree, ἡ ἄμπελος, the vine, ἡ βύβλος, the papyrus, ἡ ῥάφανος, the horse-radish, ἡ νάρδος, the balsam-tree*.

Exceptions. A. Countries and cities according to their endings; Of the Masculine are, (a) nouns in *-ης*, Gen. *-ητος*, e. g. *ὁ Μάσης*;—(b) in *-εύς*, e. g. *ὁ Φαρυγίτης*;—(c) in *-οι*, Pl., e. g. *οἱ Φίλιπποι*;—(d) those which vary between *-ος*, (Gen. *-ου*), *-ων*, *-οις* and *-ας*.—Of the Neuter gender are, (a) those in *-α*, Pl., e. g. *τὰ Λεύκτρα*;—(b) in *-ον*, e. g. *τὸ Ἰλιον*; in *-ος*, Gen. *-εος*, e. g. *τὸ Ἄργος*.—B. Trees and plants; *ὁ ἐρινείος, the wild fig-tree, ὁ φελλός, the cork-tree, ὁ λωτός, the lotus, ὁ κύτις, the willow, ὁ φοῖνιξ, the palm, ὁ κιστός, the ivy*; of the

Masc. and Fem. gender are, ὁ ἡ πάπυρος, *the papyrus*, ὁ ἡ κότινος, *the wild-olive*, ὁ ἡ κόμῳρος, *the strawberry-tree*, ὁ ἡ κέρασος, *the cherry-tree*.

3. Of the Neuter gender are the names of fruits, diminutives, with the exception of proper names of females, e. g. ἡ Λεόντιον, the names of the letters, infinitives, all indeclinable words in the Sing. and Pl., and all words used as the mere symbol of a sound, e. g. τὸ μόρον, *the fruit of the mulberry* (τῆς μορέας), τὸ μήλον, *the apple*, τὸ μεῖρακιον, Dim. of μεῖραξ, *boy*, τὸ λάμβδα, τὸ τύπτειν, *the striking*, τὸ μήτηρ, *the word mother*.

4. The names of persons which have only one form for the Masc. and Fem. are of Common gender, e. g. ὁ ἡ θεός, *god* and *goddess*, ὁ ἡ παῖς, *boy* and *girl*.

REMARK 1. Moveable substantives are such as change their ending so as to indicate the natural gender, e. g. ὁ βασιλεὺς, *king*, ἡ βασίλισσα, *queen*.—The change of the ending itself is called *motion*.

REM. 2. From nouns of Common gender, those termed *Epícenēs* (ἐπίκεινα) must be distinguished, i. e. such substantives as indicate both the natural genders by only one form of gender, either Masc. or Fem. To these epicenes belong, first, most of the names of beasts, e. g. ἡ ἀλώπηξ, *the fox*, whether the male or female fox, ἡ ἄρκτος, *the bear*, ἡ κάμηλος, *the camel*, ὁ μῦς, *the mouse*, ἡ χελιδὼν, *the swallow*, ἡ οἶς, *the sheep*, ὁ βοῦς, *the ox*; in the Pl., however, commonly αἱ βόες, αἱ ἑπποι; but when the natural gender is to be distinguished, ἄρσεν, *male*, or θῆλυς, *female*, is added, e. g. λαγῶς ὁ θῆλυς, *the female hare*, ἀλώπηξ ἡ ἄρσεν, *the male fox*; or the gender may be indicated by the prefixed article, or by another adjective, e. g. ἡ βοῦς, *the cow*, ὁ ἄρκτος, *the male bear*.—Here belong, in the second place, the Masc. names of persons in the Pl., which include the Fem., e. g. οἱ γονεῖς, *the parents*, οἱ παῖδες, *the children*, liberi (sons and daughters).

II. Determination of Gender by the Endings.

1. The difference between the Masc. and Fem. gender is definitely developed in the adjectives and substantives of the first Dec. only, the characteristic of the Masc. being σ, of the Fem. α or η, e. g. δικαί-α, αἰσχρ-ά, καλ-ή, ὁ νεανία-ς, ἡ φων-ή. But in substantives of the second and third Declensions, the two genders are determined only by the signification, the final σ being common to both genders, e. g. ὁ κόραξ and ἡ φλόξ, ὁ λόγος and ἡ νόσος, etc. Still, this σ, which is the sign of the Masc. and Fem. genders, is often omitted, as will be seen in the third Dec., e. g. ὁ λυμήν instead of λυμένης, Gen. λυμέν-ος, ὁ ἡ αἰθήρ instead of αἰθέρης, Gen. αἰθέρ-ος. Comp. §§ 16, 3, and 20, 3.

2. The Neuter gender is characterized by exhibiting the naked stem, e. g. Masc. *μελᾱς* instead of *μελᾱς*, Gen. *μελᾱν-ος*, Neut. *μελᾱν*. Often, however, for the sake of euphony, the pure stem undergoes a change, as will be pointed out in the third Dec. This subject will be further treated under the particular declensions.

§ 41. *Number, Case and Declension.* (228—230.)

1. The Greek has, in addition to the Sing. number, which expresses unity, and the Pl., which expresses plurality, a particular number for duality, namely, the Dual.

2. The Greek has five Cases, namely,
 (1) Nominative, the case of the subject;
 (2) Genitive, the whence-case;*
 (3) Dative, the where-case;
 (4) Accusative, the whither-case;
 (5) Vocative, the case of direct address.

REMARK. The Nom. and Voc. are called *casus recti*, *direct cases*, the others, *casus obliqui*, *oblique cases*. Substantives and adjectives of the Neuter gender have the same form in the Nom., Acc. and Voc. of the three numbers. The Dual has only two forms for cases, one for the Nom., Acc. and Voc., the other for the Gen. and Dat.

3. There are in the Greek three different ways of inflecting substantives, distinguished as the First, Second and Third Declensions.

§ 42. *First Declension.*† (231.)

The first declension has four endings, *ᾱ* and *η* feminine; *ᾱς* and *ης* masculine.

* See a fuller statement under the Cases in the Syntax, § 268 seq.—Tr.

† The following "Remarks on the Formation of the Cases," are translated from the Larger Greek Grammar of Kühner.—Tr.

1. The Nominative Singular. The Third Declension is, undoubtedly, the oldest and the original form. Subsequently, the two other declensions were developed from it with few alterations; and the three declensions are so distinguished from each other, that words whose stems end in a consonant, or in the vowels, *ι*, *υ*, are inflected according to the Third Declension; but those, whose stems end in *ᾱ*, according to the First Declension;

Endings.

	Singular.					Plural.	Dual.
Nom.	ᾶ	ᾷ	or	ῆ	ᾶς or ῆς	αι	ᾶ
Gen.	ῆς	ᾶς		ῆς	ου	ων	αιν
Dat.	ῇ	ᾷ		ῇ	ᾷ	αις	αιν
Acc.	ᾶν	ᾷν		ῆν	ᾶν ῆν	ᾶς	ᾶ
Voc.	ᾶ	ᾷ		ῆ.	ᾶ ῆ, ᾶ.	αι.	ᾶ.

REMARK. The original ending of the Dat. Pl. was οισι(ν), as in the second Dec. οισι(ν), e. g. δίκαισι, ταῖσι, καμπαῖσι, θεοῖσι, μικροῖσι, ἀγαθοῖσι. This form is also found in the Attic poets, and is not foreign even to prose, at least to that of Plato.

and, finally, those whose stems end in ο, according to the Second Dec. Stems in ε are not found. It is very probable, that in the original development of the language, all substantives had but one form of declension for both genders, and that the forms of the first and second declensions, which denote the gender, α (ῆ) and ας (ῆς), and ος, are wholly foreign to substantives, and belong exclusively to adjectives. Now the form of the first and second declensions is precisely that which occurs in adjectives of the three genders, and, besides, in very many substantives of these declensions, the adjective meaning is not easily to be mistaken, e. g. κόρος and κόρη, *lad* and *lass*, θεός and θεά, *god* and *goddess*, δοῦλος and δούλη, etc.

2. The Genitive Singular. The characteristic of the Gen. Sing. is ς preceded by ο, thus ος, e. g. κόραξ, κόρακ-ος (in Sanscrit, *s, sya, as* and *ās*). In the feminines in α and η of the first Dec., the vowels α and η coalesce with the ending ος, and form ας or ῆς, e. g. ἀγορά-ος = ἀγορᾶς, τέχνη-ος = τέχνης. In the second Dec. and in masculines of the first Dec. ending in ας and ῆς, the σ disappears from the ending ος, and ο is appended to the stem-vowel α, and is contracted with it, e. g. λόγο-ος, λόγο-ο = λόγου, νεινίς, Gen. νεινία-ος, νεινία-ο = νεινίου. The Thessalian Gen. of the second Dec. has ι before the ending, e. g. λόγοιο, like *quojus* (*cijus*), *illius*, *solius*, *istius*. The ς is still found in the Dor. dialect in the Gen. of the pronouns, ἐμούς, ἐμός, ἐμεῖς, τέος, τεῦς, etc., instead of ἐμίο, ἐμοῦ, σίο, σοῦ.

REMARK 1. The ending οιο corresponds to the Sanscrit Gen. ending in *ja* (the Indian ᾱ is equivalent to the Greek ο), which have the masculines and neuters in ᾶς and in ᾶν, whose stem ends in ᾶ, thus λογό-σιο, τεκνό-σιο = λόγοιο, τέκνοιο = λόγον, τένον, τοῖο, Indian *ta-sia*, Βορεά-σιο, Βορεά-ιο, Βορέῃ-ο, πολιτά-σιο = πολιταίο, πολιτῆο, Att. πολιτῶν, Dor. πολιτά. The accentuation of λόγοιο instead of λογοῖο, πολιταίο, πολιτῆο, instead of πολιτῆο, πολιτῆο, is analogous to the accentuation of εὔνοια instead of εὔνοια, ἀλήθεια instead of ἀληθεῖα.

3. Dative Singular. The characteristic of the Dat. Sing. is ι, e. g. κόρακ-ι, ἀγορά-ι = ἀγορᾷ, λόγο-ι = λόγῳ; so still in adverbs of place in οι, e. g. πύθοι, οἶκοι, and in the pronouns, ἐμοί, σοί, οἷ, τοῖ (cuí). In the Common Language, the ο of the second Dec. is lengthened into ω, e. g. λόγῳ.

REM. 2. The Greek differs altogether in the inflection of the Sing. and

§ 43. I. Nouns of the Feminine Gender. (222.)

1. (a) The Nom. ends in \bar{a} or \check{a} , and the α remains in all the cases, if it is preceded by ϱ , the vowel ε , or ι , e. g. $\chi\acute{o}\rho\alpha$, *land*, $\dot{\iota}\delta\acute{\epsilon}\alpha$, *form*, $\sigma\omicron\phi\acute{\iota}\alpha$, *wisdom*, $\chi\rho\acute{\epsilon}\iota\alpha$, *utility*, $\epsilon\breve{\nu}\nu\omicron\iota\alpha$, *benevolence*; here also belong the contracts in \check{a} , see No. 2, e. g. $\mu\upsilon\check{a}$. Some

Pl. Dative from the other languages of the Indo-Germanic family, in which the Dat. Sing. ends in a long vowel, in the Indian in \acute{e} ($\acute{a}e$) and $\acute{a}i$, in Lat. \bar{i} . The Greek Dat. corresponds rather to the Indian *Locative*, both in the Sing. \bar{i} , and in the Pl. $\bar{s}\bar{i}$ or $\bar{a}su$ (Greek $\sigma\iota$, $\iota\sigma\iota$, $\iota\sigma\iota$), e. g. $\rho\alpha\tau$, $\rho\epsilon\varsigma$, $\rho\omicron\upsilon\varsigma$, $\rho\omicron\delta$ - $\acute{o}\varsigma$, *Locative* Sing. $\rho\alpha\tau\iota$, in $\rho\epsilon\delta\epsilon$, $\rho\omicron\delta$ - ι , *Loc. Pl.* $\rho\alpha\tau\bar{s}\bar{i}$, $\rho\omicron\delta$ - $\acute{\sigma}\bar{i}$, $\rho\omicron\delta\acute{\sigma}\bar{i}$ or $\rho\omicron\delta\acute{\epsilon}\sigma\bar{i}$, $\delta\alpha\tau\bar{\iota}$, $\delta\omicron\tau\bar{\iota}\varrho$, *dative* Sing. $\delta\alpha\tau\bar{\iota}\sigma\bar{u}$, $\delta\omicron\tau\bar{\iota}\varrho\sigma\bar{u}$. The Loc. form of the original language has been accordingly altered in the Greek to the Dat. form, since the Dat., at the same time, performs the office of the Locative.

4. Accusative Singular. The characteristic of the Acc. Sing. is ν , e. g. $\beta\omicron\bar{\iota}\nu$, $\gamma\rho\alpha\bar{\iota}\nu$, $\lambda\bar{\iota}\nu$, $\pi\acute{o}\lambda\bar{\iota}\nu$, $\iota\chi\theta\bar{\iota}\nu$, $\acute{\alpha}\gamma\omicron\varrho\bar{\alpha}\nu$, $\tau\acute{\epsilon}\chi\eta\nu$, $\lambda\acute{o}\gamma\omicron\nu$. The ν corresponds to the Lat., Sanscrit and Zend m in the Accusative ($g\bar{r}\bar{i}$, the mountain, Acc. $g\bar{r}\bar{i}m$), but which in Greek must be changed to ν , since the language does not admit μ at the end of a word. But when the stem ends in a consonant, the Acc. in Sanscrit ends in $\bar{a}m$, e. g. $m\bar{u}d$, *peace*, Acc. $m\bar{u}d\bar{a}m$. In Greek, the Acc. of such substantives must, consequently, end in ν , e. g. $\rho\alpha\tau\bar{\epsilon}\varrho\alpha\nu$, *patrem*, Sans. $p\bar{i}t\bar{a}r\bar{a}m$; but the ν is omitted, and the α only, suffices to denote the Acc., e. g. $\rho\alpha\tau\bar{\epsilon}\varrho\alpha$.

5. The Vocative Singular. The form of the Voc. Sing. is commonly like that of the stem, e. g. $\beta\omicron\bar{\iota}\nu$, $\delta\alpha\bar{\iota}\mu\omicron\nu$, $\pi\acute{\alpha}\tau\bar{\epsilon}\varrho$, if the laws of euphony permit. The first Dec. forms the Voc. Fem. like the Nom. In the second Dec. the Voc. is either like the Nom., or has the form of the stem, still, so that the fuller o is changed into the weaker ϵ .

6. Nominative Plural. The characteristic of the Nom. Pl. is $\epsilon\varsigma$, yet it retains this letter only in the third Dec., e. g. $\chi\acute{o}\rho\alpha\chi$ - $\epsilon\varsigma$. In the first and second declensions, the ς is omitted, the ϵ is changed into ι , and coalesces with the stem-vowels α and o , and forms $\alpha\iota$ and $\omicron\iota$. The Æol. dialect still shows these contractions in the second Dec. by the accent, e. g. $\phi\iota\lambda\omicron\sigma\acute{o}\varrho\omicron\iota$, $M\epsilon\nu\acute{\epsilon}\lambda\acute{\alpha}\omicron\iota$, $\pi\omega\lambda\omicron\nu\acute{\mu}\epsilon\omicron\iota$, $\chi\alpha\lambda\omicron\nu\acute{\mu}\epsilon\omicron\iota$, $\delta\omega\varrho\omicron\nu\acute{\mu}\epsilon\omicron\iota$.

7. Genitive Plural. The characteristic of the Gen. Pl. is $\omicron\nu$ (originally, perhaps, $\iota\omicron\nu$, like the old Lat. *erum*, e. g. *lapiderum*, *regerum*), e. g. $\chi\omicron\rho\acute{\alpha}\chi$ - $\omicron\nu$. In the first and second declensions, this ending coalesces with the stem-vowels α and o , and forms $\omicron\nu$, e. g. $\tau\iota\mu\acute{\alpha}$ - $\omicron\nu$ Æol., $\tau\iota\mu\acute{\epsilon}$ - $\omicron\nu$ Ion., $\tau\iota\mu\acute{\omega}\nu$ Att.; $\lambda\omicron\gamma\acute{o}$ - $\omicron\nu$ = $\lambda\acute{o}\gamma\omicron\nu$. The first Dec. still shows the contraction by the accent, and in the second Dec., the Doric writers, except Pindar, often have the circumflexed ending, e. g. $\delta\iota\kappa\acute{\omega}\nu$, $\sigma\upsilon\kappa\acute{\omega}\nu$, $\tau\omicron\upsilon\tau\acute{\omega}\nu$, from $\delta\iota\kappa\omicron\varsigma$, $\sigma\acute{\iota}\kappa\omicron\varsigma$, $\omicron\upsilon\tau\omicron\varsigma$.

8. Dative Plural. The characteristic of the Dat. Pl. is $\epsilon\varsigma$ (characteristic of the Pl.) and ι or $\iota\nu$ (the characteristic of the Dat. Sing.), thus $\iota\sigma\iota$ (ν), e. g. $\beta\iota\lambda\acute{\epsilon}$ - $\iota\sigma\sigma\iota\nu$, $\chi\bar{\iota}\nu$ - $\iota\sigma\iota$; so Æol. $\acute{\alpha}\mu\mu\acute{\epsilon}\sigma\iota\nu$ instead of $\acute{\eta}\mu\acute{\epsilon}\sigma\iota\nu$, $\acute{\eta}\mu\bar{\iota}\nu$. The At-

substantives in \bar{a} , e. g. $\acute{\alpha}\lambda\alpha\lambda\acute{\alpha}$, *war-cry*, and some proper names, e. g. $\text{'}\Lambda\nu\delta\rho\omicron\mu\epsilon\delta\acute{\alpha}$, $\Lambda\eta\delta\acute{\alpha}$, $\Gamma\epsilon\lambda\acute{\alpha}$, $\Phi\iota\lambda\omicron\mu\eta\lambda\acute{\alpha}$, Gen. $-\alpha\varsigma$, Dat. $-\alpha$, Acc. $-\alpha\nu$.

REMARK 1. The following words, whose stem ends in ρ , take the ending η instead of α , $\kappa\acute{o}\rho\eta$, *maiden*, $\kappa\acute{o}\phi\eta$, *cheek*, $\delta\acute{\iota}\rho\eta$, *neck*, $\acute{\alpha}\delta\acute{\alpha}\rho\eta$, *water-gruel*; the η then remains through all the cases of the Sing. If another vowel, as ς or ι , precedes, the Nom. and all the cases of the Sing. have η , e. g. $\acute{\alpha}\kappa\omicron\acute{\eta}$, *φνῆ*, $\sigma\pi\epsilon\upsilon\eta$, *ζωή*; exceptions are $\pi\acute{o}\alpha$, *grass*, $\kappa\rho\acute{o}\alpha$, *color*, $\sigma\acute{\iota}\alpha$, *porch*, $\gamma\acute{\iota}\alpha$, *field*, $\sigma\iota\kappa\acute{\iota}\alpha$, *gourd*, $\kappa\alpha\rho\acute{\upsilon}\alpha$, *walnut-tree*, $\acute{\epsilon}\lambda\acute{\alpha}\alpha$, *olive-tree*, $\acute{\alpha}\lambda\omega\acute{\alpha}$, *threshing-floor*, *Ναυσικάα*.

(b) The Nom. ends in $\acute{\alpha}$, but the α remains only in the Acc. and Voc.; and in the Gen. and Dat., it is changed into η , if the α is preceded by λ , $\lambda\lambda$, σ , $\sigma\sigma$, ($\tau\tau$), ζ , ξ , ψ .

REM. 2. α commonly occurs when ν precedes; though η is often found, as is always the case in the suffix $\sigma\acute{\upsilon}\eta$, e. g. $\epsilon\acute{\upsilon}\phi\rho\omicron\sigma\acute{\upsilon}\eta$, also $\theta\omicron\iota\sigma\eta$, $\pi\rho\acute{\upsilon}\mu\eta$ and $\pi\rho\acute{\upsilon}\mu\alpha$, $\pi\acute{\epsilon}\iota\eta$ and $\pi\acute{\epsilon}\iota\alpha$.

(c) In the remaining cases, the Nom. ends in η , which remains throughout the singular.

2. If α is preceded by ϵ or α , $\acute{\epsilon}\alpha$ is contracted in some words into $\bar{\eta}$, and $\acute{\alpha}\alpha$ into $\bar{\alpha}$ in all the cases. The final syllable remains circumflexed in all the cases.

tic writers reject ς before $\sigma\iota\nu$, e. g. $\beta\acute{\epsilon}\lambda\epsilon\sigma\iota$, $\kappa\upsilon\sigma\acute{\iota}$, $\kappa\acute{o}\rho\alpha\varsigma\iota$, $\eta\mu\acute{\iota}\nu$, $\acute{\upsilon}\mu\acute{\iota}\nu$. In the first and second declensions, the ς is changed into ι , thus $\iota\sigma\acute{\iota}$ (Sans. *ischā*), $\theta\acute{\upsilon}\rho\eta\sigma\iota$ (ν), $\lambda\acute{o}\gamma\omicron\iota\sigma\iota$ (ν).

9. Accusative Plural. The characteristic of the Acc. Pl. is ν or α (characteristic of the Acc. Sing.) and ς (characteristic of the Pl.), thus $\nu\varsigma$ or $\alpha\varsigma$, but the ν before ς is changed into α , thus $\alpha\varsigma$, e. g. $\kappa\acute{\iota}-\varsigma$, Acc. Pl. $\kappa\acute{\iota}-\nu\varsigma = \kappa\acute{\iota}-\alpha\varsigma$, $\acute{\iota}\chi\theta\acute{\upsilon}\varsigma$, Acc. Pl. $\acute{\iota}\chi\theta\acute{\upsilon}-\nu\varsigma = \acute{\iota}\chi\theta\acute{\upsilon}-\alpha\varsigma$, $\pi\alpha\tau\acute{\epsilon}\rho-\nu\varsigma$. In the first and second declensions, the ν disappears, but the preceding short vowel is lengthened, e. g. $\tau\acute{\epsilon}\chi\eta\nu\alpha\varsigma = \tau\acute{\epsilon}\chi\eta\alpha\varsigma$, as $\mu\acute{\epsilon}\lambda\alpha\nu\varsigma = \mu\acute{\epsilon}\lambda\alpha\varsigma$, $\lambda\acute{o}\gamma\omicron\nu\varsigma = \lambda\acute{o}\gamma\omicron\alpha\varsigma$ (comp. $\tau\acute{\upsilon}\pi\tau\omicron\upsilon\sigma\iota$ from $\tau\acute{\upsilon}\pi\tau\omicron\nu\sigma\iota$). In the Æol-Doric dialect, an ι is inserted as a compensation for ν omitted, e. g. $\tau\acute{\epsilon}\chi\eta\nu\alpha\iota\varsigma$, $\lambda\acute{o}\gamma\omicron\iota\varsigma$.

10. Dual. The characteristic of the Nom., Acc. and Voc. Dual is α which in the first and second declensions coalesces with α and \omicron , and forms $\bar{\alpha}$ and $\bar{\omicron}$; the characteristic of the Gen. and Dat. is $\iota\nu$. In the Indian, the characteristic is $\acute{\alpha}u$, which in the Veda dialect is often abridged into $\bar{\alpha}$, and commonly in the Zend dialect into $\bar{\alpha}$ or $\acute{\alpha}$; this $\bar{\alpha}$ corresponds to the Greek ς ; thus $\acute{\alpha}\nu\delta\rho\epsilon$ is in Veda $\nu\alpha\bar{\alpha}$, and in the Zend $\nu\alpha\bar{\alpha}$. The ϵ in the Gen. and Dat. of the third Dec., $\omicron\iota\nu$, seems to be a mere union-vowel, comp. $\kappa\omicron\tau\upsilon\lambda\eta\delta\omicron\nu-\acute{\omicron}\phi\iota\nu$.

Paradigms.

a. *η* through all the cases.

Sing. Nom.	ἡ	Justice.	Honor.	Opinion.	Fig-tree.
Gen.	τῆς	δικ-ης	τιμῆς	γνώμης	συκ-(έα)ῆς
Dat.	τῇ	δικ-ῃ	τιμῇ	γνώμῃ	συκ-ῇ
Acc.	τὴν	δικ-ην	τιμὴν	γνώμην	συκ-ήν
Voc.	ὦ	δικ-η	τιμῇ	γνώμῃ	συκ-η
Plur. Nom.	αἱ	δικ-αι	τιμαί	γνώμαι	συκ-αἱ
Gen.	τῶν	δικ-ῶν	τιμῶν	γνώμων	συκ-ῶν
Dat.	ταῖς	δικ-αῖς	τιμαῖς	γνώμαις	συκ-αῖς
Acc.	τάς	δικ-ᾶς	τιμᾶς	γνώμας	συκ-ᾶς
Voc.	ὦ	δικ-αι	τιμαί	γνώμαι	συκ-αἱ
Dual. N. A. V.	τὰ	δικ-ᾶ	τιμᾶ	γνώμα	συκ-ᾶ
G. and D.	ταῖν	δικ-αῖν	τιμαῖν	γνώμαιν	συκ-αῖν.

b. *α* through all the cases.

c. ᾶ G. ης.

	(a) long α.				(b) short α.		
	Shadow.	Country.	Talent.		Hammer.	Muse.	Lioness.
S. N.	ἡ	σι-ᾶ	χώρᾶ	μν-(ᾶα)ᾶ	σφύρᾶ	Μοῦσα	λέαινα
G.	τῆς	σι-ᾶς	χωρᾶς	μν-ᾶς	σφύρας	Μούσης	λεαίνης
D.	τῇ	σι-ᾷ	χώρᾳ	μν-ᾷ	σφύρᾳ	Μούσῃ	λεαίνῃ
A.	τὴν	σι-ᾶν	χωρᾶν	μν-ᾶν	σφύραν	Μούσαν	λεαίναν
V.	ὦ	σι-ᾶ	χώρᾶ	μν-ᾶ	σφύρᾶ	Μοῦσᾶ	λέαινᾶ
P. N.	αἱ	σι-αἱ	χωραῖ	μν-αῖ	σφύραι	Μοῦσαι	λέαιναι
G.	τῶν	σι-ῶν	χωρῶν	μν-ῶν	σφύρων	Μουσῶν	λεαινῶν
D.	ταῖς	σι-αῖς	χωραῖς	μν-αῖς	σφύραις	Μούσαις	λεαίनाς
A.	τάς	σι-ᾶς	χωρᾶς	μν-ᾶς	σφύρας	Μούσας	λεαίνας
V.	ὦ	σι-αἱ	χωραι	μν-αῖ	σφύραι	Μοῦσαι	λέαιναι
Dual.	τὰ	σι-ᾶ	χώρᾶ	μν-ᾶ	σφύρᾶ	Μούσᾶ	λεαῖνᾶ
	ταῖν	σι-αῖν	χωραῖν	μν-αῖν	σφύραιν	Μούσαιν	λεαῖναιν.

§ 44. II. *Nouns of the Masculine Gender.* (333.)

The Gen. of masculine nouns ends in *ων*; those which end in *ας* retain the *α* in the Dat., Acc. and Voc., and those which end in *ης* retain the *η* in the Acc. and Dat. Sing. The Voc. of nouns in *-ης* ends in *ᾶ*, (1) all in *-της*, e. g. τοξότης, Voc. τοξότηᾶ, προφήτης, Voc. προφήτᾶ; (2) all substantives in *-ης*

composed of a substantive and a verb, e. g. *γεωμέτρης*, Voc. *γεωμέτρᾱ*, *μυροπώλης*, a *salve-seller*, Voc. *μυροπώλᾱ*; (3) national names in *-ης*, e. g. *Πέρσης*, a *Persian*, Voc. *Πέρσᾱ*.—All other nouns in *-ης* have the Voc. in *η*, e. g. *Πέρσης*, *Perses*, Voc. *Πέρση*.—The Pl. of Masc. nouns does not differ from that of Fem.—The remarks on contracted Fem. nouns, § 43, 2, apply to Masc. nouns contracted from *-έας*, e. g. *Ἑρμῆς*, *βορέας*. In *βορέας*, the *εα* is contracted into *α*, and not into *η*, since *ρ* precedes, § 43, 1, (a). The doubling of the *ρ* in *βορέας* is merely accidental.

REMARK 1. Contrary to the rule given, § 43, 1, compounds in *μέτρης* end in *ης* instead of *ας*; so likewise several proper names, e. g. the ending of *Πεισιπιδας* and *γεννάδας*, a *noble*, is in *-ας* instead of *-ης*.

REM. 2. Several masculine nouns in *-ᾱ* have the Doric Gen. in *ᾱ*, namely, *πατραιόας*, *μητραλοίας*, *patricide*, *matricide*, *ὀρνιθοθήρας*, *fowler*; also several proper names, particularly those which are Doric or foreign, e. g. *Ἰλας*, Gen. *Ἰλᾱ*, *Σκόπας*, *-ᾱ*, *Ἀντίβας*, *-α*, *Σύλλας*, *-ᾱ*; (the pure Greek, and also several of the celebrated Doric names, e. g. *Ἀρχίτας*, *Λεωνίδας*, *Ἐπαμεινώνδας*, *Πανσανίας* commonly have *ου*); finally, contracts in *ᾱς*, e. g. *βορέας*, derived from *βορέας*.

Paradigms.

	Citizen.	Mercury.	Youth.	Fowler.	Boreas.
Sing. N.	<i>πολίτης</i>	<i>Ἑρμέας</i> ῆς	<i>νεανῖ</i> ᾱς	<i>ὀρνιθοθήρ</i> ᾱς	<i>βορέ</i> ᾱς
G.	<i>πολίτου</i>	<i>Ἑρμοῦ</i>	<i>νεανίου</i>	<i>ὀρνιθοθήρ</i> ᾱ	<i>βορέ</i> ᾱ
D.	<i>πολίτῃ</i>	<i>Ἑρμῇ</i>	<i>νεανίᾳ</i>	<i>ὀρνιθοθήρ</i> ᾱ	<i>βορέ</i> ᾱ
A.	<i>πολίτην</i>	<i>Ἑρμῆν</i>	<i>νεανίαν</i>	<i>ὀρνιθοθήρ</i> ᾱν	<i>βορέ</i> ᾱν
V.	<i>πολίτᾱ</i>	<i>Ἑρμῆ</i>	<i>νεανίᾱ</i>	<i>ὀρνιθοθήρ</i> ᾱ	<i>βορέ</i> ᾱ.
Plur. N.	<i>πολίται</i>	<i>Ἑρμαῖ</i>	<i>νεανίαι</i>	<i>ὀρνιθοθήρ</i> αι	
G.	<i>πολιτῶν</i>	<i>Ἑρμῶν</i>	<i>νεανιῶν</i>	<i>ὀρνιθοθήρ</i> ων	
D.	<i>πολίταις</i>	<i>Ἑρμαῖς</i>	<i>νεανίαις</i>	<i>ὀρνιθοθήρ</i> αις	
A.	<i>πολίτᾱς</i>	<i>Ἑρμᾱς</i>	<i>νεανιάς</i>	<i>ὀρνιθοθήρ</i> ᾱς	
V.	<i>πολίται</i>	<i>Ἑρμαῖ</i>	<i>νεανίαι</i>	<i>ὀρνιθοθήρ</i> αι	
Dual.	<i>πολίτᾱ</i>	<i>Ἑρμᾱ</i>	<i>νεανίᾱ</i>	<i>ὀρνιθοθήρ</i> ᾱ	
	<i>πολίταιν</i>	<i>Ἑρμαῖν</i>	<i>νεανίαιν</i>	<i>ὀρνιθοθήρ</i> αιν	

REM. 3. The Ionic ending of the Gen. *-εω* of Masc. nouns in *-ης*, § 211, is retained also in the Attic dialect in some proper names, e. g. *Θάλειω* from *Θάλῃς*, *Τήρειω* from *Τήρῃς*.—The contract *βορέᾱς*, is also found in the Attic writers in the uncontracted form, thus, *βορέας* X. An. 5. 7, 7. Pl. Phaedr. 229, b. *βορέου* Th. 3, 23. *βορέαν* 3, 4.

REM. 4. The ending *ης* occurs, also, in the third Dec. To the first Dec. belong (a) proper names in *-ίδης* and *-άδης*, e. g. *Θουκιδίδης*, *Ἀτρείδης*, from *Ἄτρις* and *Ἰδης*, *Μιλτιάδης*, also the gentile nouns, e. g. *Σπαρτιάτης*; (b) derivatives from verbs in *-της*, e. g. *ποιήτης* from *ποιέω*; (c) compounds form-

ed by the union of a substantive with a verb, or with a substantive of the third Dec. e. g. παιδοτρῖβης, βιβλιοπώλης, ἀρχιδίκης.

§ 45. *Quantity and Accentuation of the first Declension.* (334.)

a. Quantity.

1. The Nom. ending *α* is short in all words, which have the Gen. in *-ης*; but long in those which have the Gen. in *-ας*, e. g. *παιτιά*, *σκιά*, *σοφιά*, *παιδιά*, *χρεία*, *χροιά*, *πόα*, *ἡμέρα*, *Ληδᾶ*, *ἀλαλά*, etc.; the same is true of the Fem. ending of adjectives, e. g. *ἐλευθέρᾳ*, *δικαίᾳ*.

Exceptions.

- (a) Dissyllabic, and some Polysyllabic, names of places, have *-α ῑ ᾶ*, e. g. *Ἰσθμία*, *Πλάτεια*;
- (b) Trissyllables and Polysyllables have *-ι ῑ ᾶ*, e. g. *ἀλήθεια*, *Μήδεια*, *Βασιλία*, *queen*, *γλυκία*, except abstracts from verbs in *-ι ῑ ω*, e. g. *Βασιλείᾳ*, *kingdom*, *δουλείᾳ*, *servitude*, from *Βασιλεύω*, *δουλεύω*;
- (c) the names and designation of females, etc. in *-τρια*, have *-ι ῑ ᾶ*, e. g. *ψάλτρια*, *a female musician*, words in *-ῡια*, e. g. *μῦια*, *τετυφῡια*, the numeral *μῑᾶ*, and, finally, some poetic words;
- (d) Trissyllables and Polysyllables have *-ο ῑ ᾶ*, e. g. *εὐνοια*, *ἄνοια*;
- (e) words whose penult is lengthened by a diphthong, (except *αν*), by *ῡ*, or by *φῑ*, have *-ῑ ᾶ*, e. g. *πῑρα*, *μάχαιρα*; *γέφυρα*, *σφῡρα*; *Πύφῑᾶ*; exceptions are, *ῑταιῑᾶ*, *παλαιστῑᾶ*, *Αἰθῑρα*, *Φαίδρα*, *κολλῑῑρα*.

2. The Voc. ending *α* is always short in nouns in *-ης*; but always long in nouns in *-ᾶς*, e. g. *πολίτᾳ* from *πολίτης*, *νεανίᾳ* from *νεανίας*. In Fem. nouns in *-ᾶ* and *-ᾱ*, the Voc. is like the Nom.

3. The Dual ending *α* is always long, e. g. *Μούσᾳ* from *Μοῦσα*.

4. The Acc. ending *αν* is like the Nom., e. g. *Μοῦσᾶν*, *χώρᾶν* from *Μοῦσα*, *χώρᾳ*.

5. The ending *ας* is always long, e. g. *τάς τραπέζας* from *τράπεζα*, *ὁ νεανίας*, *τοὺς νεανίᾳς*, *τῆς οἰκίᾳς*, *τας οἰκίᾳς*.

b. Accentuation.

6. The accent remains on the tone-syllable of the Nom., as long as the laws of accentuation permit, § 30.

Exceptions.

- (a) The Voc. *δέσποια* from *δεσπότης*, *lord*;
- (b) The Gen. Pl. always has *ων* circumflexed* on the last syllable of the

* This is caused by the contraction of the old form *ᾶων* or *ῑων*.—Ta.

first Dec., e. g. *λεωνῶν* from *λείωνα*, *νικτιῶν* from *νικτιος*.—But the substantives, *χρήστης*, *creditor*, *ἀφύη*, *anchovy*, *ἐτησίαι*, *monsoons*, and *χλούνης*, *wild-boar*, are exceptions; in the Gen. Pl. they remain Paroxytones, thus *χρήστων*, *ἀφύων*.

REMARK. On the Adjectives, see § 75.

7. The accent of the Nom. is changed, according to the quantity of the final syllable, thus:

- (a) The Oxytones become Perispomena in the Gen. and Dat. of the three numbers, e. g. *τιμῆς*, *-ῆ*, *-ῶν*, *-αῖν*, *-αῖς*; this holds, also, in the second Dec.; e. g. *θιός*, *-οῦ*, *-ῶ*, *-ῶν*, *-οῖν*;
- (b) The Paroxytones with a short penult remain so through all the cases, except the Gen. Pl., which is always circumflexed on the last syllable; on the contrary, Paroxytones with a long penult become Properispomena, if the last syllable is short, which takes place in the Nom. Pl. and Voc. Sing. in *α* of Masc. nouns in *-ης*, e. g. *γνώμη*, *γνώμαι*, but *γνωμῶν*; *πολίτης*, *πολιτᾶ*, *πολιταί*, but *πολιτῶν*; on the contrary, *δικη*, *δικαι*, but *δικῶν*;
- (c) Properispomena become Paroxytones, if the last syllable is long, e. g. *Μοῦσα*, *Μούσης*;
- (d) Proparoxytones become Paroxytones, if the last syllable is long, e. g. *λείωνα*, *λειώνης*.

§ 46. Second Declension.

(337.)

The Second Declension has two endings, *ος* and *ον*; nouns in *-ος* are mostly masculine, but often feminine, § 50, nouns in *-ον* are neuter. Fem. diminutive proper names in *-ον* are an exception, e. g. *ἡ Γλυκίσκον*, § 40, 3.

Endings.

	Singular.		Plural.		Dual.
Nom.	<i>ος</i>	<i>ον</i>	<i>οι</i>	<i>ᾶ</i>	<i>ω</i>
Gen.	<i>ου</i>		<i>ων</i>		<i>οιω</i>
Dat.	<i>φ</i>		<i>οις</i>		<i>οιω</i>
Acc.	<i>ον</i>		<i>ους</i>	<i>ᾶ</i>	<i>ω</i>
Voc.	<i>ος</i> and <i>ε</i>	<i>ον</i> .	<i>οι</i>	<i>ᾶ</i> .	<i>ω</i> .

REMARK 1. On the form of the Dat. Pl. *οισι* (*ι*), see § 42, Rem.

Paradigms.

	Word.	Island.	God.	Messenger.	Fig.
S. N.	ὁ λόγ-ος	ἡ νῆ-σος	ὁ θεός	ὁ ἄγγε-λος	τὸ σῦ-κον
G.	τοῦ λόγ-ου	τῆς νῆ-σου	τοῦ θεοῦ	ἀγγέλ-ου	τοῦ σύ-κου
D.	τῷ λόγ-ῳ	τῇ νῆ-σῳ	τῷ θεῷ	ἀγγέλ-ῳ	τῷ σύ-κῳ
A.	τὸν λόγ-ον	τὴν νῆ-σον	τὸν θεόν	ἄγγε-λον	τὸ σῦ-κον
V.	ὦ λόγ-ε	ὦ νῆ-σε	ὦ θεός	ἄγγε-λε	ὦ σύ-κον
P. N.	οἱ λόγ-οι	αἱ νῆ-σοι	οἱ θεοί	ἄγγε-λοι	τὰ σῦ-κα
G.	τῶν λόγ-ων	τῶν νῆ-σων	τῶν θεῶν	ἀγγέλ-ων	τῶν σύ-κων
D.	τοῖς λόγ-οις	ταῖς νῆ-σοις	τοῖς θεοῖς	ἀγγέλ-οις	τοῖς σύ-κοις
A.	τοὺς λόγ-ους	τὰς νῆ-σους	τοὺς θεούς	ἄγγε-λους	τὰ σῦ-κα
V.	ὦ λόγ-οι	ὦ νῆ-σοι	ὦ θεοί	ἄγγε-λοι	ὦ σῦ-κα
D.	τὼ λόγ-ω	τὰ νῆ-σω	τὼ θεῷ	ἀγγέλ-ω	τὼ σύ-κῳ
	τοῖν λόγ-οιν	ταῖν νῆ-σοιν	τοῖν θεοῖν	ἀγγέλ-οιν	τοῖν σύ-κοιν.

REM. 2. The Voc. of words in -ος commonly ends in ε, though often in -ε, e. g. ὦ φίλε, and ὦ φίλος; always ὦ θιός.

§47. *Contraction of the Second Declension.* (238.)

1. A small number of substantives, where an ο or an ε precedes the case-ending, suffer contraction in the Attic dialect, §9.

Paradigms.

	Navigation.	Circumnavigation.	Bone.
S. N.	ὁ πλόος	ὁ περίπλοος	τὸ ὀστέον
G.	πλόου	περίπλοου	ὀστέου
D.	πλόῳ	περίπλοῳ	ὀστέῳ
A.	πλόον	περίπloon	ὀστέον
V.	πλόε	περίπλος	ὀστέον
P. N.	πλόοι	περίπλοοι	ὀστέα
G.	πλόων	περίπλων	ὀστέων
D.	πλόοις	περίπλοοις	ὀστέοις
A.	πλόους	περίπλους	ὀστέα
V.	πλόοι	περίπλοοι	ὀστέα
D.	πλόῳ	περίπλω	ὀστέῳ
	πλόοιν	περίπλοιν	ὀστέοιν.

Only the following nouns are contracted in this manner: ὁ νόος, νοῦς, the mind, ὁ ῥόος, ῥοῦς, a stream, ὁ χνόος, χνοῦς, down, ὁ ἀδελφιδιός, -δοῦς, a nephew, ὁ θυγατριδός, -δοῦς, grandson, ὁ ἀνεψιαδός, -δοῦς, son of a sister's child.

REMARK. Uncontracted forms sometimes occur in the Attic dialect, though seldom in substantives, e. g. *νόψ*, Plato, Prot. 344, a; much oftener in adjectives.

§ 48. *The Attic Second Declension.* (339.)

Several words, substantives and adjectives, have the endings *ως*, Masc. and Fem., and *ων*, Neut., instead of *ος* and *ον*, and retain the *ω* through all the cases instead of the common vowels and diphthongs of the second Dec., and place under the *ω* an Iota subscript, where the regular form has *φ* or *οι*; thus, *ον* and *α* become *ω*; *ος*, *ον* and *ους* become *ως*, *ων* and *ως*; *οι*, *οις* and *οις* become *φ*, *φς* and *φν*;—*ω*, *φ* and *ων* remain unchanged. The Voc. is the same as the Nom.

Paradigms.

	People.	Table.	Hare.	Hall.
Sing. N.	ὁ λε-ώς	ἡ κάλ-ως	ὁ λαγ-ώς	τὸ ἀνώγε-ων
G.	λε-ώ	κάλ-ω	λαγ-ώ	ἀνώγε-ω
D.	λε-φ̃	κάλ-φ	λαγ-φ̃	ἀνώγε-φ
A.	λε-ών	κάλ-ων	λαγ-ών	ἀνώγε-ων
V.	λε-ώς	κάλ-ως	λαγ-ώς	ἀνώγε-ων
Plur. N.	λε-φ̃	κάλ-φ	λαγ-φ̃	ἀνώγε-ω
G.	λε-ων̃	κάλ-ων	λαγ-ων̃	ἀνώγε-ων
D.	λε-φ̃ς	κάλ-φς	λαγ-φ̃ς	ἀνώγε-φς
A.	λε-ώς	κάλ-ως	λαγ-ώς	ἀνώγε-ω
V.	λε-φ̃	κάλ-φ	λαγ-φ̃	ἀνώγε-ω
D. N. A. V.	λε-ώ	κάλ-ω	λαγ-ώ	ἀνώγε-ω
G. and D.	λε-φ̃ν	κάλ-φν	λαγ-φ̃ν	ἀνώγε-φν

REMARK 1. Some words of the Masc. and Fem. gender reject the *ν* in the Acc. Sing., namely, *ὁ λαγώς*, the hare, *τὸν λαγών* and *λαγώ*, and commonly *ἡ ἔως*, the dawn, *ἡ ἀλώς*, a threshing-floor, *ἡ Κέως*, ἡ Κῶς, ὁ Ἰδῶς, ἡ Τίως, and the adjectives *ἀγήρως*, not old, *ἐπίπλεως*, full, *ὑπέρχρεως*, guilty.

REM. 2. This Declension is termed Attic, because, if a word of this class has another form, e. g. *λεώς* and *λαός*, *νεώς* and *ναός*, *Μενέλεως* and *Μενέλᾱος*, the Attic writers are accustomed to select the form in *-εως*. On the expulsion of the long vowel in this declension, see § 16, 5.

§ 49. *Accentuation of the Second Declension.* (339—341.)

1. The accent remains on the tone-syllable of the Nom. as long as the quantity of the final syllable permits; the Voc. *ἄδελφες* from *ἀδελφός*, brother, is an exception.

2. The change of the accent is the same as in the first Dec., § 45, 7. The Gen. Pl. is not uniformly a Perispomenon, as in the first Dec., since the accent retains the place which it has in the Nom. See the Paradigms.

3. Exceptions in the contract declensions, to the rules stated § 30, 2, are, (a) *πλώω* = *πλώ*, *ὀστέω* = *ὀστ*, instead of *πλώ*, *ὀστώ*;—(b) compounds and polysyllabic proper names, which retain the accent even on the penult, when as a circumflex it should be on the contracted syllable, e. g. *περιπλό-ον* = *περίπλοον*, instead of *περιπλοῦ*, from *περίπλοος* = *περίπλους*, *Περιθό-ον* = *Περίθον*, instead of *Περιθοῦ*, from *Περίθoος* = *Περίθους*; also adjectives, e. g. *εὐνό-ον* = *εὐνον*, not *εὐνοῦ*, from *εὐνοος* = *εὐνους*; yet the accent is never removed to the antepenult, thus, *περίπλοοι*, not *πίριπλοι*, *κακόνοι*, not *κάκονοι*;—(c) *τὸ κάνην* = *κανοῦν*, instead of *κάνουν*, *basket*;—(d) similar words in *-δέος* = *δοῦς*, e. g. *ἀδελφιδέος* = *ἀδελφιδοῦς*, *nephew*, instead of *ἀδελφιδούς*. All simple substantives and adjectives in *-εος* and *-oος* take the circumflex on the contracted syllable, hence *καπὼν*, *ἀδελφιδοῦς*, *χρυσοῦς* from *χρύσι-ος*.

4. In the Attic Dec. the Proparoxytones retain the acute accent on the antepenult through all the cases and numbers. See § 29, Rem. 5. The Oxytones in *-ώς* retain the acute accent in the Gen. Sing., contrary to § 45, 7, (a), e. g. *λεώ*. The absorption by *ω* of *ο*, the inflection-vowel of the Gen., accounts for this unusual accentuation, thus *λεῶ* instead of *λεώ-ο*.

§ 50. Remarks on the Gender of the Ending *ος*.

(242.)

Substantives in *-ος* are regularly Masc.; yet many are Fem. In addition to the names of lands, cities, islands, trees and plants, mentioned under the general rule in § 40, the following exceptions occur, which may be divided into general classes:

(a) Substantives which denote certain products of trees and plants, e. g. *ἡ σκῆλος*, *acorn*, *ἡ βάλανος*, *acorn*, *ἡ βύσσος*, *fine linen*, *ἡ δοκός*, *a beam*, *ἡ ῥαβδος*, *a staff*;

(b) Such as denote stones and earths, e. g. *ὁ ἡ λίθος*, *a stone*, *ἡ λίθος*, particularly *a precious stone*, *ἡ ψήφος*, *a small stone*, *ἡ βάσανος*, *a touch-stone*, *ἡ ἤλεκτρος*, *electrum*, *ἡ σμάραγδος*, *a smaragdus*, *ἡ βῶλος*, *ice*, *ἡ γίψος*, *gypsum*, *ἡ ὕαλος*, *glass*, *ἡ τιτάνος*, *chalk*, *ἡ ἄργιλος*, *clay*, *ἡ πλῖθος*, *brick*, *ἡ ἄσβολος*, *mud*, *ἡ κόπρος*, *mud*;

(c) Words which denote a hollow or cavity, e. g. *ἡ κάρδος*, *kneading-trotrós* and *ἡ χηλός*, *a box*, *ἡ σορός*, *a coffin*, *ἡ ληνός*, *a wine-press*, *oil-flask*, *ἡ κάμινος*, *an oven*, *ἡ φωριαμός*, *a chest*;
which express the idea of a way, e. g. *ἡ ὁδός*, *a road*, *ἡ ἄμασι-*

2. In this manner all Masc. and Fem. nouns may be divided into three classes:

(a) The first class includes such words as in the Nom. take ς as characteristic of gender, e. g.

Stem.	{	Nominative.	{	$\begin{cases} \eta & \phi\lambda\acute{\epsilon}\beta-\varsigma & \phi\lambda\acute{\epsilon}\psi \text{ (§ 20, 1.)} \\ \omicron & \kappa\acute{o}\rho\alpha\kappa-\varsigma & \kappa\acute{o}\rho\alpha\acute{\iota} \text{ (§ 20, 1.)} \\ \eta & \lambda\alpha\mu\pi\acute{\alpha}\delta-\varsigma & \lambda\alpha\mu\pi\acute{\alpha}\varsigma \text{ (§ 20, 1.)} \\ \omicron & \gamma\iota\gamma\alpha\acute{\nu}\tau-\varsigma & \gamma\iota\gamma\acute{\alpha}\varsigma \text{ (§ 20, 2.)} \\ \omicron & \delta\epsilon\lambda\phi\acute{\iota}\nu-\varsigma & \delta\epsilon\lambda\phi\acute{\iota}\varsigma \text{ (§ 20, 2.)} \\ \omicron \eta & \beta\acute{o}\upsilon\acute{F}-\varsigma \text{ (}\acute{b}\acute{o}\nu\text{-}\epsilon\text{)} & \beta\acute{o}\upsilon\varsigma, \acute{b}\acute{o}\varsigma \text{ (§ 25, 2.)} \\ \omicron & \Delta\acute{\iota}\acute{F}-\varsigma & \Delta\acute{\iota}\varsigma \text{ (§ 25, 2.)} \end{cases}$	{	Genitive.	$\begin{cases} \phi\lambda\epsilon\beta-\acute{o}\varsigma \\ \kappa\acute{o}\rho\alpha\kappa-\acute{o}\varsigma \\ \lambda\alpha\mu\pi\acute{\alpha}\delta-\acute{o}\varsigma \\ \gamma\iota\gamma\alpha\acute{\nu}\tau-\acute{o}\varsigma \\ \delta\epsilon\lambda\phi\acute{\iota}\nu-\acute{o}\varsigma \\ \beta\omicron-\acute{o}\varsigma \\ \Delta\acute{\iota}-\acute{o}\varsigma; \end{cases}$

(b) The second class includes such words as in the Nominative reject ς the characteristic of the gender, but as a compensation, lengthen the short final vowel of the root, viz. ϵ or \omicron into η or ω , §§ 16, 3, and 20, 3, e. g.

Stem.	{	Nom.	{	$\begin{cases} \omicron & \pi\omicron\iota\mu\acute{\eta}\nu \\ \omicron & (\lambda\acute{\iota}\omega\nu\tau) \lambda\acute{\iota}\omega\nu \\ \omicron & \phi\acute{\eta}\tau\omega\rho \\ \eta & \alpha\acute{\iota}\delta\acute{\omega}\varsigma \end{cases}$	{	Gen.	$\begin{cases} \pi\omicron\iota\mu\acute{\epsilon}\nu-\acute{o}\varsigma \\ \lambda\acute{\iota}\omicron\nu\tau-\acute{o}\varsigma \\ \phi\acute{\eta}\tau\omicron\rho-\acute{o}\varsigma \\ (\alpha\acute{\iota}\delta\omicron\sigma-\acute{o}\varsigma) \alpha\acute{\iota}\delta\acute{o}-\acute{o}\varsigma; \end{cases}$

(c) The third class includes such words as in the Nominative have the stem pure, since it neither assumes ς , the characteristic of the gender, nor lengthens its final vowel, e. g.

Stem.	{	Nom.	{	$\begin{cases} \omicron \theta\acute{\eta}\rho & \text{instead of } \theta\acute{\eta}\rho-\varsigma \\ \omicron \alpha\acute{\iota}\omega\nu & \text{" } \alpha\acute{\iota}\omega\nu-\varsigma \\ \omicron \acute{\eta}\rho\omega\varsigma & \text{" } \acute{\eta}\rho\omega\sigma-\varsigma \\ \eta \delta\acute{\alpha}\mu\alpha\rho & \text{" } \delta\acute{\alpha}\mu\alpha\rho\tau-\varsigma, \delta\acute{\alpha}\mu\alpha\rho\tau \end{cases}$	{	Gen.	$\begin{cases} \theta\eta\rho-\acute{o}\varsigma \\ \alpha\acute{\iota}\omega\nu-\acute{o}\varsigma \\ (\acute{\eta}\rho\omega\sigma-\acute{o}\varsigma) \acute{\eta}\rho\omega-\acute{o}\varsigma \\ \delta\acute{\alpha}\mu\alpha\rho\tau-\acute{o}\varsigma. \end{cases}$

3. *Neuters* have their stem pure in the Nominative, § 40, II, 2. Yet the euphony of the Greek language does not permit a word to end in τ . Hence, where this is the case, the τ is either wholly rejected, as in the masculine $\lambda\acute{\epsilon}\omega\nu$, Gen. $\lambda\acute{\iota}\omicron\nu\tau-\acute{o}\varsigma$, or is changed into the corresponding consonant ς , § 25, 5, e. g.

Stem.	{	Nom.	{	$\begin{cases} \tau\acute{o} \pi\acute{\epsilon}\pi\epsilon\rho\acute{\iota} \\ \tau\acute{o} \sigma\acute{\iota}\lambda\alpha\varsigma \\ \tau\acute{o} (\sigma\acute{\omega}\mu\alpha\tau) \sigma\acute{\omega}\mu\alpha \\ \tau\acute{o} (\tau\acute{\iota}\rho\alpha\tau) \tau\acute{\iota}\rho\alpha\varsigma \end{cases}$	{	Gen.	$\begin{cases} \pi\epsilon\pi\acute{\epsilon}\rho\iota-\acute{o}\varsigma \text{ or } \epsilon-\acute{o}\varsigma \\ (\sigma\acute{\iota}\lambda\alpha\sigma-\acute{o}\varsigma) \sigma\acute{\iota}\lambda\alpha-\acute{o}\varsigma \\ \sigma\omicron\mu\alpha\tau-\acute{o}\varsigma \\ \tau\acute{\iota}\rho\alpha\tau-\acute{o}\varsigma \end{cases}$

REMARK. The stem $\pi\acute{\upsilon}\rho$ is lengthened in the Nominative, contrary to the rule: $\tau\acute{o} \pi\acute{\upsilon}\rho$, Gen. $\pi\acute{\upsilon}\rho-\acute{o}\varsigma$.

§ 53. B. *The remaining Cases.* (246, 247.)

1. The remaining cases, with few exceptions, which will be particularly treated in the sequel, are formed by appending the case-endings to the stem, e. g.

Stem *κορακ* Nom. *κόραξ* Gen. *κόρακ-ος* Pl. Nom. *κόρακ-ες*.

2. In forming the Dative plural by appending the syllable *σι* to such stems as end with a consonant, the same changes take place, as have been noticed in the Nominative of these words, § 52, 2, (a), e. g.

φλεβ-σί = *φλεψί* *κόρακ-σι* = *κόραξι* *λαμπάδ-σι* = *λαμπάσι*
γίγαντ-σι = *γίγᾱσι* *ὀδόντ-σι* = *ὀδοῦσι* *βοF-σί* = *βουσί*.

The following principles should also be noted :

3. (a) The Accusative singular has the form in *ν* with masculines and feminines in *-ις*, *-υς*, *-ανς* and *-ους*, whose stem ends in *-ι*, *-υ*, *-αν* and *-ου*, e. g.

Stem *πολι* Nom. *πόλις* Acc. *πόλιν* Stem *βοιτρν* Nom. *βόιτρης* Acc. *βόιτρν*
ναF ναυ *νάFς ναῦς* *νάFν ναῦν* *βοF βοου* *βόFς βοῦς* *βόFν βοῦν*.

But the Accusative has the form in *α*, when the stem ends in a consonant, e. g. *φλεβ*, *φλέψς*, *φλέβα* — *κορακ*, *κόραξ*, *κόρακ-α* — *λαμπαδ*, *λαμπάς*, *λαμπάδ-α*.

(b) Yet barytoned substantives in *-ις* and *-υς*, of two or more syllables, whose stems end with a Tau-mute, in *prose*, have only the form in *ν*, e. g.

Stem <i>ἐριδ</i>	Nom. <i>ἔρις</i>	Acc. <i>ἔριν</i>	poetic <i>ἐριδ-α</i>
<i>ὄρνιθ</i>	<i>ὄρνις</i>	<i>ὄρνιν</i>	" <i>ὄρνιθ-α</i>
<i>κορυθ</i>	<i>κόρυς</i>	<i>κόρυν</i>	" <i>κόρυθ-α</i>
<i>χαριτ</i>	<i>χάρις</i>	<i>χάριν</i>	" <i>χάριτ-α</i> .

There are but few exceptions in prose, e. g. *Γέργιθα*, X. H. 3. 1, 15, and elsewhere, instead of *Γέργιν* from *ἡ Γέργις*; *χάριτα* instead of *χάριν*, Ib. 3. 5, 16. *τάπιδα*, X. An. 7. 3, 27. The goddess *Χάρις* is always written *Χάριτα* in the Acc.

REMARK 1. Oxytones of one or more syllables have only the regular form in *α*, e. g. (*ποδ*) *πούς*, Acc. *πόδα*; (*ἐλπιδ*) *ἐλπίς*, Acc. *ἐλπίδ-α*; (*χλαμυδ*) *χλαμύς*, Acc. *χλαμύδ-α*. The monosyllable *κλεις*, Gen. *κλειδ-ός*, contrary to the rule, usually has *κλειν* in the Accusative, instead of *κλειδα*.

4. The Vocative is like the stem, e. g. *δαίμων*, Gen. *δαίμον-ος*, Voc. *δαῖμον*. Still, euphony does not always allow the stem-form to appear. Hence the following principles should be noted:

(1) The Vocative is like the stem in the following cases:

(a) When the final vowels of the stem are lengthened in the Nominative, viz. *ε* and *ο* into *η* and *ω*, the short stem-vowel reappears in the Vocative, e. g.

<i>δαίμων</i>	Gen. <i>δαίμον-ος</i>	Voc. <i>δαῖμον</i>
<i>γέρον</i>	<i>γέροντ-ος</i>	<i>γέρον</i> instead of <i>γέροντ</i>
<i>μήτηρ</i>	<i>μητήρ-ος</i>	<i>μήτηρ</i>
<i>Σωκράτης</i>	<i>Σωκράτι-ος</i> instead of <i>εσ-ος</i>	<i>Σώκρατις</i> .

Exceptions. Oxytoned substantives—not adjectives—retain the lengthened vowel, e. g.

ποιμήν Gen. *ποιμέν-ος* Voc. *ποιμήν*—not *ποιμίν*,

except the three oxytones, *πατήρ*, *ἀνήρ* and *δαήρ*, which, in the Vocative, take again the short stem-vowel *ε*, but with the accent drawn back, e. g. *ὦ πάτερ*, *ἄνερ*, *δάερ*.—The three substantives, *Ἄπóλλων*, Gen. *-ωνος*, *Πόσιδων*, *-ῶνος*, and *σώτηρ*, *-ῆρος*, according to the analogy of the substantives mentioned under (a), shorten, in the Vocative, contrary to the rule, the original long vowel of the root, *ω* and *η*, but also with the accent drawn back, thus,

ὦ Ἄπολλον, *Πόσειδον*, *σώτερ*.

According to this analogy, even *Ἡρακλ(έ)ης*, stem *Ἡρακλες*, is shortened, in the Vocative, by the later writers, into *Ἡρακλες*.

(b) Adjectives in *-ᾱς*, *-ᾶνος*, and also adjectives—not participles—see Rem. 5, whose stem ends in *ντ*, have, in the Vocative, a form like the Neuter or the stem, e. g.

μῆλᾱς, Gen. *ᾶν-ος* Neut. and Voc. *μῆλᾶν*
χαρίεις *εντ-ος* *χαρίεν* instead of *χαρίεντ*, § 52, 3.

So substantives in *-ᾱς*, Gen. *-αντος*, have the Vocative in *-ᾶν*, instead of *-αντ*, § 52, 3, e. g.

γίγας Gen. *αντ-ος* Voc. *γίγᾶν* instead of *γίγαντ*
Κάλχᾱς *αντ-ος* *Κάλχᾶν*
Διᾱς *αντ-ος* *Διᾶν*.

REM. 2. Some substantives in this class, with the *τ* reject at the same time the *ν* also, but as a compensation, lengthen the short *α*, e. g. *Ἄτιλᾱς*, Gen. *αντ-ος*, Voc. *Ἄτιλᾶ*, *Πολυδάμᾱς*, Voc. *Πολυδάμᾶ*.

(c) Substantives in *-ις*, *-υς*, *-ανς*, *-ενς* and *-ονς*, whose stems

end in *-i*, *-v*, *-av*, *-ev* and *-ov*, have the Vocative like the root, since they reject the *ς* of the Nominative, e. g.

μάντις, Voc. *μάντι*; *πρίσβυς*, Voc. *πρίσβυ*; *μῦς*, Voc. *μῦ*; *σῦς*, Voc. *σῦ*; *λῖς*, Voc. *λῖ*; *γραῦς*, Voc. *γραῦ*; *βασιλεύς*, Voc. *βασιλεῦ*; *βοῦς*, Voc. *βοῦ*.

The word *παῖς*, Gen. *παιδ-ός*, has *παῖ* in the Vocative, since, by rejecting the *δ*, [comp. the Acc. of substantives in *ς*, under No. 3. (b)], the stem seems to end in a vowel.

REM. 3. Substantives in *-ις*, *-υς*, *-ους*, whose stems end in a consonant, have the Vocative like the Nominative, e. g. *ὦ ὄρνις*, *κόρυς*, *ποῦς*. Yet some in *-ις*, Gen. *-ινος*, have the Vocative like the stem, e. g. *ὦ δειφίν*, also *δειφίς*, from *δειφίς*, Gen. *-ῖνος*.

(d) The Vocative is like the stem in all words, which, in the Nominative, have their stem pure, e. g. *θήρ*, *αἰών*, etc.

(2) The Vocative, according to the laws of euphony, is not like the stem, but like the Nominative, in most words, whose stems end in one of the consonants, which, according to the laws of euphony in the Greek language, cannot stand as the final letter, § 25, 5, since after the stem-consonant is dropped, the stem frequently cannot be distinguished, e. g. from *ὁ φῶς*, Gen. *φωτός*, the Vocative would be *φῶ* instead of *φῶτ*, from *τίψ*, Gen. *τιφ-ός*, Voc. *τί* instead of *τίφ*, from *σάρξ*, Gen. *σαρκ-ός*, Voc. *σάρ* instead of *σάρκ*, from *ὦψ*, Gen. *ὦπ-ός*, Voc. *ὦ* instead of *ὦπ*, from *πούς*, Gen. *ποδ-ός*, Voc. *πό*.

REM. 4. The Vocative of *ἄναξ*, king, in common discourse, is like the Nominative, *ὦ ἄναξ*, or by Crasis, *ὠναξ*, but in the solemn language of prayer, *ᾶ ἄνα*, in Homer and the Attic poets, e. g. Soph. OC. 1485. *Ζεῦ ἄνα*, *σοὶ φωνῶ* or *ὠνά*, instead of *ἄνακτ*, according to § 25, 5.

(3) Substantives in *-ώ* and *-ώς*, whose stem ends in *-ος*, have the Vocative neither like the stem nor the Nominative, but, contrary to all analogy, in *-οῖ*, e. g.

Stem *ἦχος* Nom. *ἦχώ* Gen. *ἦχό-ος* for *ἦχός-ος* Voc. *ἦχοῖ* for *ἦχός-ι*, *ἦχό-ῖ*
αἶδος *αἰδώς* *αἰδό-ος* “ *αἰδός-ος* “ *αἰδοῖ* “ *αἰδός-ι*, *αἰδό-ῖ*

REM. 5. The Vocative form of all participles is like the Nominative, e. g. *ὦ τύπτων*, *τετυφώς*, *τύψας*, *τύπων*, *δικνύς*. *ἄρχων*, Voc. *ἄρχων*, when it becomes a substantive, is an exception.

A. WORDS WHICH IN THE GENITIVE HAVE A CONSONANT BEFORE THE ENDING -ος, I. E. WORDS WHOSE STEM ENDS IN A CONSONANT.

§ 54. I. The Nominative adds σ to the root. (242—252.)

(a) The stem ends in λ; thus, ὁ ἡ ἄλ-ς, Gen. ἄλ-ός, Dat. Pl. ἄλ-σι(ν).

(b) The root ends in a Pi or Kappa-mute—β, π, φ; γ, γγ, κ, ϣ (ἡ σάρξ, σαρκ-ός), and χ. See § 52, 2, (a).

	ἡ, Storm.	ὁ, Raven.	ὁ, Throat.	ἡ, Hair.
Sing. N.	λαῖλαψ	κόραξ	λάρυγξ	θρίξ
G.	λαῖλαψ-ος	κόραξ-ος	λάρυγγ-ος	τριχ-ός
D.	λαῖλαψ-ι	κόραξ-ι	λάρυγγ-ι	τριχ-ί
A.	λαῖλαψ-α	κόραξ-α	λάρυγγ-α	τριχ-α
V.	λαῖλαψ	κόραξ	λάρυγξ	θρίξ
Plur. N.	λαῖλαψ-ες	κόραξ-ες	λάρυγγ-ες	τριχ-ες
G.	λαῖλαψ-ων	κοράξ-ων	λαρυγγ-ων	τριχ-ῶν
D.	λαῖλαψι(ν)	κοράξι(ν)	λαρυγξι(ν)	θριξι(ν)
A.	λαῖλαψ-ας	κόραξ-ας	λάρυγγ-ας	τριχ-ας
V.	λαῖλαψ-ες	κόραξ-ες	λάρυγγ-ες	τριχ-ες
Dual. N. A. V.	λαῖλαψ-ε	κόραξ-ε	λάρυγγ-ε	τριχ-ε
G. and D.	λαῖλαψ-οιν	κοράξ-οιν	λαρυγγ-οιν	τριχ-οῖν.

REMARK 1. The stem of those in ψ and ξ commonly ends in the smooth π and κ; the stem of those in γξ ends in γγ, except ὁ ἡ λύξ, Gen. λυκ-ός, *lynx*, but ἡ λύξ, Gen. λυγγ-ός, *hiccough*.—Instead of φάρυγος from ἡ φάρυγξ, *throat*, the poets are permitted, on account of the necessity of the verse, to use φάρυγος also. On θρίξ see § 21, 3.

REM. 2. The word ἡ ἄλς, Gen. ἄλ-ός, signifying *sea*, and in the feminine gender, is only poetical, and the singular ὁ ἄλς, signifying *salt*, is only Ionic and poetic, elsewhere, merely οἱ ἄλεις, *salt*, occurs. Pl. Symp. 177, b, Lys. 209, e.

(c) The stem ends in a Tau-mute—δ, τ, κτ, θ, νθ. See § 52, 2, (a).

	ῥ, Torch.	ῥ, Helmet.	ὄ, ῥ, Bird.	ὄ, King.	ῥ Earth-worm.
Sing. N.	λαμπάς	κόρυς	ὄρνις	ἄναξ	ἐλμινς
G.	λαμπάδ-ος	κόρυθ-ος	ὄρνιθ-ος	ἄνακτ-ος	ἐλμινθ-ος
D.	λαμπάδ-ι	κόρυθ-ι	ὄρνιθ-ι	ἄνακτ-ι	ἐλμινθ-ι
A.	λαμπάδ-α	κόρυν	ὄρνις	ἄνακτ-α	ἐλμινθ-α
V.	λαμπάς	κορυς	ὄρνις	ἄναξ	ἐλμινς
Plur. N.	λαμπάδ-ες	κόρυθ-ες	ὄρνιθ-ες	ἄνακτ-ες	ἐλμινθ-ες
G.	λαμπάδ-ων	κορύθ-ων	ὄρνιθ-ων	ἄνάκτ-ων	ἐλμινθ-ων
D.	λαμπά-σιν	κόρυ-σιν	ὄρνι-σιν	ἄναξ-ιν	ἐλμιν-σιν
A.	λαμπάδ-ας	κόρυθ-ας	ὄρνιθ-ας	ἄνακτ-ας	ἐλμινθ-ας
V.	λαμπάδ-ες	κορυθ-ες	ὄρνιθ-ες	ἄνακτ-ες	ἐλμινθ-ες
Dual.	λαμπάδ-ε	κορύθ-ε	ὄρνιθ-ε	ἄνακτ-ε	ἐλμινθ-ε
	λαμπάδ-οιν	κορύθ-οιν	ὄρνιθ-οιν	ἄνάκτ-οιν	ἐλμινθ-οιν

REM. 3. Here belong also the contracts in -ηίς, Gen. -ηίδος = -ῆς, -ῆδος, e. g. ἡ παρῆς, *cheek*, παρῆδος.

The stems of neuters belonging to this class, end in *τ* and *κτ*. On the rejection of *τ* and *κτ*, and the change of *τ* into *σ*, see § 52, 3. On the omission of *τ* before *σι* in the Dat. Pl., see § 20, 1. In the words, τὸ γόνυ, *knee* and τὸ δόρυ, *spear*, from the stems γονατ and δορατ, *α*, the final vowel of the root, is changed, in the nominative, into *ν*, § 16, 1.

	τὸ, Body.	τὸ, Knee.	τὸ, Milk.	τὸ, Wonder.	τὸ, Ear.
Sing. N.	σῶμα	γόνυ	γάλα	τέρας	(ὦς) οὖς
G.	σώματ-ος	γόνατ-ος	γάλακτ-ος	τέρατ-ος	ὠτ-ός
D.	σώματ-ι	γόνατ-ι	γάλακτ-ι	τέρατ-ι	ὠτ-ί
A.	σῶμα	γόνυ	γάλα	τέρας	οὖς
Plur. N.	σώματ-α	γόνατ-α	γάλακτ-α	τέρατ-α	ὠτ-α
G.	σώματ-ων	γονάτ-ων	γαλάκτ-ων	τεράτ-ων	ὠτ-ων
D.	σώμα-σιν	γόνα-σιν	γάλαξ-ιν	τέρα-σιν	ὠτ-σιν
A.	σώματ-α	γόνατ-α	γάλακτ-α	τέρατ-α	ὠτ-α
Dual.	σώματ-ε	γόνατ-ε	γάλακτ-ε	τέρατ-ε	ὠτ-ε
	σώματ-οιν	γονάτ-οιν	γαλάκτ-οιν	τεράτ-οιν	ὠτ-οιν

REM. 4. The word τὸ τέρας usually admits contraction in the plural, after *τ* is dropped, e. g. τέρα, τεράων, but τέρατα X. C. 1. 4, 15; τὸ γέρας, *reward of honor*, τὸ γῆρας, *old age*, τὸ κρέας, *flesh*, and τὸ κέρα, *horn*, reject the *τ* in all numbers, and then suffer contraction in the Gen. and Dat. Sing., and throughout the Dual and Pl., except the Dat. Pl.; besides these forms, how-

ever, *κέρας* has also the regular forms with τ. When in the poets, α contracted from αα is used as short, it must be considered a case of elision, and not of contraction; the same is true also of neuters in -ας, -αος, -ος, -σος, e. g. σκέπᾱ instead of σκέπᾱ, κλισᾱ instead of κλισᾱ.

Sing. N.	τὸ κέρας		τὸ κρέας	
G.	κέρατ-ος	and (κέρα-ος)	κερώς	(κρέα-ος) κρέως
D.	κέρατ-ι	and (κέρα-ι)	κέρᾱ	(κρέα-ι) κρέᾱ
A.	κέρας		κρέας	
Plur. N.	κέρατ-α	and (κέρα-α)	κέρᾱ	(κρέα-α) κρέᾱ
G.	κεράτ-ων	and (κερά-ων)	κερῶν	(κρέα-ων) κρεῶν
D.	κέρᾱ-σι(ν)		κρέᾱ-σι(ν)	
A.	κέρατ-α	and (κέρα-α)	κέρᾱ	(κρέα-α) κρέᾱ
D. N. A. V.	κέρατ-ε	and (κέρα-ε)	κέρᾱ	(κρέα-ε) κρέᾱ
G. and D.	κεράτ-οις	and (κερά-οις)	κερῶν	(κρέα-οις) κρεῶν

(d) The root ends in ν or ντ. See § 52, 2, (a).

Sing. N.	ῥίς, Nose.	ὄ, Dolphin.	ὄ, Giant.	ὄ, Tooth.
G.	ῥίς-ος	δελφίς-ος	γίγας-ος	ὀδόντ-ος
D.	ῥίς-ι	δελφίς-ι	γίγας-ι	ὀδόντ-ι
A.	ῥίς-α	δελφίς-α	γίγας-α	ὀδόντ-α
V.	ῥίς	δελφίς(ις)	γίγας	ὀδόντ-ε
Plur. N.	ῥίς-ες	δελφίς-ες	γίγας-ες	ὀδόντ-ες
G.	ῥίς-ων	δελφίς-ων	γίγας-ων	ὀδόντ-ων
D.	ῥίς-ι(ν)	δελφίς-ι(ν)	γίγας-ι(ν)	ὀδόντ-ι(ν)
A.	ῥίς-ας	δελφίς-ας	γίγας-ας	ὀδόντ-ας
V.	ῥίς-ες	δελφίς-ες	γίγας-ες	ὀδόντ-ες
D. N. A. V.	ῥίς-ε	δελφίς-ε	γίγας-ε	ὀδόντ-ε
G. and D.	ῥίς-οις	δελφίς-οις	γίγας-οις	ὀδόντ-οις

REM. 5. Here belong also compounds in -όσις, Gen. -όσιντος = -οῦς, -οῦντος, e. g. ὁ πλακοῦς, cake, Gen. πλακοῦντος; in -ήσις, Gen. -ήσιντος = -ῆς, -ῆντος, e. g. τιμῆς, honorable, τιμῆντος.

REM. 6. For the irregular lengthening of the vowel in κτεῖς, εἶς, μέλᾱς and ταῖλᾱς, see § 20, Rem. 2.

§ 55. II. *The Nominative rejects σ, but lengthens the short final vowel of the stem, ε or ο into η or ω, § 16, 3.* (253, 254.)

1. The stem ends in ν, ντ and ρ. For the omission of ν and

ντ before σι, see § 20, 2, and for the omission of τ in the Nominative of stems ending in ντ, e. g. λέων, see § 25, 5.

	ὁ, Shepherd.	ὁ, A Divinity.	ὁ, Lion.	ὁ, Air.	ὁ, Orator.
Sing. N.	ποιμήν	δαίμων	λέων	αἰθήρ	ῥήτωρ
G.	ποιμέν-ος	δαίμον-ος	λέοντ-ος	αἰθέρ-ος	ῥήτορ-ος
D.	ποιμέν-ι	δαίμον-ι	λέοντ-ι	αἰθέρ-ι	ῥήτορ-ι
A.	ποιμέν-α	δαίμον-α	λέοντ-α	αἰθέρ-α	ῥήτορ-α
V.	ποιμήν	δαίμον	λέον	αἰθήρ	ῥήτορ
Plur. N.	ποιμέν-ες	δαίμον-ες	λέοντ-ες	αἰθέρ-ες	ῥήτορ-ες
G.	ποιμέν-ων	δαίμον-ων	λέοντ-ων	αἰθέρ-ων	ῥήτορ-ων
D.	ποιμέ-σιν	δαίμο-σιν	λέοντ-σιν	αἰθέρ-σιν	ῥήτορ-σιν
A.	ποιμέν-ας	δαίμον-ας	λέοντ-ας	αἰθέρ-ας	ῥήτορ-ας
V.	ποιμέν-ες	δαίμον-ες	λέοντ-ες	αἰθέρ-ες	ῥήτορ-ες
Dual.	ποιμέν-ε	δαίμον-ε	λέοντ-ε	αἰθέρ-ε	ῥήτορ-ε
	ποιμέν-οιν	δαίμόν-οιν	λέοντ-οιν	αἰθέρ-οιν	ῥήτορ-οιν

REMARK 1. The substantive ἡ χεῖρ, *hand*, belongs to this class of substantives, and differs from them in not lengthening *s* of the stem, *χειρ*, into *η*, but into *ει*, e. g. *χειρ* instead of *χέρς*, and is irregular in retaining *ει* in the inflection, thus, *χειρ*, *χειρός*, etc., except the Dat. Pl. and the Gen. and Dat. Dual, *χειρσίν*, *χειροῖν*. Yet in poetry, both the short and the long form, through all the cases, is used, as the verse requires, e. g. *χειρός* and *χερός*, *χειροῖν* and *χειροῖν*, *χειρσί* and *χείρεσι*.

REM. 2. The following in -ων, Gen. -ονος, reject the ν in particular cases, and suffer contraction: ἡ εἰκών, *image*, Gen. εἰκόνης and εἰκοῦς, Dat. εἰκόνι, Acc. εἰκόνα and εἰκώ, Acc. Pl. εἰκόνας and εἰκοῦς,—the irregular accentuation of εἰκώ and εἰκοῦς should be noted; ἡ ἀηδών, *nightingale*, Gen. ἀηδόνης and ἀηδοῦς, Dat. ἀηδοῖ; ἡ χελιδών, *swallow*, Gen. χελιδόνος, Dat. χελιδοῖ.

2. The following substantives in -ηρ are added to the preceding paradigms, viz. ὁ πατήρ, *father*, ἡ μήτηρ, *mother*, ἡ θυγάτηρ, *daughter*, ἡ γαστήρ, *belly*, ἡ Δημήτηρ, *Demeter* (Ceres) and ὁ ἀνήρ, *man*, which differ from those of the above paradigms only in rejecting *s* in the Gen. and Dat. Sing., and in the Dat. Pl., § 16, 8, and in inserting an *ᾱ* in the Dat. Pl. before the ending σι, so as to soften the pronunciation. The word ἀνήρ, stem ἀνερ, rejects *s* in all Cases and Numbers, except the Voc. Sing., but inserts a *δ*, § 24, 2.

	ὁ, Father.	ἡ, Mother.	ἡ, Daughter.	ὁ, Man.
Sing. N.	πατήρ	μήτηρ	θυγάτηρ	ἄνθρωπος
G.	πατρός	μητρός	θυγατρὸς	ἀνδρός
D.	πατρί	μητρί	θυγατρί	ἀνδρί
A.	πατέρα	μητέρα	θυγατέρα	ἄνδρα
V.	πάτερ	μήτερ	θύγατερ	ἄνερ
Plur. N.	πατέρες	μητέρες	θυγατέρες	ἄνδρες
G.	πατέρων	μητέρων	θυγατέρων	ἀνδρῶν
D.	πατρῶσι(ν)	μητρῶσι(ν)	θυγατρῶσι(ν)	ἀνδρῶσι(ν)
A.	πατέρας	μητέρας	θυγατέρας	ἀνδρας
V.	πατέρεις	μητέρεις	θυγατέρεις	ἄνδρεις
D.N.A.V.	πατέρε	μητέρε	θυγατέρε	ἄνδρε
G. and D.	πατέρουσιν	μητέρουσιν	θυγατέρουσιν	ἀνδρούσιν.

REM. 3. To this class belongs also the word ὁ ἡ *APH' N*, *lamb*, the Nom. of which being obsolete is supplied by ὁ ἡ *ἀμνός*, Gen. *ἀμνός*, Dat. *ἀμνί*, Acc. *ἄμνα*, Nom. Pl. *ἄμναις*, Gen. *ἀμνῶν*, Dat. *ἀμνῶσι(ν)*, Acc. *ἄμνας*; further, the word ὁ *ἀστήρ*, *-έρος*, *star*, which belongs to this class on account of the Dat. Pl., *ἀστράσι(ν)*, is not syncopated. By Syncope, the accent of the Gen. and Dat. Sing., and, in the word *ἄνθρωπος*, also that of the Gen. Pl. and of the Gen. and Dat. Dual, is removed to the last syllable, and that of the Dat. Pl. to the penult, e. g. *πατρός*, *πατρί*, *ἀνδρῶν*, *πατρῶσι(ν)*. The word ἡ *Δήμητρος* has a varying accent, viz. *Δήμητρος*, *Δήμητρι*, Voc. *Δήμητριε*, but Acc. *Δημήτρα*. So also *θύγατερ* from *θυγάτηρ*. For the Voc. of *πατήρ* and *ἄνθρωπος*, see § 53, 4, (1), (a). In poetry, according to the necessities of the verse, *θύγατρες*, *θυγατρῶν*, *Δήμητρα*, as well as, on the contrary, *πατέρος*, *θυγατέρος* and *μητέρι*, are found.

§ 56. III. *The Stem of the Nominative is pure.* (355.)

The *ς* is omitted without changing the final vowel of the stem. The stem ends in *ν*, *ντ*, *ρ*, and in *ερ*, but only in *δύμαρ*, *wife*. The case-endings are appended to the Nominative without change. On the omission of *τ* in stems ending in *ντ* and *ερ*, see § 25, 5, and on the omission of *ν*, *ντ* before *σι*, see § 20, 2.

	ó, Paean.	ó, Age.	ó, Xenophon.	ó, Wild Beast.	τὸ, Nectar.
S. N.	παιᾶν	αἰῶν	Ξενοφῶν	θήρ	νέκταρ
G.	παιᾶν-ος	αἰῶν-ος	Ξενοφῶντ-ος	θηρ-ός	νέκταρ-ος
D.	παιᾶν-ι	αἰῶν-ι	Ξενοφῶντ-ι	θηρ-ί	νέκταρ-ι
A.	παιᾶν-α	αἰῶν-α	Ξενοφῶντ-α	θηρ-α	νέκταρ
V.	παιᾶν	αἰῶν	Ξενοφῶν	θηρ	νέκταρ
P. N.	παιᾶν-ες	αἰῶν-ες	Ξενοφῶντ-ες	θηρ-ες	νέκταρ-α
G.	παιᾶν-ων	αἰῶν-ων	Ξενοφῶντ-ων	θηρ-ων	νεκτάρ-ων
D.	παιᾶ-σι(ν)	αἰῶ-σι(ν)	Ξενοφῶ-σι(ν)	θηρ-σί(ν)	νέκταρ-σί(ν)
A.	παιᾶν-ας	αἰῶν-ας	Ξενοφῶντ-ας	θηρ-ας	νέκταρ-α
V.	παιᾶν-ες	αἰῶν-ες	Ξενοφῶντ-ες	θηρ-ες	νέκταρ-α
Dual.	παιᾶν-ε	αἰῶν-ε	Ξενοφῶντ-ε	θηρ-ε	νέκταρ-ε
	παιᾶν-οιν	αἰῶν-οιν	Ξενοφῶντ-οιν	θηρ-οῖν	νεκτάρ-οιν.

REMARK 1. The three words in -ων, Gen. -ωνος, viz. Ἀπόλλων, Ποσειδῶν, ἡ ἄλων, *threshing-floor*, drop ν in the Acc. Sing., and suffer contraction, thus, Ἀπόλλω, Ποσειδῶ, ἄλω; on ἄλω, comp. § 48, Rem. 1, on πυκῶ, § 213, 11. Also the Acc. γλήχῳ from ἡ γλήχων or βλήχων, *penning*, Gen. -ωνος, is found in Aristophanes.

REM. 2. The neuters belonging to this class all end in -ρ, (-αρ, -ορ, -ωρ, -υρ), e. g. τὸ νέκταρ, ἡ ἵορ, πῖλωρ, πῦρ, Gen. πῦρ-ός. The word τὸ ἔαρ, *spring*, can also be contracted, e. g. ἡρως.

B. WORDS WHICH HAVE A VOWEL BEFORE THE ENDING -ος OF THE GENITIVE.

§ 57. I. Words in -εύς, -αῦς, -οῦς. (254.)

1. The stem of substantives in -εύς, -αῦς, -οῦς, ends in ν, which is formed from the Digamma F; ς is the characteristic of the gender. On the omission of ν between vowels, see § 25, 2.

2. Those in -εύς have -έᾱ in the Acc. Sing., and -έᾱς in the Acc. Pl., formed from εFα, εFας; the omission of the F lengthens the α and ας. These same have the Attic form in the Gen. Sing., viz. -έως instead of -έος, and in the Dat. Sing. and Nom. Pl., they admit contraction, which is not usual in the Acc. Pl. When a vowel precedes the ending -εύς, as, e. g. χοεύς, Εὐβοεύς, the endings -έως, -έων, -έᾱ, -έᾱς, are also contracted into -ῶς, -ῶν, -ᾶ, ᾶς. Those in -αῦς and -οῦς are contracted only in the Acc. Pl.

	ὁ, King.	ὁ, A measure.	ὁ, γ, Ox.	ἡ, An old Woman.
S. N.	βασιλεύς	χοεύς	βοῦς, bōs for bōvs	γραῦς
G.	βασιλέως	χο(έω)ῶς	βο-ός, bōv-is	γρα-ός
D.	βασιλεῖ	χοεῖ	βοῖ-, bōv-i	γραῖ-ι
A.	βασιλέ-α	χο(έα)ᾶ	βουν	γραυν
V.	βασιλεῦ	χοεῦ	βον	γραῦ
P. N.	βασιλεῖς	χοεῖς	βό-ες	γραῖ-ες
G.	βασιλέων	χο(έω)ῶν	βο-ών, bō-ām	γραῖ-ών
D.	βασιλεῦσι(ν)	χοεῦσι(ν)	βονσί(ν)	γραυσί(ν)
A.	βασιλέ-ας (and εἰς)	χο(έα)ᾶς	(βόας) βοῦς	(γραῖ-ας) γραῦς
V.	βασιλεῖς	χοεῖς	βό-ες	γραῖ-ες
Dual.	βασιλέ-ε	χοέε	βό-ε	γραῖ-ε
	βασιλέ-οιν	χοέοιν	βο-οῖν	γραῖ-οῖν.

REMARK 1. The Gen. Sing. of nouns in -εύς, among the Attic poets, sometimes ends in -έως instead of -έως, thus, *Θησέως, Ἀριστέως*; and the Acc. Sing., not only among the Attic poets, but among all the poets, sometimes ends in -ῇ instead of -ῆα, e. g. *ἱερῇ, ξυγγραφεῇ*. The Nom. and Voc. Pl. in the older Attic writers, in Thucydides, for example, end also in -ῆς, e. g. *Βασίλῆς, ἱππῆς, Πλαταιῆς* instead of *Πλαταιεῖς*. The Accusative ending -αῖς instead of -έας, is found not unfrequently in Xenophon, e. g. *τοῖς ἱππασίαις*, C. 3. 5, 19. *τοῖς γυνασίαις*, 2. 2, 14. *γυνασίαις, σκεπασίαις, χαλκασίαις*, 3. 7, 6. *τοῖς βασιλεῖς*, 3. 9, 10. and elsewhere, but more seldom among the other Attic prose writers. The Accusative form *νέας* is regular among all the Attic writers.

REM. 2. The following are declined like *χοεῖς*, viz. *Περαῖες*, Gen. *Περαίων*, Acc. *Περαῖα*, ὁ ἄγνις, altar before the door, Gen. *ἀγνίως*, Acc. *ἀγνίαι*, Pl. Acc. *ἀγνίαις*, and several proper names, e. g. *Ἐρετριῶς, Στεριῶς, Μηλιῶς, Εὐβοῶς, Εὐβοῖα, Εὐβοῖας, Πλαταιῶς, Δωριῶς*; yet the uncontracted forms also are frequently found in proper names, e. g. *Θεσπιέων, Θεσπιέας, Στεριέων, Πλαταιέων, Πλαταιέας, Ἐρετριέων, Δωριέων, Περαίεων*, in Th., X., Pl., Dem. The uncontracted forms are regular in *ἄλιεύς, fisherman, ἄλιεως, ἄλιεα, ἄλιαις*.

REM. 3. Among good Attic writers, the Nom. Pl. of *βοῦς* and *γραῦς* are always uncontracted, *βόες, γραῖες*; in the Acc., on the contrary, only *βοῦς, γραῖς, ναῦς*, are generally used, *βόας* very seldom.

REM. 4. Only ὁ *χοῦς*, *congius* and a mound, and ἡ *φοῦς*, *vinegar-tree*, are declined like *βοῦς*, but both without contraction in the Pl.; only ἡ *ναῖς* (*νάξ, navis*), which, however, is in many instances irregular, is declined like *γραῖς*. See § 68.

§ 58. II. *Words in -ης, -ες, Gen. -εος; -ως, Gen. -ωος, -ως and -ω, Gen. -οος; -ας, Gen. -αος, -ος, Gen. -εος.* (257.)

The stem of words, belonging to this class, ends in *ς*. On the omission of the *σ*, see § 25, 1. In the Dat. Pl. a *σ* is omitted.

§ 59. (1) *Words in -ης and -ες.* (257.)

1. The endings *-ης, -ες*, belong only to adjectives, the ending *-ης* being masculine and feminine, and *-ες* neuter, and to proper names in *-φάνης, -μένης, -γένης, -πράτης, -μήδης, -παίδης, -σθένης* and *(-κλήης) -κλῆς*, having the termination of adjectives. The stem of the neuter is pure, § 52, 3; but in the masculine and feminine, the short final vowel of the stem is lengthened, *ε* into *η*, § 52, 2, (b).

2. The words of this class suffer contraction, after the omission of *σ*, in all cases, except the Nom. and Voc. Sing. and the Dat. Pl., and those in *-κλήης*, which are already contracted in the Nom. Sing. into *-κλῆς*, suffer a double contraction in the Dat. Sing.

	Singular.	Plural.
N.	σαφής, clear.	σαφές (σαφέ-ες) σαφεῖς (σαφέ-α) σαφή
G.	(σαφέ-ος) σαφοῦς	(σαφέ-ων) σαφῶν
D.	(σαφέ-ι) σαφεῖ	σαφέ-σι(ν)
A.	(σαφέ-α) σαφή	σαφές (σαφέ-ας) σαφεῖς (σαφέ-α) σαφή
V.	σαφές	σαφές (σαφέ-ες) σαφεῖς (σαφέ-α) σαφή
	Dual N. A. V.	σαφέ-ε σαφή
	G. and D.	σαφέ-οιν σαφοῖν.

	Singular.	Plural.	Dual.
N.	ἡ τριήρης, trireme.	(τριήρε-ες) τριήρεις (τριήρε-ε) τριήρη	
G.	(τριήρε-ος) τριήρους	τριήρε-ων and τριήρων	(τριήρε-οιν) τριήροισι
D.	(τριήρε-ι) τριήρει	τριήρε-σι(ν)	
A.	(τριήρε-α) τριήρη	(τριήρε-ας) τριήρεις	
V.	τριήρες	(τριήρε-ες) τριήρεις	

	Singular.	Plural.
N.	Σωκράτης (Περικλῆς)	Περικλῆς
G.	Σωκράτους (Περικλέε-ος)	Περικλέους
D.	Σωκράτει (Περικλέε-ι)	(Περικλέει) Περικλεῖ
A.	Σωκράτη (Περικλέε-α)	Περικλεῖα
V.	Σώκρατες (Περικλέες)	Περικλείς.

REMARK 1. On the contraction in the Dual of $\epsilon\epsilon$ into η —not $\epsilon\epsilon$ —and in the Acc. Pl. of $-\epsilon\alpha\varsigma$ into $-\epsilon\iota\varsigma$, see § 9, II. When a vowel precedes the endings $-\eta\varsigma$, $-\epsilon\varsigma$, in proper names in $-\kappa\lambda\eta\varsigma$, $-\epsilon\alpha$ is always contracted into $-\tilde{\alpha}$, and commonly also in adjectives, § 9, II, e. g. *Περικλέε-α* = *Περικλέᾱ*; *ἄκλει-ς*, without fame, *ἄκλει-α* = *ἄκλειᾱ*, *ὑγιής*, healthy, *ὑγία* = *ὑγιά*, *ἐνδής*, poor, *ἐνδεία* = *ἐνδείᾱ*, *ὑπερφνής*, supernatural, *ὑπερφνεία* = *ὑπερφνῆᾱ*, Acc. Sing. masculine, and Nom., Acc. and Voc. Pl. neuter; but sometimes also the contraction into $-\tilde{\eta}$ is found, e. g. *ὑγιῆ*, *διφνῆ*, *ἄφνῆ*, *αὐτοφνῆ*, X. R. Equ. 7, 11. in all Codd.

REM. 2. Proper names with the above endings, and also *Ἄρης*, form the Acc. Sing., both according to the first and third declensions, and are therefore called *Heteroclites*, e. g. *Σωκράτη* and *Σωκράτην*, according to the first Dec., *Ἀικαμένη* and *-μένην*, *Ἀντισθένη* and *-σθένην*, *Ἄρη* and *-ήν*, etc.; Plato commonly uses the form in $-\eta$, Xenophon that in $-\etaν$, other writers both forms without distinction. The Genitive of *Ἄρης*, in good prose, is *Ἄρειος*, often in Plato; among the poets, however, *Ἄρειος* is also used, according to the necessities of the verse. Among later writers, the Acc. of words in $-\kappa\lambda\eta\varsigma$ usually ends in $-\kappa\lambdaῆν$. The formation of the Acc. Pl. is doubtful, although the inflection, according to the first Dec., seems to be predominant, e. g. *τοὺς Ἀριστοφάνεας*, in the Nom. also *Ἀριστοφάναι*, *τοὺς Δημοσθένεας*.

REM. 3. The Gen. Pl. of *τριήρης* occurs also in the uncontracted form, e. g. *τριηρέων*; but all the others are uniformly contracted; the Dual also is found uncontracted in words of this class in the Attic dialect, e. g. *Ξυγζέειε*, and the Tragedians use the uncontracted forms of proper names in $-\kappa\lambdaῆς$ = $-\kappa\lambdaῆς$, according to the necessities of the verse, e. g. *Ἡρακλῆς*, Dat. $-\kappa\lambdaῆι$, Voc. $-\kappa\lambdaῆς$. The contract Acc. in $-\kappa\lambdaῆ$ is seldom found. The Voc. ᾶ *Ἡρακλῆς*, as an exclamation, belongs to the later prose.

REM. 4. The irregular accentuation of the Gen. Pl. *τριηρέων* instead of *τριηρῶν* from *τριηρέων*, is worthy of notice. In addition to this word, adjectives in $-\eta\theta\eta\varsigma$ and the word *ἀντίρρητος*, e. g. *συνηθέων* = *συνήθων*, *ἀντιπαρέων* = *ἀντίπαρων*, have this accentuation.

§ 60. (2) Words in $-\omega\varsigma$, Gen. $-\omega\omicron\varsigma$, and in $-\omega\varsigma$ and $-\omega$, Gen. $-\omicron\omicron\varsigma$. (258.)

(a) $-\omega\varsigma$, Gen. $-\omega\omicron\varsigma$.

S. N.	ὁ, ἡ θώς, Jackal.	Pl. θῶ-ες	S. ὁ ἦρως, Hero.	Pl. ἦρω-ες
G.	θῶ-ός	θῶ-ων	ἦρω-ός	ἦρῶ-ων
D.	θῶ-ι	θῶ-σιν(ν)	ἦρω-ι	ἦρῶ-σιν(ν)
A.	θῶ-α	θῶ-ας	ἦρω-α and ἦρω	ἦρῶ-ας and ἦρως
V.	θώς	θῶ-ες	ἦρως	ἦρῶ-ες
D. N. A. V.	θῶ-ε, G. and D. θῶ-ων.		D. ἦρω-ε, ἦρῶ-ων.	

(b) $-\omega\varsigma$ and $-\omega$, Gen. $-\omicron\omicron\varsigma$.

Substantives of these endings are always feminine. The stem ends in $-\omicron\varsigma$; the short final vowel \omicron is lengthened into ω ,

according to § 52, 2, (b). The ending -ως, however, is retained in the Attic and Common Language only with the substantive *αἰδώς*, stem *αἰδός*, and in poetry with *ἡώς*, *morning*, (in Eurip.), in all other words it has been changed into a smoother form, so that the Nom. ends in -ω, e. g. *ἡχώ*, stem *ἡχος*. On the Voc. in -οῖ, see § 53, 4, (3). The Dual and Plural are formed like substantives in -ος of the second Dec., thus *αἰδοί*, *ἡχοί*, etc.

Sing. N.	ἡ αἰδώς (Stem αἰδός), shame.	ἡ ἡχώ (Stem ἡχος), echo.
G.	(αἰδό-ος) αἰδούς	(ἡχο-ος) ἡχοῦς
D.	(αἰδό-ι) αἰδοῖ	(ἡχο-ι) ἡχοῖ
A.	(αἰδό-α) αἰδῶ	(ἡχο-α) ἡχώ
V.	(αἰδό-ι) αἰδοῖ.	(ἡχο-ι) ἡχοῖ.

§ 61. (3) *Words in -ας, Gen. -αος, and in -ος, Gen. -εος.* (259.)

(a) -ας, Gen. -αος.

Only the neuters τὸ *σεῖλας*, *light*, and τὸ *δέπας*, *goblet*, belong to this class.

Sing. N.	τὸ σεῖλας, light.	Pl. σεῖλα-α and σεῖλᾶ	Dual. σεῖλα-ε
G.	σεῖλα-ος	σεῖλά-ων	σεῖλά-οιν.
D.	σεῖλα-ι and σεῖλα	σεῖλα-σι(ν)	
A.	σεῖλας	σεῖλα-α and σεῖλᾶ	

REMARK 1. On the poetic shortening of the contracted α, see § 54, Rem. 4. In the four following neuters in -ας, the α in the Gen., Dat. and in the Pl. is changed into the weaker ε, according to the Ionic usage, e. g.

βρέτας (poet.), *image*, Gen. *βρέτεος*, Pl. *βρέτεια* and *βρέτη*, *βρετίων*

κῶας (poet.), *fleece*, Pl. in Homer, *κῶεα*, *κῶεσι(ν)*

οὔδας (poet.), *ground*, Gen. *οὔδεος*, Dat. *οὔδει* and *οὔδει* (Hom.)

κνέφας (poet. and prose), *darkness*, Gen. *κνέφαος* Epic, *κνέφους* Attic, *κνέφαϊ* Epic, *κνέφα* Attic.

(b) -ος, Gen. -εος.

Substantives of this class are all likewise neuter. In the Nom., ε, the stem vowel of the last syllable, is changed into ο, § 16, 1.

Sing. N.	τὸ γένος for γένες, genus.	τὸ κλέος for κλέες, glory.
G.	(γένε-ος) γένους	(κλέε-ος) κλέους
D.	(γένε-ι) γένει	(κλέε-ι) κλέει
A.	γένος	κλέος
Plur. N.	(γένε-α) γένη	(κλέε-α) κλέα
G.	γενέ-ων and γενῶν	(κλέε-ων) κλεῶν
D.	γένε-σι(ν)	κλέε-σι(ν)
A.	(γένε-α) γένη	(κλέε-α) κλέα
Dual.	(γένε-ε) γένη (γενέ-οιν) γενοῖν	(κλέε-ε) κλέη (κλεέ-οιν) κλεοῖν.

REM. 2. On the contraction of ες into η instead of ει, and of εα into α instead of η, when a vowel precedes, see § 9, II. On the poetic shortening of the contracted α in κλέα, see § 54, Rem. 4.

REM. 3. The uncontracted form of the Gen. Pl. is not unusual, e. g. ὀρέων, βελέων, κερδαίων, and almost without exception ἀνθρώπων; in Pl. Polit. 260, a, the uncontracted Dual form in ες is found, τοῦτω τὸ γένεε.

III. WORDS IN -ις, -υς, -ι, -υ.

§ 62. (1) Words in -ις, -υς.

(960.)

Substantives in ις and υς, originally ending in ιFs, υFs. See § 25, 2.

Sing. N.	ὁ κῆς, corn-worm.	ἡ σῦς, sow.	ὁ ἰχθύς, fish.
G.	κῆ-ός	σῦ-ός	ἰχθῦ-ος
D.	κῆ-ί	σῦ-ί	ἰχθῦ-ι
A.	κῆν	σῦν	ἰχθύν
V.	κῆ	σῦ	ἰχθύ
Plur. N.	κῆ-ες	σῦ-ες	ἰχθῦ-ες
G.	κῆ-ῶν	σῦ-ῶν	ἰχθῦ-ων
D.	κῆ-σί(ν)	σῦ-σί(ν)	ἰχθῦ-σι(ν)
A.	κῆ-ας	σῦ-ας and σῦς	ἰχθῦ-ας, rarer ἰχθύς
V.	κῆ-ες	σῦ-ες	ἰχθῦ-ες
Dual.	κῆ-ε κῆ-οῖν	σῦ-ε σῦ-οῖν	ἰχθύ-ε ἰχθύ-οιν.

REMARK. The contracted Nom. Pl. αἱ ἄρνες is found in X. Ven. 2, 9; 6, 2; 10, 2, 19.

§ 63. (2) *Words in -ῖς, -ι, -ῡς, -ῡ.* (281.)

The stem of these substantives ends in ῖ or ῡ. The stem-vowels ι and υ remain only in the Acc. and Voc. Sing., in the other cases they are changed into ε, § 16, 2. In the Gen. Sing. and Pl., substantives denoting persons take the Attic form in -ως and -ων, in which the ω has no influence on the accent, comp. § 29, Rem. 5. In the Dat. Sing. and in the Nom. and Acc. Pl., contraction takes place.

	ῖ, City.	ῡ, Cubit.	ῡ, Mustard.	ῡ, City.
Sing. N.	πόλις	πήχυς	σινάπι	ἄστῡ
G.	πόλε-ως	πήχε-ως	σινάπε-ος	ἄστε-ος
D.	πόλει	πήχει	σινάπει	ἄστει
A.	πόλιν	πήχυν	σινάπι	ἄστυ
V.	πόλι	πήχυν	σινάπι	ἄστυ
Plur. N.	πόλεις	πήχεις	σινάπη	ἄσται
G.	πόλε-ων	πήχε-ων	σινάπε-ων	ἄστε-ων
D.	πόλε-σιν	πήχε-σιν	σινάπε-σιν	ἄστε-σιν
A.	πόλεις	πήχεις	σινάπη	ἄσται
V.	πόλεις	πήχεις	σινάπη	ἄσται
Dual.	πόλε-ε	πήχε-ε	σινάπε-ε	ἄστε-ε
	πολέ-οιν	πήχε-οιν	σινάπε-οιν	ἄστε-οιν

REMARK 1. Here belong all substantives in -ξίς, -ψίς, most in -σίς and many others, e. g. ἡ κόνις, *dust*, ὁ μάντις, *prophet*, ἡ ὄφις, *serpent*, ἡ πίστις, *faith*, ἡ ὕβρις, *abuse*; ὁ πάλικος, *axe*, ὁ πρίσβος, *old man*; τὸ πέντερι, *pepper*, τὸ τιγγάβαρι, *cinnabar*, τὸ πῶν (poet.), *herd*, without contraction. Adjectives in -ῖς, -ῖα, -ῖ are declined in the masculine and neuter like πήχυς and ἄστῡ, except that the Gen. masculine takes the regular forms -ίος, -ίων, not -εως, -εων, e. g. ἡ δῖος, ἡ δῖος.

REM. 2. Among the Attic poets, yet probably only in Lyric passages, the Gen. in -εος from substantives in -ίς; occurs, e. g. πόλεος.

REM. 3. In X. An. 4. 7, 16, the contracted Gen. πήχων is found. Instead of the Dual form in -εε also one in η is used, e. g. πόλη, φύση; also a form in -εε instead of -εε is cited by the ancient Grammarians, from Aeschines.—The Acc. Pl. of nouns in -ίς are sometimes found uncontracted among the Attic poets, e. g. πήχεις.

REM. 4. Neuters in -ι and -υ have the Attic Gen. Sing. very seldom, e. g. ἄστεως Eur. Bacch. 838. (831). Or. 761. (751).

REM. 5. Adjectives in -ίς, -ῖ, e. g. ἰδρις, ἰδρις, *skilful*, and some substantives in -ίς, which are partly poetic, have the regular inflection, e. g. ι-ος, ι-ι, ι-εος, etc., or both forms together, e. g. ἡ μῆνις, *anger*, also μῆνιδος, etc., ὁ ἡ οἶς, *sheep*, τὸ πέντερι, Gen. -ίριος and -ιος, *pepper*, ὁ ἡ πόρις, *calf*,

ὁ ἡ πόσις, *spruce*, Gen. πόσιος, but Dat. always πόσι, ἡ τρόπις, *keel*, also τρόπιος, etc., ἡ τύρσις, *tower*, Gen. τύρσιος X. An. 7. 8, 12. τύρσιν ib. 13., but Pl. τύρσεις, τύρσει, ἡ μάγαις, Gen. -ιος, Dat. μαγάδι X. An. 7. 3, 32.; some proper names, e. g. Σύννεσις, Ἴρις, Gen. -ιος, etc. X. An. 1. 2, 12; 6. 2. 1. (5. 10, 1.), finally one noun in -vs, ἡ ἔγγελvs, but only in the singular.

Sing. N.	ὁ, ἡ πόρτις, calf.	ἡ ἔγγελvs, eel.	ὁ, ἡ οἷς, sheep.
G.	πόρτι-ος	ἐγγέλ-υ-ος	οἰός
D.	πόρτι-ι and πόρτι	ἐγγέλ-υ-ι	οἰί
A.	πόρτιν	ἐγγέλυν	οἶν
V.	πόρτι	ἐγγέλν	οἷς
Plur. N.	πόρτι-ες and πόρτις	ἐγγέλεις	οἷες
G.	πορτί-ων	ἐγγέλε-ων	οἰῶν
D.	πόρτι-σιν(ν)	ἐγγέλε-σιν(ν)	οἰσίν(ν)
A.	πόρτι-ας and πόρτις	ἐγγέλεις	οἷας, rarer οἷς
V.	πόρτι-ες and πόρτις	ἐγγέλεις	οἷες
Dual.	πόρτι-ε	ἐγγέλε-ε	οἷε
	πορτί-οιν	ἐγγελέ-οιν	οἰοῖν.

REM. 6. Xenophon uses the Ionic forms of οἷς, viz. οἶν, οἷες, οἶων, οἷας and οἷς.

§ 64. Quantity of the Third Declension. (363.)

1. The inflection-endings -α, -ι, -υ and -ας are short.

Exception. The α in the Acc. ending in the Sing. and Pl. of substantives in -ης is long, e. g. τὸν ἱερίᾱ, τοὺς ἱερίᾱς from ὁ ἱερεὺς, *priest*.

2. Words whose Nom. ends in -αξ, -ιξ, -υξ, -αψ, -ιψ, -υψ, -ις and -υς, have the penult of the Cases which increase, either short or long, according as the vowel of the above endings is short or long by nature, e. g. ὁ θώραξ, *coat of mail*, -ᾱκος, ὁ ῥίψ, *reed*, ῥιπός, ἡ ἀκτίς, *ray*, -ῖνος, but ἡ βῶλαξ, *clod*, -ᾱκος, ἡ ἐλπὶς, *hope*, -ῖδος. See more full explanations in the Larger Grammar, Part I. § 291.

§ 65. Accentuation of the Third Declension. (364.)

1. The accent remains, through the several Cases, on the accented syllable of the Nom. as long as the laws of accentuation permit, § 30, e. g. τὸ πρᾶγμα, *deed*, πράγματις, but πραγμάτων, τὸ ὄνομα, *name*, ὀνόματος, but ὀνομάτων, ὁ ἡ χελιδών, *swallow*, χελιδόνος, Ξενοφών, -ώντος, -ώντις, -ώντων. The particular exceptions have been noticed in the paradigms.

2. Words of one syllable are accented, in the Gen. and Dat. of all Numbers, on the final syllable, and the long syllables *ων* and *οιν* are circumflexed, e. g. ὁ μήν, μηνός, μηνί, μηνόιν, μηνών, μηνσίν(ν).

Exceptions.

(a) The following nine substantives are paroxytoned in the Gen. Pl. and in the Gen. and Dat. Dual: ἡ δάς, *torch*, ὁ δμῶς *slave*, ὁ ἡ θῶς, *jackal*, τὸ ΚΡΑΣ, poetic, Gen. κρατός, *head*, τὸ οὖς, Gen. ὠτός, *ear*, ὁ ἡ παῖς, *child*, ὁ σῆς, *moth*, ὁ ἡ Τρώς, *Trojan*, ἡ φῶς, Gen. φωδός, *a burning*, τὸ φῶς, Gen. φωτός, *light*; e. g. δάδων, δάδοιν, θῶων, κράτων, ὠτων, ὠτοι, παίδων, παίδων, σέων, Τρώων, φωδων, φωτων; on the contrary, τῶν δμῶν from αἱ δμῶαι, τῶν Τρώων from αἱ Τρῶαι, τῶν φωτῶν from ὁ φῶς, *man*, τῶν θῶων from ἡ θῶη, *injury*.

(b) The following contracts, according to the nature of the final syllable, are either Properispomena or Paroxytones, in the Gen. and Dat. of all Numbers, as in the other Cases, viz. τὸ ἦρ, Epic, from ἔαρ, *spring*, κῆρ, Epic, from κῆαρ, *heart*, ὁ λᾶς from λᾶς, *stone*, ὁ πρῶν from πρῆν, *hill*, e. g. ἦρος, ἦρι, κῆρος, κῆρι, λᾶος, λᾶι, λᾶων, πρῶνος, πρῶνι.

REMARK 1. The following contracts, on the other hand, follow the principal rule (No. 2), viz. στέαρ = στήρ, *tallow*, στέατος = στητός, *well*, φρέατος = φρητός, Pl. φρητῶν, *Θρηξ*, *Θρηξ*, *Θρηξ* = *Θρηξ*, and *Θρηξ*, οἷς, οἷός, οἷ, οἷων, οἷσιν.

(c) Monosyllabic participles, as well as the pronoun τίς; quis? retain the accent, through all the Cases, on the stem-syllable, but the pronoun πᾶς and ὁ Πάν is an Oxytone in the Gen. and Dat. Sing., in the other cases, either a Paroxytone or a Properispomenon, according to the nature of the final syllable, e. g. φύς, φύντος, ὦν, ὄντος, ὄντι, ὄντων, οἷσιν, ὄντων, τίς, τίνος, τίνη, etc.; πᾶς, παντός, παντί, πάντων, πάντων, πᾶσι, ὁ Πάν, Πανός, τοῖς Πᾶσι.

3. The following are accented in the Gen. and Dat. of all Numbers, like monosyllabic substantives:

(a) ἡ γυνή, *woman* (γυναικός, γυναικί, γυναικοῖν, γυναικῶν, γυναιξίν); but γυναικα, γυναικες, etc.; ὁ ἡ κύων, *dog* (κυνός, κυνί, κυνοῖν, κυνῶν, κυσίν); but κύνα, κύνες, etc.);

(b) syncopated substantives in -ηρ, on which see § 55, 2;

(c) compounds of εἷς, *unus*, in the Gen. and Dat. Sing., e. g. οὐδείς, οὐδενός, οὐδενί; but οὐδένων, οὐδέσιν, so μηδείς, μηδενός, etc.;

(d) the Attic poetic forms, δορός, δορί from δορύ.

4. For the accentuation of substantives in -ις, -υς, Gen. -ως, see § 63; of those in -ώ, § 60, the irregular accentuation of the Acc. Sing. of ἡχῶα = ἡχώ instead of ἡχώ, should be noted.

5. (a) In the Vocative of syncopated substantives, § 55, 2, in -ηρ, the accent, contrary to the principal rule, is drawn back as far as possible, e. g. ὦ πάτερ, θυγάτερ, Δημήτερ, ἄνερ; so also in the following substantives, Ἀπόλλων, -ωνος, Πόσειδων, -ῶνος, σωτήρ, -ῆρος, Ἀμφίων, -ίωνος, δαίρ, -έρος, thus ὦ Ἀπολλων, Πόσειδων, σῶτερ, Ἀμφιον, δᾶερ; and in compound substantives and adjectives; in adjectives also in the neuter, e. g. Ἀγάμεμνον from Ἀγαμέμνων, Ἀριστογείτον from Ἀριστογείτων, Σώκρατες, Δημόσθενες from Σωκράτης, Δημοσθένης; αὐθάδης, ὦ and τὸ αὐθαδὲς, φιλαλήθης, φιλάληθες (but ἀληθής, -ές, uncompounded), αὐτάρκης, αὐταρχεῖς, κακοήθης, κακοήθεις, and so all adjectives in -αίμων and -ήμων, e. g. ἐλεήμων, ἐλεήμων, εὐδαίμων, εὐδαίμων;

the same holds true of comparatives in *-ίων, -ιον*, e. g. ὦ and τὸ κάλλιον. The following are exceptions: ὦ Λακιδαῖμον from Λακιδαίμων, compounds in *-φρων*, e. g. ἄ Λυκόφρον from Λυκόφρων, Εὐθύφρον from Εὐθύφρων, δαίφρων δαίφρον, and adjectives and substantives in *-ωδης, -ωης, -ωλης, -ωρης, -ηρης*, e. g. εὐώδης εὐώδες, ἀμφώης ἀμφώεις, πανώλης πανώλεις, νεώρης νεώρες, ξιφήρης ξιφήρεις, Διώρης, ὦ Διώρες.

REM. 2. On the contrary, Παλαῖμων Παλαῖμον, Φιλήμων Φιλήμον, Νοήμων Νοήμον, Ἰκτιάων Ἰκτιάον, Μεχάων Μεχάον, Ἀρείων Ἀρείον, Ἰάσων Ἰάσον, Ἀρετάων Ἀρετάον, not compounded, and also all in *-ως*, both compound and simple, e. g. οἰκίτωρ *-ήτορ*, Πολυμήτωρ *-ήτορ*, αὐτοκράτωρ *-άτορ*, Ἐπιήνωρ *-ήτορ*, Ἀντήνωρ *-ήτορ*, Προπάτωρ *-άτορ*.

(b) The Vocative of nouns in *-αυς, -εως, -ους, -ω* and *-ως* is Perispomenon, e. g. γράυ, βασιλεῦ, βοῦ, Σαπφοῖ, αἰδοῦ.

§ 66. Gender of the Third Declension. (202.)

The natural gender—the masculine and feminine—is distinguished in the third Declension, as has been seen above, § 40, not by a special form, but partly by the signification, partly by the forms, and also in part by usage alone. The following rules will aid in determining the gender:

I. (a) Substantives in *-άν, -ων, -ας*, Gen. *-ανος, -αντος, -εως, -ης*, are masculine, without exception; — (b) also those in *-ην, -ων, Gen. -ωνος, -ηος, -εως, -ους, -ωρ, -ης, Gen. -ητος, -ους, -ως, Gen. -ωτος*, and *-ψ*, with the following exceptions:

- (α) in *-ην*: ὁ ἡ ἀδὴν, *-ένος*, gland, and ἡ φρήν, diaphragm;
- (β) in *-ων*: ἡ αἶων, threshing-floor, ἡ βλιχών or γλήχων, pennyroyal, ἡ μύκων, porphy, ἡ τρήων, rigeon, ὁ ἡ αὐλών, ditch, ὁ ἡ κώδων, bell;
- (γ) in *-ηρ*: ἡ γαστήρ, belly, ἡ κήρ, κηρός, fate, ἡ θύαιστήρ, hammer, and neuters contracted from *-εωρ* into *-ηρ*, e. g. τὸ στῆρ, tallow;
- (δ) in *-ειρ*: ἡ χεῖρ, hand;
- (ε) in *-υρ*: τὸ πῦρ, fire;
- (ς) in *-ωρ*, the neuters ἔλδωρ, wish, ἔλωρ, booty, πέλωρ, monster, σκώρ, excrement, τέκνωρ, object, ὕδωρ, water;
- (η) in *-ης*, all abstracts in *-ότης, -ύτης*, e. g. ἡ βεβαιότης, *-ότητος*, firmness, and ἡ ἐσθής, *-ήτος*, vestis;
- (θ) in *-ους*: τὸ οὖς, ear;
- (ι) in *-ως*: τὸ φῶς, light, ἡ δῶς, gift;
- (κ) in *-ψ*: ἡ καλυψοψ, crook, ἡ κατῆλψ, roof, ἡ λαῖλαψ, hurricane, ἡ ὄψ, voice, ἡ φλέψ, vein, ἡ χέρνηψ, washing-water, ἡ, seldom ὁ, ὄψ, eye.

II. (a) Substantives in *-άς*, Gen. *-άδος, -αυς, -ις, -υς, -ώ* and *-ώς, -όος*, abstracts in *-ότης, -ύτης*, are, without exception, feminine; — (b) those in *-εις, -ις* and *-ις, -υς* and *-ων, -οος*, with the following exceptions, are feminine:

- (α) in *-εις*: ὁ κτεῖς, comb;
- (β) in *-ις* and *-ις*: ὁ κῆς, corn-worm, ὁ γλάνις, a kind of fish, ὁ λῆς, Epic, lion, Gen. *-ιως*; ὁ δελφίς or δελφίν, dolphin, ὁ ἰκτίν, kite, ὁ ἡ θίς, heap, ὁ τιλπίς, mud, Gen. *-ῖνος*; ὁ κόπις, dagger, ὁ ὄρχις, testicle, ὁ ὄφις, serpent, Gen. *-ιως*, οἱ and αἱ κύρβεις, *-εων*, lano-tables; and many names of animals of the

common gender, e. g. ὁ ἡ ὄρνις, -ιδος, *bird*, ὁ ἡ τίγρις, -ιος, -ιδος, *tiger*, ὁ ἡ ἔχις, -εως, *viper*, ὁ ἡ κόρις, -εως, *bug*;

(γ) in -υς: ὁ βότρυς, *cluster*, ὁ θρόνυς, *footstool*, ὁ ἰχθύς, *fish*, ὁ μῦς, *mouse*, ὁ νεκρὺς, *corpse*, ὁ στάχυς, *ear of corn*, ὁ ἡ ὕς or σῦς, *swine*, Gen. -υος; ὁ πῖλερυς, *axe*, ὁ πῆχυς, *cubit*, Gen. -εως;

(δ) in -ων, Gen. -ονος: ὁ ἄκμων, *anvil*, ὁ κανὼν, *rule*, ὁ ἀλεκτρονίον, *cock*, ὁ ἡ κίλιν, *pillar*, Gen. -ονος.

REMARK 1. Those in -ξ vary between the masculine and feminine gender, except those in -ηξ, Gen. -ηκος, which are masculine, and Properispomena in -αξ, e. g. ἡ βῶλαξ, -αγξ, -αγγος, -ιξ, -ιγξ, -υξ, -υγξ, which are feminine.

III. Nouns of the Neut. gender are, (a) all substantives in -α, -η, -ορ, -ωρ, -ος, -ι and -υ; and (b) those in -αρ and -ας, Gen. -ατος, -αος, and contracts in -ηρ, except ὁ ψάρ, *starling*, and ὁ λάς, *stone*.

§ 67. *Anomalous Nouns of the Third Declension.*

(269.)

All substantives, whose inflection differs from the rules and analogies above given, are included under the irregular substantives of the third Dec. All the anomalous forms of the third Dec. may be divided into three classes:

(a) The first class includes those substantives, whose Nom. has a form which cannot be derived, according to general analogy, from the Genitive-stem, e. g. ἡ γυνή, *woman*, Gen. γυναῖκ-ός.

(b) The second class includes those substantives, which, with one Nom. form, have in particular Cases, or in all the Cases, two modes of formation, both of which, however, may come, in accordance with the general rules, from one form of the Nom., e. g. ὁ ἡ ὕρνις, Gen. -ιδος, *a fowl*, Pl. ὄρνιθες and ὄρνεις, as if from ὄρνις, Gen. -εως. These substantives may be termed *Heteroclites*.

(c) The third class includes those substantives, which, with one Nom. form, admit, in particular Cases, or in all the Cases, two modes of formation, one of which may be derived from the Nom. form, but the other supposes a different Nom. form, e. g. θεράπων, -οντος, *a servant*, Acc. θεράποντα, and poetic θέραια, as if from θέραιψ. This formation may be called *Metaplasm*, and the substantives included under it, *Metaplasts*. The Nom. form, presupposed in this case, is termed the *Theme*.

§ 68. *Summary of the Anomalous Forms of the Third Declension.*

(270.)

1. Γόνυ, τὸ, *knee*, and δόρυ, τὸ, *spear*, see § 54, (c).

In the tragic poets, the Epic forms, γούνατα and γούνα, γούνασι, occur; also, in the Attic poets, the Gen. δορός, Dat. δορὶ, and even δόρι, and

PL $\delta\acute{o}\rho\eta$ instead of $\delta\acute{o}\rho\alpha\tau\alpha$, are formed from $\delta\acute{o}\rho\upsilon$; and in the phrase, $\delta\omicron\rho\acute{\iota}$ $\epsilon\lambda\epsilon\acute{\iota}\nu$, to take a prisoner of war, this Dat. form is retained even by the Attic prose writers.

2. $\Gamma\upsilon\upsilon\acute{\eta}$, $\acute{\eta}$, woman, Gen. $\gamma\upsilon\upsilon\alpha\iota\kappa\text{-}\acute{o}\varsigma$, Dat. $\gamma\upsilon\upsilon\alpha\iota\kappa\text{-}\acute{\iota}$, Acc. $\gamma\upsilon\upsilon\alpha\iota\kappa\text{-}\alpha$, Voc. $\gamma\acute{\upsilon}\nu\alpha\iota$; Pl. $\gamma\upsilon\upsilon\alpha\iota\kappa\epsilon\varsigma$, $\gamma\upsilon\upsilon\alpha\iota\kappa\acute{\omega}\nu$, $\gamma\upsilon\upsilon\alpha\iota\kappa\acute{\iota}\nu$, $\gamma\upsilon\upsilon\alpha\iota\kappa\alpha\varsigma$.

3. $\Delta\acute{o}\rho\upsilon$, see $\rho\acute{o}\nu\eta$, No. 1.

4. $\text{Ze}\acute{\upsilon}\varsigma$, Gen. $\Delta\acute{\iota}\acute{o}\varsigma$, Dat. $\Delta\acute{\iota}\acute{\iota}$, Acc. $\Delta\acute{\iota}\alpha$, Voc. $\text{Ze}\acute{\upsilon}$.

Poet. corresponding forms are $\text{Z}\eta\eta\acute{o}\varsigma$, $\text{Z}\eta\eta\acute{\iota}$, $\text{Z}\eta\eta\alpha$.

5. $\Theta\epsilon\rho\acute{\alpha}\pi\omega\tau$, \acute{o} , servant, $\text{-}\omicron\tau\omicron\varsigma$. In Eurip. Acc. $\theta\acute{\epsilon}\rho\alpha\pi\alpha$, Pl. $\theta\acute{\epsilon}\rho\alpha\pi\epsilon\varsigma$, § 67, (c).

6. $\text{K}\acute{\alpha}\rho\alpha$, $\tau\acute{o}$, head, an Epic and poetic word, Gen. $\kappa\alpha\tau\text{-}\acute{o}\varsigma$, Dat. $\kappa\alpha\tau\acute{\iota}$ and $\kappa\acute{\alpha}\rho\alpha$, Acc. $\tau\acute{o}$ $\kappa\acute{\alpha}\rho\alpha$, $\tau\acute{o}$ $\kappa\alpha\tau\alpha$ ($\tau\acute{o}\nu$ $\kappa\alpha\tau\alpha$, § 214); Acc. Pl. $\tau\acute{o}\upsilon\varsigma$ $\kappa\alpha\tau\alpha\varsigma$, § 67, (c).

7. $\text{K}\lambda\epsilon\acute{\iota}\varsigma$, $\acute{\eta}$, key, Gen. $\kappa\lambda\epsilon\iota\delta\text{-}\acute{o}\varsigma$, Dat. $\kappa\lambda\epsilon\iota\delta\text{-}\acute{\iota}$, Acc. $\kappa\lambda\epsilon\iota\delta\text{-}\alpha$, and commonly $\kappa\lambda\epsilon\acute{\iota}\nu$, § 53, Rem. 1; Nom. and Acc. Pl. $\kappa\lambda\epsilon\acute{\iota}\varsigma$, and $\kappa\lambda\epsilon\iota\delta\epsilon\varsigma$, $\kappa\lambda\epsilon\iota\delta\alpha\varsigma$, § 67, (b).

Old Attic, $\kappa\lambda\acute{\eta}\varsigma$, $\kappa\lambda\acute{\eta}\delta\omicron\varsigma$, $\kappa\lambda\acute{\eta}\delta\iota$, $\kappa\lambda\acute{\eta}\delta\alpha$.

8. $\text{K}\acute{\upsilon}\omega\tau$, \acute{o} , $\acute{\eta}$, dog, Gen. $\kappa\upsilon\upsilon\text{-}\acute{o}\varsigma$, Dat. $\kappa\upsilon\upsilon\acute{\iota}$, Acc. $\kappa\acute{\upsilon}\nu\alpha$, Voc. $\kappa\acute{\upsilon}\omicron\tau$; Pl. $\kappa\acute{\upsilon}\nu\epsilon\varsigma$, $\kappa\upsilon\upsilon\acute{\omega}\nu$, $\kappa\upsilon\varsigma\acute{\iota}$, $\kappa\acute{\upsilon}\nu\alpha\varsigma$.

9. $\text{L}\acute{\iota}\pi\alpha$, $\tau\acute{o}$, oil, fatness, in the Epic dialect always in the phrases, $\acute{\alpha}\lambda\epsilon\acute{\iota}\psi\alpha\sigma\theta\alpha\iota$ $\lambda\acute{\iota}\pi'$ $\acute{\epsilon}\lambda\alpha\acute{\iota}\phi$, $\chi\rho\acute{\iota}\sigma\alpha\iota$ and $\chi\rho\acute{\iota}\sigma\alpha\sigma\theta\alpha\iota$ $\lambda\acute{\iota}\pi'$ $\acute{\epsilon}\lambda\alpha\acute{\iota}\phi$, and so also in the Attic prose, $\acute{\alpha}\lambda\epsilon\acute{\iota}\phi\epsilon\sigma\theta\alpha\iota$, $\chi\rho\acute{\iota}\epsilon\sigma\theta\alpha\iota$ $\lambda\acute{\iota}\pi\alpha$; $\lambda\acute{\iota}\pi\alpha$ is thus an abridged Dat. instead of $\lambda\acute{\iota}\pi\alpha\acute{\iota}$, $\lambda\acute{\iota}\pi\alpha\varsigma$, from $\tau\acute{o}$ $\lambda\acute{\iota}\pi\alpha$, Gen. $\text{-}\alpha\omicron\varsigma$, but $\acute{\epsilon}\lambda\alpha\omega\iota\omicron\nu$ must be considered as an adjective from $\acute{\epsilon}\lambda\acute{\alpha}\alpha$, olive, so that $\lambda\acute{\iota}\pi\alpha$ $\acute{\epsilon}\lambda\alpha\omega\iota\omicron\nu$ means olive-oil.

10. $\text{M}\acute{\alpha}\rho\tau\upsilon\varsigma$, \acute{o} , witness, Gen. $\mu\acute{\alpha}\rho\tau\upsilon\omicron\varsigma$, Dat. $\mu\acute{\alpha}\rho\tau\upsilon\omicron\iota$, Acc. $\mu\acute{\alpha}\rho\text{-}\tau\upsilon\omicron\alpha$, rarer $\mu\acute{\alpha}\rho\tau\upsilon\eta$; Dat. Pl. $\mu\acute{\alpha}\rho\tau\upsilon\sigma\acute{\iota}\nu$.

11. $\text{N}\alpha\upsilon\varsigma$, $\acute{\eta}$, ship, Gen. $\nu\epsilon\acute{\omega}\varsigma$, Dat. $\nu\eta\acute{\iota}$, Acc. $\nu\alpha\acute{\upsilon}\nu$, Voc. wanting; Dual, Gen. and Dat. $\nu\epsilon\acute{\omega}\iota\nu$, Nom. and Acc. wanting; Pl. $\nu\acute{\eta}\epsilon\varsigma$, $\nu\epsilon\acute{\omega}\nu$, $\nu\alpha\upsilon\sigma\acute{\iota}\nu$, $\nu\alpha\acute{\upsilon}\varsigma$. Comp. $\gamma\eta\alpha\acute{\upsilon}\varsigma$, § 57.

12. $\text{O}\rho\acute{\eta}\varsigma$, \acute{o} , $\acute{\eta}$, bird, Gen. $\omicron\rho\eta\acute{\iota}\theta\text{-}\omicron\varsigma$, etc. The Pl. has a form declined like $\pi\acute{o}\lambda\iota\varsigma$, except the Dat., $\omicron\rho\eta\acute{\iota}\theta\epsilon\varsigma$ and $\omicron\rho\eta\epsilon\iota\varsigma$, $\omicron\rho\eta\acute{\iota}\theta\omega\iota\nu$ and $\omicron\rho\eta\epsilon\omega\iota\nu$, $\omicron\rho\eta\acute{\iota}\sigma\iota$, $\omicron\rho\eta\acute{\iota}\theta\alpha\varsigma$, and $\omicron\rho\eta\epsilon\iota\varsigma$ and $\omicron\rho\eta\acute{\iota}\varsigma$, § 67, (b).

In the Attic writers the ι is sometimes short, $\omicron\rho\eta\acute{\iota}\varsigma$, $\omicron\rho\eta\acute{\iota}\nu$, Aristoph. Av. 16. 270. 335. but $\omicron\rho\eta\acute{\iota}\varsigma$, $\omicron\rho\eta\acute{\iota}\nu$, 70. 103. 73.

13. $\text{Π}\acute{\upsilon}\xi$, $\acute{\eta}$, place of meeting, Gen. $\pi\upsilon\kappa\upsilon\text{-}\acute{o}\varsigma$, Dat. $\pi\upsilon\kappa\upsilon\acute{\iota}$, Acc. $\pi\acute{\upsilon}\kappa\upsilon\alpha$.

14. Σής, ὁ, *moth*, Gen. σε-ός; Pl. σέες, Gen. σέων, etc.

15. Σκώρ, τὸ, *dirt*, Gen. σκατός, etc.

16. Ὑδωρ, τὸ, *water*, Gen. ὕδατος, etc.

17. Φθοίς, φθοίς, ὁ, *art of cooking*, Gen. φθοι-ός and (from φθοίς) φθοιδ-ος; Pl. φθόεις and φθοίδες.

18. Χοῦς, ὁ, *a mass*, χοός, χοί, χούν, χόες, χοῶν, χουσί, χόας like βούς, § 57, also Gen. χοῶς, Acc. χοᾶ, Acc. Pl. χοᾶς, as if from χοεύς. The later forms are preferred by the Attic writers; χούς with the meaning of *mound*, is inflected only like βούς. The form χοεύς is Ionic, Dat. χοεῖ.

19. Χρῶς, ὁ, *skin*, χρωτ-ός, χρωτί, χρωῖα. Corresponding forms in Ionic and the Attic poets, are, Gen. χρο-ός, χροί, χροᾶ like αἰδώς. The Dat. χρῶ is found in certain phrases with ἐν, e. g. ἐν χρῶ κείρεσθαι, Xen. Hell. 1. 7, 8. ξυρεῖ ἐν χρῶ, *to be in extreme peril*, Soph. Aj. 786.

§ 69. Defective Nouns of the Third Declension.

(271.)

Some nouns of the third Dec. are wanting in one or more of the Cases, and are, consequently, called *Defectives*. Existing forms, however, of such substantives, are found, for the most part, only in certain phrases, e. g. Χρῖως, τὸ, *debt*, Ionic-Attic form for the Nom., Gen. and Acc.; the defective forms are supplied by τὸ χρεῖος, Gen. χρεῖους and χρεῖως, Pl. τὰ χρεῖα.

CHANGE OF FORM IN THE DECLENSIONS.

§ 70. I. Redundant Nouns.

(272.)

The term *Redundant* is applied to substantives, which have double forms in the Nom. (but often only in the Nom. Pl.) and throughout all or in most of the Cases.

A. In the same declension,

(a) with the same gender, e. g.

ὁ λαός and λαός, *people*, ὁ ναός and ναός, *temple*, ὁ λαγός and λαγός, *hare*, ὁ κάλως, *rope*, Pl. also κάλοι, ἡ ἄλως, *threshing-floor*, Pl. also αἱ ἄλοι.

(b) with different genders (heterogeneous), e. g.

ὁ νῶτος and τὸ νῶτον, *back*, (the last form was regarded by the *Atticists* as the only proper form, still τὸν νῶτον Xen. R. Equ. 3, 3.); ὁ ζυγός and τὸ ζυγόν, *yoke*.—In the Pl. of these heterogeneous nouns, the neuter form is predominant, and οἱ ζυγοί is probably not found.

B. In different declensions, and commonly with different genders (heterogeneous), e. g.

ὁ φθόγγος and ἡ φθογγή, *voice*, ὁ χώρος and ἡ χώρα, *space*, ἡ δίψα and τὸ δίψος, *thirst*, ἡ νάπη (the older form) and τὸ νάπος, *valley*, etc. Still, it should be mentioned, that the word ὁ πρέσβυς, *elder*, has only Acc. πρέσβυν, Voc. πρέσβυ, the other three forms are almost entirely poetic, of which πρεσβύτερος and πρεσβύτατος, are in most frequent use; in the Common Language, ὁ πρεσβύτερος, -ον, *elder*, (in the meaning of *messenger*, the Common Language uses in the Sing. ὁ πρεσβευτής, -οῦ; in the Pl., however, οἱ and τοὺς πρέσβεις, πρέσβειων, πρέσβεσι); also, τὸ δάκρυον and τὸ δάκρυ, *tear*. The later and the older forms are retained in the poetic dialect; still, the Dat. Pl. δάκρυσι is found in the Attic prose-writers, Thuc. 7, 75; Dem. c. Onet. I. § 32.

§ 71. II. *Heteroclites*.

(373.)

Heteroclites, § 67, (b), have a double form, either of the same Dec., namely of the third, or of different declensions. Heteroclites of the third Dec. are placed together, § 68. Heteroclites of different declensions are, e. g. the following:

A. Of the First and Third Declensions.

Several substantives in -ης are inflected, either in whole or in part, according to the first and third declensions:

(a) Some in -ης, Gen. -ον and -ητος, through all the Cases and according to both declensions, ὁ μύκης, *mushroom*, Gen. μύκον and μύκητος, and some proper names, e. g. Χάρης. The name Θαλῆς, in the ancient Attic writers, has, together with Θάλητος, the Ionic Gen. form Θάλειω, Dat. Θάλητι and Θαλῆ, Acc. Θάλητα and Θαλῆν;

(b) The proper names mentioned, § 59, Rem. 2, have η as well as ην in the Acc. Sing. only.

B. Of the Second and Third Declensions.

(a) The Common second and third declensions. Several substantives in -ος as masculine are inflected according to the second Dec., but as neuter, according to the third Dec., e. g. ὁ and τὸ ὄχος, *chariot*, τοῦ ὄχου and ὄχους, τὸν ὄχον and τὸ ὄχος; ὁ and τὸ σκότος, *darkness*.

(b) Compounds of the second and third declensions:

πρόχοος, ἡ, *watering-pot*, Att. πρόχους, Gen. πρόχου, etc., Dat. Pl. πρόχουσι like βαῦς, βουσί.

Οἰδίπους, Gen. Οἰδιπόδος and poet. Οἰδίπου, Dat. Οἰδιποδι, Acc. Οἰδιποδα and Οἰδίπουν, Voc. Οἰδίπου.

(c) The Attic second and third declensions :

In the Acc. Sing. ὁ γέλως, *laughter*, γέλωτος, γέλωτι, Acc. γέλωτα and γέλων, and the three following, πάτρως, *patruus*, μήτρως, *avunculus*, and Μίνως, which, in the Gen. and Acc. Sing., are inflected according to the third Dec. and the second Attic ; in the other Cases, according to the third Dec.

πάτρως, Gen. πάτρω and πάτρωος, Dat. πάτρωι, Acc. πάτρων and πάτρωα ;
Μίνως, Gen. Μίνω and Μίνωος, Dat. Μίνωι, Acc. Μίνω, § 48, Rem. 1,
Μίνων and Μίνωα.

§ 72. III. *Metaplasts*.

(374)

Metaplasts, § 67, (c), like Heteroclites, have a double formation, either of the same declension, or of different declensions. Metaplasts of the same declension have been treated, § 68, under the third Dec. Metaplasts of different declensions are, e. g. the following :

(a) The Common second and third declensions,

Δένδρον, *tree*, Gen. δένδρου, etc. ; but in the Dat. Pl. among the Attic writers, δένδρῃσι (from the stem τὸ ΔΕΝΔΡΟΣ) and δένδροις ; the first form is regarded by the *Atticists* as the better. To this stem belong, also, the forms τῷ δένδρῳ and τὰ δένδρη, which occur in the Attic poets, and in later prose-writers.

Κοινωνός, ὁ, *partaker*, Gen. κοινωνοῦ, etc. ; Xenophon uses the forms οἱ κοινωνῶνες and τοὺς κοινωνῶνας, from ΚΟΙΝΩΝ.

Κρίνον, *lily*, Gen. κρίνου, etc., with the corresponding form in the Dat. Pl. κρίνεσι, in Aristoph. from the Pl. κρίνεα, (in Herod.) Comp. δένδρον.

Λᾶς, ὁ, *stone*, Gen. λᾶος and in Soph. O. C. 196. λάον.

Ὀνείριος and τὸ ὄνειρον, *dream*, Gen. ὀνείρου and ὀνείρατος.

Πῦρ, *fire*, πυρός. Pl., however, τὰ πυρά, *watch-fires*, according to the second Dec.

Τῖός, ὁ, *son*, Gen. τίοῦ, etc. Together with this formation, there is another according to the third Dec., much in use, particularly in the Attic writers, from the theme ΤΙΕΤΣ, Gen. τίεος, Dat. τίεϊ, (Acc. τίέα is rejected) ; Pl. τίεις, Gen. τίέων, Dat. τίέσι, Acc. τίέας, commonly τίεις ; Dual τίεε, Gen. τίέοιν.

(b) The Attic second and third declensions,

The three substantives, ἡ ἄλως, *threshing-floor*, ὁ ταώς, *peacock*, and ὁ τυφώς, *whirlwind*, have, together with the common inflection according to the Attic second declension, another, according to the third declension, in -ωνος, etc., e. g. τυφῶνα.

REMARK. The words ἡ ἄλως and ὁ ταώς are generally declined according to the Attic second Dec., Acc. Sing. ἄλων, ταων ; still, the ν is commonly rejected from ἄλως in the Acc., § 48, Rem. 1. But the forms ἄλωνος, ἄλωνε, ἄλωσι(ν), ταῶνι, ταῶνες, ταῶσιν, etc., are used on account of their greater perspicuity.

§ 73. *Indeclinable and Defective Nouns.* (375.)

1. Those substantives are termed indeclinable that have but one form to denote the Case. Besides the foreign proper names, like ὁ Ἀβραάμ, τοῦ Ἀβραάμ, and most cardinal numbers, all indeclinable nouns of the neuter gender are included. Thus, e. g. indeclinable nouns are,

- (a) The names of the letters, e. g. τὸ, τοῦ, τῷ ἄλφα;
- (b) Most of the cardinal numbers, e. g. δέκα ἄνδρων;
- (c) Τὸ, τοῦ, τῷ χρεῖν, *necessity, destiny*, and θείμις with εἶναι and several foreign words, e. g. τὸ, τοῦ, τῷ πύσχα;
- (d) The substantive infinitives, e. g. τὸ, τοῦ, τῷ γράφειν.

2. Some substantives are used only in the Sing., or only in the Pl. Such words may be termed *Defectiva numero*. The reason of it is found, either in the meaning of the word, or simply in usage, e. g. ὁ αἰθήρ, *ether*, οἱ ἐτησίοι, *the Etesian winds*, αἱ Ἀθήναι, *Athens*, τὰ Ὀλύμπια, *the Olympic games*. Comp. further, Syntax, § 243.

3. It has been already noted, § 69, that some substantives are found only in single Cases (*Defectiva casu*).

SECTION II.

The Adjective and Participle.

§ 74. *Nature, Gender and Declension of the Adjective and Participle.* (376.)

1. The Adjective and the Participle express a property, which is considered as already belonging to a subject, e. g. the *red* rose, or as now first affirmed of a subject, e. g. the rose is *red*. In both instances, in Greek and in Latin, the Adjective and Participle agree with their substantive in Gender, Number and Case, e. g. ὁ ἀγαθὸς πατήρ and ὁ πατήρ ἀγαθὸς ἐστίν, ἡ ἀγαθὴ μήτηρ and ἡ μήτηρ ἀγαθὴ ἐστίν, τὸ ἀγαθὸν τέκνον and τὸ τέκνον ἀγαθόν ἐστίν.

2. Hence the Adjective and the Participle, like the Substantive, have a three-fold inflection for the gender, which is termed *motion*, § 40, Rem. 1. Still, many Adjectives have only two endings, namely, one for the Masc. and Fem. gender, the other for the Neuter gender, e. g. ὁ σώφρων ἀνὴρ, ἡ σώφρων γυνή, τὸ σώφρον τέκνον. Many Adjectives, still, have but one ending, by which they commonly indicate only the Masc. and Fem.

genders, rarely the Neuter gender, and never the Nom., Acc. and Voc. Neuter, e. g. ὁ φωνᾶς ἀνὴρ, ἡ φωνᾶς γυνή. In Adjectives and Participles of three endings, the Masc. and Neuter always belong to the same declension, and the Neuter varies from the Masc. only in the Nom., Acc. and Voc.; the Fem. is always declined like the first Dec.

3. The declension of Adjectives and Participles differs only in a few points from that of the Substantive; these will be noted in the following pages. It may be remarked as an essential deviation in the Participles, that the Voc. of the third Dec. is always like the Nom., § 53, Rem. 5.

§ 75. *Accentuation of Adjectives and Participles.*

(277.)

The accentuation of Adjectives and Participles is like that of Substantives, with a few exceptions, which are now to be noted:

1. The Fem. is accented on the same syllable as the Masc. through all the Cases, where the nature of the final syllable permits, e. g. καλός, καλή, καλόν; κοῦφος, κοῦφη, κοῦφον; χαρίεις, χαρίεσσα, χαρίεν; μέλας, μέλαινα, μέλαν; τέρεν, τέρενα, τέρεν; βαρύς, βαρεῖα, βαρύ; βουλευσας, βουλευσᾶσα, βουλευσαν; τιθεῖς, τιθεῖσα, τιθέν.

REMARK 1. In Adjectives in -ος, -η, -ον, or -ος, -ᾶ, -ον, the Fem., on account of the length of the final syllable (η, ᾶ), must be a Paroxytone, when the Masc. is a Proparoxytone, or a Properispomenon, e. g. ἀνθρώπινος, ἀνθρώπινη, ἀνθρώπινον; ἐλεύθερος, ἐλευθέρᾳ, ἐλεύθερον; κοῦφος, κοῦφη, κοῦφον; σπουδαῖος, σπουδαῖᾳ, σπουδαῖον; but, when the final syllable in the declension is short, it again takes the accentuation of the Masc., i. e. it becomes again a Proparoxytone, or a Properispomenon, e. g. ἀνθρώπιναι, ἐλεύθεραι, κοῦφαι, σπουδαῖαι, like ἀνθρώπινοι, ἐλεύθεροι, κοῦφοι, σπουδαῖοι.

2. In Participles, when the nature of the syllables permits, the same syllable is accented in the Neuter Nom. as in the Masc., e. g.

παιδεύων,	παιδεῦον	τιμήσων,	τιμήσον
φιλοῶν	φιλοῦν	λιπών,	λιπόν.

REM. 2. Yet Adjectives, sometimes deviate from this rule, see § 65, 5.

3. Contracts in -οῦς, -ῆ, -οῦν, from -εος, -εᾶ, -εον, -όος, -όη, or -όα, -όον, (except the Nom. and Acc. Dual of the Masc. and Neuter genders, which are oxytoned, § 49, 3), are Perispomena through all the Cases and Numbers, though such as are derived from -εος in uncompounded forms, are Proparoxytoned, e. g. ἀργύρεος = ἀργυροῦς, ἀργίρεον = ἀργυροῦν. On contracted compounds in -οος, -οον, e. g. εὔνοος, εὔνοον, see § 49, 3.

4. In the Gen. Pl. the Barytoned Fem. is a Perispomenon, § 45, 6, (b), on-

ly in those Adjectives and Participles, whose Masc. is like the third Dec., while all the remaining Cases, retain the accent of the Masc., e. g.

βαρύς, -ῆα, -ῆ	Gen. Pl. βαρέων, βαρεῖων
χαρίεις, -ίεσσα, -ιν	" χαριέντων, χαριεσσών
μέλας, μέλαινα, μέλαν	" μελάνων, μελαινών
πᾶς, πᾶσα, πᾶν	" πάντων, πασών
τυφθεῖς, -εῖσα, -έν	" τυφθέντων, τυφθεισών
τύψας, τύψασα, τύψαν	" τυψάντων, τυψασών; but,
ἀνθρώπινος, -ίνη, -ινον	" ἀνθρωπίνων, as Masc., F. and N.
ἐλεύθερος, -έρῃ, -ερον	" ἐλευθέρων, as Masc., F. and N.
τυπτόμενος, -ένη, -ενον	" τυπτομένων, as Masc., F. and N.

REM. 3. On the accentuation of the monosyllable πᾶς, and of monosyllabic participles in the Gen. and Dat., see § 65, 2, (c).

REM. 4. On the accentuation of the Nominative form of compound adjectives, the following things are to be noted:

- (a) Those in -ος, when the last part is formed of a substantive or adjective, follow the general rule, § 30, 1, (c), and are Proparoxytones, e. g. φιλότεκνος, from τέκνον, πάγκακος, from κάκος. But if the last part is formed of a verb, then those adjectives, whose penult is long, are Oxytones, e. g. ψυχοπομπός, μελοποιός, δεινωπός, ὀδηγός; but those, whose penult is short, are commonly Paroxytones, if they have an active sense, but if a passive, Proparoxytones, e. g.

λιθοβόλος, one casting stones,	λιθόβολος, cast down by stones,
μητροκτόνος, matricide,	μητρόκτονος, slain by a mother,
θηροτρόφος, nourishing wild beasts,	θηρότροφος, nourished by wild beasts.

Those compounds that are formed of prepositions, a privative and intensive, ἐν and δις, and αἰ, ἄγαν, ἄρι, ἄρτι, ἐρι, ἡμι, ζα, παν and πολυ, are exceptions to the rule which applies to those words that have a short penult; words compounded with these particles are always Proparoxytones.

- (b) Verbal adjectives in -τός remain Oxytones, in compound words, if they have three endings, but are Proparoxytones, if they have only two endings. See § 78, I, (c).

- (c) All compounds in -πλήξ, -ρώξ, -τρώξ, -σφάξ, are Oxytones.

SUMMARY OF THE ADJECTIVE AND PARTICIPIAL ENDINGS.

§ 76. I. Adjectives and Participles of three Endings.

(278—281.)

I. -ος, -η, -ον:	Nom. ἀγαθός, ἀγαθή, ἀγαθόν, good,
	Gen. ἀγαθοῦ, ἀγαθῆς, ἀγαθοῦ
	Nom. ὄγδοος, ὀγδόη, ὄγδοον, eighth,
	Gen. Pl. ὀγδών, ὀγδών, ὀγδών (§ 75, 4.)
	Nom. γραφόμενος, γραφομένη, γραφόμενον
	Gen. Pl. γραφομένων, γραφομένων, γραφομένων

-ος, -ᾱ, -ον: Nom.	δίκαιος, δικαίῃ, δίκαιον, <i>just</i> ,
Gen.	δικαίου, δικαίῳς, δικαίου
Gen. Pl.	δικαίων, δικαίων, δικαίων
Nom.	ἐχθρός, ἐχθρά, ἐχθρόν, <i>hostile</i> ,
Gen.	ἐχθροῦ, ἐχθράς, ἐχθροῦ
Nom.	ἄθρόος, ἄθρόᾱ, ἄθρόον, <i>full</i> ,
Gen.	ἄθρόου, ἄθρόῳς, ἄθρόου
Gen. Pl.	ἄθρόων, ἄθρόων, ἄθρόων

Most of the adjectives belong to this class. The Fem. ends in *α*, when preceded by *ι* or *ρ*, § 43, 1. Still, adjectives in -οος have -όα in the Fem., when a *ρ* precedes the *ο*, elsewhere -όη, e. g. ἄθρόα, yet ὀγδόη. On the accentuation of adjectives in -ος, -η (*ᾱ*), -ον, see § 75.

Adjectives in -εος, -είᾱ, -εον, which indicate the *material*, e. g. χρύσεος, *golden*, ἀργύρεος, *silver*, κεράμεος, *earthen*, and multiplicative adjectives in -όος, -όη, -όον, e. g. ἀπλόος, *single*, διπλόος, *double*, suffer contraction. On the accentuation of adjectives in -εος, -είᾱ, -εον, see § 75, 3, and on the contraction of adjectives in -είᾱ into -ᾱ, -όη into -ῆ, and -όα into ᾱ, see § 9, II.

χρῦς-εος,	χρυσ-είᾱ,	χρῦς-εον
χρυσ-οῦς,	χρυσ-ῆ,	χρυσ-οῦν
έρει-εος,	έρει-είᾱ,	έρει-εον
έρει-οῦς,	έρει-ᾱ,	έρει-οῦν
ἀργύρ-εος,	ἀργυρ-είᾱ,	ἀργύρ-εον
ἀργυρ-οῦς,	ἀργυρ-ᾱ,	ἀργυρ-οῦν
διπλ-όος,	διπλ-όη,	διπλ-όον
διπλ-οῦς,	διπλ-ῆ,	διπλ-οῦν

REMARK 1. Attic writers rarely omit the contraction, e. g. χρύσεια, Xen. Ag. 5, 5; yet ἄθροος, -όᾱ, -όον, *crowded*, is rarely found contracted; δικροός, -όᾱ, -όον, *two-pronged*, is commonly contracted in the Masc. and Neut., δικροῦς, δικροῦν, but in the Fem. the uncontracted form is usual, ἡ δικρόα; ὀγδοος is always uncontracted.

II. -εύς, -εῖᾱ, -εῖ:	Nom.	γλυκύς, γλυκεῖα, γλυκύ, <i>sweet</i> ,
	Gen.	γλυκίος, γλυκείας, γλυκίος
	Gen. Pl.	γλυκίων, γλυκειῶν, γλυκίων (§ 75, 4).

The declension of the Masc. is like πῆχυν, but with the common genitives in -είος, -είων, the declension of the Neut. is like ἄστυ, yet always uncontracted in the Pl. (-εία). The only deviations from the regular accentuation are, ἡμισυς, ἡμίσεια, ἡμισυ, *half*, θῆλυς, *female*, πρέσβυς, *old* (used only in the Masc.), and some poetic forms.

REM. 2. The adjective ἡμισυς, in the Attic writers, has both the contracted and uncontracted forms, ἡμίσεις and ἡμίσεις in the Acc. Pl.; also the Neut. ἡμίσεια is found in several passages in Demosthenes in the contracted form ἡμίση. Sometimes the Ionic Fem. form -εία occurs, e. g. πλατεῖα, X. R. Equ. 1, 14. (in all Codd.) ἡμισίας, Pl. Menon. 83, c. in the best Codd.

- III. -ύς, -ῦσα, -ῦν: Nom. δεικνύς, δεικνῦσα, δεικνύν, *showing*,
 Gen. δεικνύτος, δεικνύσης, δεικνύντος
 Gen. Pl. δεικνύτων, δεικνυσῶν, δεικνύντων (§ 75, 4.)
 Nom. φύν, φῦσα, φύν, *producing*,
 Gen. φύντος, φύσης, φύντος (§ 65, 2, (c).)
 Gen. Pl. φύντων, φυσῶν, φύντων.

So the participles of the Pres. and second Aor. Act. of verbs in -μι. For the declension of the Masc. and Neut., see § 54, (d).

- IV. -εῖς, -εῖσα, -εν: Nom. χαρίεις, χαρίεσσα, χαρίεν, *lovely*,
 Gen. χαρίεντος, χαρίεσης, χαρίεντος
 Gen. Pl. χαριέντων, χαριεσσῶν, χαριέντων.

For the declension of the Masc. and Neut., see § 54, (d), only that the Dat. Pl. ends in -εσι, not -εισι, e. g. χαρίεσι. The Masc. and Neut. is in the Nom. a Paroxytone, in the Fem. a Proparoxytone.

REM. 3. Some adjectives in -ήεις, -ήεσσα, -ήεν, and -όεις, -όεσσα, -όεν, admit contraction, e. g.

- Nom. τιμή-εις, τιμή-εσσα, τιμή-εν, *honored*,
 τιμῆς, τιμήσσα, τιμῆν
 Gen. τιμῆντος, τιμήσεως, τιμῆντος
 Nom. μελιτό-εις, μελιτό-εσσα, μελιτό-εν, *honied*,
 μελιτοῦς, μελιτοῖσσα, μελιτοῦν
 Gen. μελιτοῦντος, μελιτούσεως, μελιτοῦντος.

- V. -εῖς, -εῖσα, -έν: Nom. λειφθεῖς, λειφθεῖσα, λειφθέν, *relictus*,
 Gen. λειφθέντος, λειφθείσης, λειφθέντος
 Gen. Pl. λειφθέντων, λειφθεισῶν, λειφθέντων
 Nom. τιθεῖς, τιθεῖσα, τιθέν, *placing*,
 Gen. τιθέντος, τιθείσης, τιθέντος.

For the declension of the Masc. and Neut., see § 54, (d), and also in the Dat. Pl., e. g. τυφθεῖσι. So likewise the Part. Pass. of the first and second Aor., and the Pres. and second Aor. Active Part. of τίθημι and ἵημι, e. g. ἴως, ἴωσα, ἴν, εἰς, εἴσα, ἔν, θείς, θείσα, θέν.

- VI. -ᾶς, -ᾶσα, -ᾶν: Nom. μέλας, μέλαινα, μέλαν, *black*,
 Gen. μέλανος, μελαίνης, μέλανος
 Gen. Pl. μελάνων, μελαινῶν, μελάνων.

In the same manner only τάλᾶς, τάλαινα, τάλαν, *unhappy*. For the declension of the Masc. and Neut., see § 54, (d), with Rem. 6.

- VII. -ᾶς, -ᾶσα, -ᾶν: Nom. πᾶς, πᾶσα, πᾶν, *all, every*,
 Gen. παντός, πάσης, παντός
 Gen. Pl. πάντων, πασῶν, πάντων.

In the same manner only the compounds of πᾶς, e. g. ὑπᾶς, ὑπᾶσα, ὑπᾶν, σύμπας, πρόπας, and the remaining compounds which have a short α in the Neut. See § 54, (d), for the declension of the Masc. and Neut., and § 65, 2, (c), for the accentuation of the simple adjective in the Gen. and Dat. Pl. and Dual.

- VIII. -ᾶς, -ᾶσα, -ᾶν: Nom. λειψᾶς, λειψᾶσα, λειψᾶν, *having left*,
 Gen. λειψαντος, λειψάσης, λειψαντος
 Gen. Pl. λειψάντων, λειψασῶν, λειψάντων.

So the first Aor. Act. Part., and also the Part. Pres. and second Aor. Act. of ἵστημι, ἰστάς, -ᾶσα, -ᾶν, στάς, -ᾶσα, -ᾶν. For the declension, see § 54, (d).

- IX. -ηρ, -ειν, -ειν: Nom. τέρην, τέρεινα, τέρην, *fine*.
 Gen. τέρεινος, τερεινῆς, τέρεινος
 Gen. Pl. τερεινῶν, τερεινῶν, τερεινῶν.

No other adjective is thus declined. For the declension, see § 55, 1.

- X. -οῦς, -οῦσα, -όν: Nom. διδούς, διδοῦσα, διδόν, *giving*,
 Gen. διδόντος, διδούσης, διδόντος
 Gen. Pl. διδόντων, διδουσῶν, διδόντων.

Thus only the Part. Pres. and second Aor. Act. (-δούς, -δοῦσα, -δόν, Gen. -δόντος, -δούσης, Gen. Pl. in Fem. -δουσῶν) of verbs in -ωμι.

- XI. -ών, -οῦσα, -όν: Nom. ἐκόν, ἐκοῦσα, ἐκόν, *willing*,
 Gen. ἐκόντος, ἐκούσης, ἐκόντος
 Gen. Pl. ἐκόντων, ἐκουσῶν, ἐκόντων.

Thus only the compound ἄκων, commonly ἄκων, ἄκουσα, ἄκων. For the declension, see § 54, (d).

- XII. -ων, -ουσα, -ον: Nom. λείπων, λείπουσα, λείπον, *leaving*,
 Gen. λείποντος, λειπούσης, λείποντος
 Gen. Pl. λειπόντων, λειπουσῶν, λειπόντων.

So, also, the Pres. Part., Fut. and second Aor. Act. For the declension, see § 54, (d). In the same manner, the Present participles of contract verbs in -άω, -έω and -όω, e. g.

- | | |
|------------------------------|---------------------------------------|
| Nom. τιμών, -ῶσα, -ῶν | Nom. φιλῶν, -οῦσα, -οῦν |
| Gen. τιμώντος, -ῶσης, -ῶντος | Gen. Pl. φιλοῦντων, -ουσῶν, -οῦντων. |
| Gen. Pl. τιμώντων, -ωντων. | Nom. μισθῶν, -οῦσα, -οῦν |
| | Gen. Pl. μισθούντων, -ουσῶν, -οῦντων. |

The Fut. Part. Act. of Liquid verbs is declined like φιλῶν, φιλοῦσα, φιλοῦν, Gen. φιλοῦντος, etc., e. g. σπερῶν, -οῦσα, -οῦν, formed from σπερέων, etc., from σπείρω, to sow.

- XIII. -ώς, -υῖα, -ός: Nom. τετυφώς, τετυφύῖα, τετυφός, *having struck*,
 Gen. τετυφότης, τετυφυῖας, τετυφότης
 Gen. Pl. τετυφόντων, τετυφυῶν, τετυφόντων.

On the form ἰστώς, -ῶσα, ἰστώς and -ός, etc., see below, § 193, 3.

XIV. The adjectives, μέγας, μεγάλη, μέγα, *great*, πολὺς, πολλή, πολύ, *much*, and πρᾶος, πραεῖα, πρᾶον, *soft*, deviate in their declension from the usual formation; even πολλόν instead of πολύν or πολύ, occurs in the Attic poets; Aeschines, p. 824, uses the Voc. μέγαλε. Πρᾶος has, throughout the Fem., in the Pl. and Dual Neut., as also in the Gen. Pl. Masc., and sometimes, also, in the other Cases of the Masc. Pl., a form like πραῦς, -εῖα, -ῦ (comp. γλυκίς, -εῖα, -ύ,) which occurs in the Dialects. See the Paradigm.

§ 77. *Paradigms.*

(282.)

S. N.	ἀγαθ-ός	ἀγαθ-ή	ἀγαθ-όν, good	φίλι-ος	φίλι-ᾶ	φίλι-ον, lovely
G.	ἀγαθ-ου	ἀγαθ-ης	ἀγαθ-ου	φίλι-ον	φίλι-ᾶς	φίλι-ον
D.	ἀγαθ-ῷ	ἀγαθ-ῇ	ἀγαθ-ῷ	φίλι-ῳ	φίλι-ᾷ	φίλι-ῳ
A.	ἀγαθ-όν	ἀγαθ-ήν	ἀγαθ-όν	φίλι-ον	φίλι-ᾶν	φίλι-ον
V.	ἀγαθ-έ	ἀγαθ-ῇ	ἀγαθ-όν	φίλι-ε	φίλι-ᾶ	φίλι-ον
P. N.	ἀγαθ-οί	ἀγαθ-αί	ἀγαθ-ά	φίλι-οι	φίλι-αι	φίλι-α
G.	ἀγαθ-ῶν	ἀγαθ-ῶν	ἀγαθ-ῶν	φίλι-ων	φίλι-ων	φίλι-ων
D.	ἀγαθ-οῖς	ἀγαθ-αῖς	ἀγαθ-οῖς	φίλι-οις	φίλι-αῖς	φίλι-οις
A.	ἀγαθ-ούς	ἀγαθ-άς	ἀγαθ-ά	φίλι-ους	φίλι-ᾶς	φίλι-α
V.	ἀγαθ-οί	ἀγαθ-αί	ἀγαθ-ά	φίλι-οι	φίλι-αι	φίλι-α
Dual.	ἀγαθ-ὼ	ἀγαθ-ᾶ	ἀγαθ-ὼ	φίλι-ω	φίλι-ᾶ	φίλι-ω
	ἀγαθ-οῖν	ἀγαθ-αῖν	ἀγαθ-οῖν.	φίλι-οιν.	φίλι-αῖν	φίλι-οιν.
S. N.	γλυκύς	γλυκεία	γλυκύ, sweet	πρᾶος	πραεῖα	πρᾶον, soft
G.	γλυκέ-ος	γλυκεῖᾶς	γλυκέ-ος	πράον	πραεῖᾶς	πράον
D.	γλυκεῖ	γλυκεῖα	γλυκεῖ	πράῳ	πραεῖα	πράῳ
A.	γλυκύν	γλυκείαν	γλυκύ	πρᾶον	πραεῖαν	πρᾶον
V.	γλυκύ	γλυκεῖα	γλυκύ	πρᾶος(ε)	πραεῖα	πράον
P. N.	γλυκεῖς	γλυκεῖαι	γλυκέα	πρᾶοι, πραεῖς	πραεῖαι	πραέα
G.	γλυκέων	γλυκειῶν	γλυκέων	πραέων	πραεῖων	πραέων
D.	γλυκέσσι(ν)	γλυκείαις	γλυκέσσι(ν)	πράοις, πραεῖσι	πραεῖαις	πραέσι
A.	γλυκεῖς	γλυκεῖᾶς	γλυκέα	πράονες, πραεῖς	πραεῖᾶς	πραέα
V.	γλυκεῖς	γλυκεῖαι	γλυκέα	πρᾶοι, πραεῖς	πραεῖαι	πραέα
Dual.	γλυκέε	γλυκεῖᾶ	γλυκέε	πράω	πραεῖᾶ	πράω
	γλυκέοιν	γλυκεῖαιν	γλυκέοιν.	πράοιν	πραεῖαιν	πράοιν.
S. N.	χαρίης	χαρίεσσα	χαρίεν	λειφθεῖς	λειφθεῖσα	λειφθέν
G.	χαρίεντος	χαρίεσσης	χαρίεντος	λειφθέντος	λειφθείσης	λειφθέντος
D.	χαρίεντι	χαρίεσση	χαρίεντι	λειφθέντι	λειφθείσῃ	λειφθέντι
A.	χαρίεντα	χαρίεσσα	χαρίεν	λειφθέντα	λειφθείσαν	λειφθέν
V.	χαρίεν	χαρίεσσα	χαρίεν	λειφθεῖς	λειφθεῖσα	λειφθέν
P. N.	χαρίεντες	χαρίεσσαι	χαρίεντα	λειφθέντες	λειφθεῖσαι	λειφθέντα
G.	χαρίέντων	χαρίεσσῶν	χαρίέντων	λειφθέντων	λειφθεισῶν	λειφθέντων
D.	χαρίεσσι(ν)	χαρίεσσαις	χαρίεσσι(ν)	λειφθείσιν(ν)	λειφθείσαις	λειφθείσιν(ν)
A.	χαρίεντας	χαρίεσσάς	χαρίεντα	λειφθέντας	λειφθείσᾶς	λειφθέντα
V.	χαρίεντες	χαρίεσσαι	χαρίεντα	λειφθέντες	λειφθεῖσαι	λειφθέντα
Dual.	χαρίεντε	χαρίεσσᾶ	χαρίεντε	λειφθέντε	λειφθείσᾶ	λειφθέντε
	χαρίέντοι	χαρίεσσαιν	χαρίέντοι.	λειφθέντοι	λειφθείσαιν	λειφθέντοι.

χρῦσε-ος χρυσούς χρυσού χρυσῶ χρυσούν χρυσούν doubtful	χρυσέ-α χρυσῇ χρυσῆς χρυσῶ χρυσῇ χρυσῇ χρυσῇ	χρῦσε-ον, golden χρυσούν χρυσού χρυσῶ χρυσούν χρυσούν χρυσούν	ἀπλό-ος ἀπλοῦς ἀπλοῦ ἀπλῶ ἀπλοῦν ἀπλοῦν doubtful	ἀπλό-η ἀπλῇ ἀπλῆς ἀπλῶ ἀπλῇ ἀπλῇ ἀπλῇ	ἀπλό-ον, simple ἀπλοῦν ἀπλοῦ ἀπλῶ ἀπλοῦν ἀπλοῦν ἀπλοῦν
χρυσοῖ χρυσῶν χρυσοῖς χρυσούς χρυσοῖ χρυσῶν	χρυσαῖ χρυσῶν χρυσαῖς χρυσᾶς χρυσαῖ χρυσῶν	χρυσᾶ χρυσῶν χρυσοῖς χρυσᾶς χρυσᾶ χρυσᾶ	ἀπλοῖ ἀπλῶν ἀπλοῖς ἀπλοῦς ἀπλοῖ ἀπλῶν	ἀπλαῖ ἀπλῶν ἀπλαῖς ἀπλᾶς ἀπλαῖ ἀπλῶν	ἀπλᾶ ἀπλῶν ἀπλοῖς ἀπλᾶς ἀπλᾶ ἀπλῶν
χρυσώ χρυσοῖν	χρυσᾶ χρυσαιν	χρυσώ χρυσοῖν.	ἀπλώ ἀπλοῖν	ἀπλᾶ ἀπλαῖν	ἀπλώ ἀπλοῖν.
πολύς πολλοῦ πολλῶ πολύς πολύς πολύς	πολλή πολλῆς πολλῇ πολλῇ πολλῇ πολλῇ	πολύ, much πολλοῦ πολλῶ πολύ πολύ πολύ	μέγας μεγάλου μεγάλῳ μέγας μέγας μέγας	μεγάλῃ μεγάλῃς μεγάλῃ μεγάλῃ μεγάλῃ μεγάλῃ	μέγα, great μεγάλου μεγάλῳ μέγα μέγα μέγα
πολλοί πολλῶν πολλοῖς πολλούς πολλοί πολλοί	πολλαί πολλῶν πολλαῖς πολλᾶς πολλαί πολλαί	πολλά πολλῶν πολλοῖς πολλά πολλά πολλά	μεγάλοι μεγάλων μεγάλοις μεγάλους μεγάλοι μεγάλοι	μεγάλαι μεγάλων μεγάλαις μεγάλας μεγάλαι μεγάλαι	μεγάλα μεγάλων μεγάλοις μεγάλα μεγάλα μεγάλα
			μεγάλω μεγάλοιν	μεγάλα μεγάλαιν	μεγάλω μεγάλοιν.
στάς στάντος στάντι στάντα στάς στάς	στάσα στάσης στάση στάσαν στάσα στάσα	στάν, standing στάντος στάντι στάν στάν στάν	λιπών λιπόντος λιπόντι λιπόντα λιπών λιπών	λιποῦσα λιπούσης λιπούση λιπούσαν λιποῦσα λιποῦσα	λιπόν, leaving λιπόντος λιπόντι λιπόν λιπόν λιπόν
στάντες στάντων στάσι(ν) στάντας στάντες στάντες	στάσαι στασῶν στάσαις στάσας στάσαι στάσαι	στάντα στάντων στάσι(ν) στάντα στάντα στάντα	λιπόντες λιπόντων λιπούσι(ν) λιπόντας λιπόντες λιπόντες	λιποῦσαι λιπουσῶν λιπούσαις λιπούσας λιποῦσαι λιποῦσαι	λιπόντα λιπόντων λιπούσι(ν) λιπόντα λιπόντα λιπόντα
στάντε στάντοιιν	στάσᾶ στάσαιιν	στάντε στάντοιιν.	λιπόντε λιπόντοιιν	λιπούσᾶ λιπούσαιιν	λιπόντε λιπόντοιιν.

§ 78. II. *Adjectives of two Endings.* (933.)

I. -ος, -ορ; ὁ ἢ ἄλογος, τὸ ἄλογον, *irrational*.

To this class belong,

(a) A few simple Adjectives without particular derivative-endings, e. g. ὁ ἢ βάρβαρος, *not Greek*, λόβρος, *vehement*, ἡμερὸς, *gentle*, λοιδορὸς, *calumniating*, τιθασός, *mild*, χέρσος, *unfruitful*, ἡσυχός, *silent*, δάπανος, *extravagant*, ἑως, *yesterday*;

(b) Most simple Adjectives with the derivative-endings -ιος, -ειος, and -ιμος, e. g. ὁ ἢ σωτήριος, *saving*, ὁ ἢ βασιλείος, *regius*, -α, ὁ ἢ γνῶριμος, *recognizable*;

(c) All compounds, e. g. ὁ ἢ ἄλογος, τὸ ἄλογον, *irrational*, ὁ ἢ ἀργός, instead of ἀεργός, *inactive*, but ἀργός, -ή, -όν, *skilful*, ὁ ἢ πάγκαλος, *very fair*, but καλός, -ή, -όν, ὁ ἢ πάλλευκος, *very skilful*, but λευκός, -ή, -όν, θιόπνευστος, -ον, *divinely inspired*, but πνευστός, -ή, -όν; Adjectives compounded with Adjectives in -κός are Proparoxytones, e. g. ὁ ἢ ψευδάττικος, *not pure Attic*, but Ἀττικός, -ή, -όν, ὁ ἢ μισοπέρισκος, but Περσικός, -ή, -όν.

Adjectives derived from compound verbs with the derivative-endings -κός, -τός, are excepted; these remain Oxytones; those in -τέος, also, (which remain Paroxytones) are excepted, e. g. ἐπιδεικτικός, -ή, -όν, from ἐπιδείκνυμι, κατασκευαστός, -ή, -όν, from κατασκευάζω, ἀνικτός, -ή, -όν, from ἀνέχω. (Some words in -τός, which take a pure Adjective meaning, have in this case only two endings and are Proparoxytones, e. g. ὁ ἢ ἐξαιρέτιος, *pre-eminent*, ἐπιληπτός, *blameworthy*, περιβόητος, *familiar*, ὑποπτος, *suspicious*, etc.). But when compounds in -τός, -τή, -τόν, are again compounded, they have the regular endings, and are Proparoxytones, e. g. ὁ ἢ ἀκατασκευάσττος.

REMARK 1. Comparatives and Superlatives have three endings, even when the Positive has but two, though there are some rare exceptions, e. g. ἀπορώτερος ἢ λήψις, Thu. 5, 110. δυσμεβολώτατος ἢ Λόκρις, Id. 3, 101.

II. -ους, -ουρ; ὁ ἢ εὖρους, τὸ εὖρον, *benevolent*.

Adjectives with these endings are,

(a) Those compounded with the contracted Substantives ροῦς and πλοῦς, and hence in the Masc. and Fem. are declined like these, but in the Neuter like ὅστον, § 47, yet the Neuter Pl. in -οα does not admit contraction, consequently τὰ εὖροα. On the accentuation, see § 49, 3.

REM. 2. Attic writers sometimes omit the contraction in the Pl., e. g. κακώροις X. Cy. 8, 2, 1. κρυφτόους X. Ag. 11, 5. δύσροοι X. H. 2, 1, 2.

(b) Such as are compounded with the Substantive ποῦς, e. g. ὁ ἢ πολίποις, τὸ πολίπον, and also like Οἰδίπους, § 71, B, (b), admit a double inflection, and follow partly compound nouns of the second Dec., and partly those of the third Dec., e. g. Gen. πολύποδος and πολίπον; Acc. πολύποδα and πολίπον, etc.

REM. 3. In many Adjectives of this kind, e. g. ἄπους, βραδύπους, δίπους, ἀνιπτόπους, the inflection does not follow the second Dec.

III. -ως, -ων; ὁ ἢ ἡλεως, τὸ ἡλεων, *compassionate*.

Adjectives of these endings are like the Attic second Dec., § 48.

REM. 4. The Acc. ends commonly in -ων, but in a number of compound words, it ends in -ω, § 48, Rem. 1, e. g. ἀξιόχρεω, ἀνάπλεω, ἄγγρω (in respect to the accentuation, see § 29, Rem. 5), ἐπίπλεω, ὑπέρχρεω.

REM. 5. The simple Adjective πλέως, πλέα, πλέων, *full*, Gen. πλέω, πλέας, πλέω, Pl. πλέω, πλείαι, πλέα has three endings; the compounds are either of common gender, e. g. ὁ ἢ ἀνάπλεως, τὸ ἀνάπλεων, Pl. οἱ αἱ ἐκπλεω (ἐμπείζ ἐκπλεω X. Cy. 6. 2, 7. ἐκπλεω τρώπειζαι X. Hier. 1, 18), τὰ ἐκπλεω X. Cy. 3. 1, 28. 1. 6. 7., and even the Nom. Pl. πλέω, of the simple Adjective is often used for the Masc. and Fem., or they have, (yet more seldom), three endings, e. g. ἀνάπλεως, ἀναπλέα, Pl. Phaedon 83, d., ἀνάπλεων. Eur. Alc. 730, has πλέον, after the example of Homer, as Neuter Sing. So, likewise, the plural compounds, e. g. ἐμπλεοι Pl. Rp. 6. 505, c. and very often in the Neuter, e. g. ἐκπλεα X. Cy. 6. 2, 7 and 8. περίπλεα 6. 2, 33. Also from ἡλεως Pl. Phaedon 95, a. has ἡλεα as Neuter Pl.

REM. 6. Ὁ ἢ σῶς, τὸ σῶν, *salvus*, is formed from the old word ΣΑΟΣ by contraction. This word forms, in addition to the Nom. σῶς, σῶν, only the Acc. Sing. σῶν like the Attic second Dec.; it has also the Acc. σῶον. The Fem. σα occurs in Eurip. Fr. 629. (Dind.) The Pl. is combined of forms from σῶς like the second Dec. and from forms of the lengthened σῶος, namely:

Pl. N. οἱ αἱ σῶς, from σῶες, and οἱ σῶοι, αἱ σῶαι, N. σῶα, rarely σα, from σάα, A. τοὺς τὰς σῶς, from σῶας, and τοὺς σῶους, N. σῶα, rarely σα.

REM. 7. The compounds of κέρως and γέλως are partly like the Attic second Dec., partly like the third Dec., e. g. ὁ ἢ χρυσόκρεως, τὸ χρυσόκρεων, Gen. χρυσόκρεω and χρυσοκέρωτος; ὁ ἢ φιλόγελως, τὸ φιλόγελων, Gen. φιλόγελω and φιλογέλωτος; βούκρεως, Gen. βούκρεω and βουνοκέρωτος, so εἰκρεως. The Adjective δυσέρως follows the third Dec. only, e. g. δυσέρωτος, etc. Forms like the Common second Dec. originate from forms of the Attic second Dec., e. g. δίκρεμον, νήκρεοι, ἄκρεα. On the accentuation, see § 29, Rem. 5.

IV. -ων, -ον; N. ὁ ἢ σώφρων, τὸ σώφρον, *prudent*.

G. τοῦ τῆς τοῦ σώφρονος, according to § 55, 1.

REM. 8. From ὁ ἢ πίων, *fat*, comes also the Fem. form πειρα even in prose-writers; so also πρόφρασσα from ὁ ἢ πρόφρων, occurs in the poets.

REM. 9. Here belong, also, forms of the Comparative in -ων, -ον, -ίων, -ιον, in respect to the declension of which, however, it is to be noted, that, after the rejection of ν, they suffer contraction in the Acc. Sing., and in the Nom., Acc. and Voc. Pl. See the Paradigms, § 79. In the Attic writers uncontracted forms in -ονα, -ονες, -ονας, frequently occur, e. g. μείζονα, ἐλάττονα, καλλίονα, ἐλάττονες, κακίονες, μίζονες, βελτίονες, πλείονες, ἥτιονα, βελτίονας, ἐλάττονας X. Cy. 5. 2, 36. 7. 5, 83. 2. 1, 23. 2. 1, 13. 5. 2, 36. Hell. 6. 5, 52. Cy. 7. 5, 70. On the accentuation, see § 65, 5.

V. -ης, -ες; N. ὁ ἢ ἀληθής, τὸ ἀληθές, *true*.

G. τοῦ τῆς τοῦ ἀληθέος, ἀληθεύς, § 59.

On the contraction of -έα into -ᾶ, instead of -ῆ, where a vowel precedes, see § 59, Rem. 1.

REM. 10. Compounds in -έτης, from ἔτος, are either of the common gender, e. g. πορείαν χιλιέτη Pl. Rp. 10. 615, α. περιόδῳ τῇ χιλιετεί, Phaed. 249, α., or they take a particular Fem. form, namely -έτις, Gen. -έτιδος, e. g. ἐπιέτης, F. ἐπιέτις; τριακοντούτιδων σπονδῶν Th. 1, 87.

REM. 11. Simple Adjectives are Oxytones, except πλήρης, πλήρως, full. On the accentuation of the Voc. and of the Neuter, see § 65, 5, and on the accentuation of the Gen. Pl. § 59, Rem. 4.

VI. -ηρ, -ερ; N. ὁ ἡ ἄρῃην, τὸ ἄρῃεν,
G. τοῦ τῆς τοῦ ἄρῃενος, § 55, 1. No other word like this.

VII. -ωρ, -ορ; N. ὁ ἡ ἀπάτωρ, τὸ ἀπατορ, fatherless,
G. τοῦ τῆς τοῦ ἀπάτορος, § 55, 1. In like manner only,
ἀμήτωρ, ἄμητορ.

VIII. -εις, -ι; (a) N. ὁ ἡ ἰδρις, τὸ ἰδρι, knowing,
G. τοῦ τῆς τοῦ ἰδριος, § 63, Rem. 5.

In like manner, only νῆστις, temperate, and τρόφης, nourished. In addition to the form in -ιος, these Adjectives have another in -ιδος, but rare, and only poetic, e. g. ἰδριδα, ἰδριδης.

(b) N. ὁ ἡ εὔχαρις, τὸ εὔχαρι, agreeable,
G. τοῦ τῆς τοῦ εὐχάριτος.

Here belong the compounds of χάρις, πάρις, ἔλπις, φρόντις, which are declined like the simples, e. g. εὐέλπις, ἐνέλπι, Gen. ἐνέλπιδος; φιλόπατρις, Gen. φιλοπατρίδος; but compounds of πόλις, when they refer to persons, are inflected in the Attic dialect in -ιδος, e. g. φιλόπολις, Gen. -ιδος, yet in the Acc., φιλόπολιν and -ιδα; still, as epithets of cities, etc., they are inflected like πόλις, e. g. καλλίπολις, δικαιοπόλις, etc., Gen. καλλιπόλειος, etc.

IX. -νς, -ν; (a) N. ὁ ἡ ἄδακρυς, τὸ ἄδακρυ, tearless, etc.

In like manner compounds of δάκρυ; yet these inflect only the Acc. Sing., like the third Dec., e. g. ἄδακρυν, Neut. ἄδακρυ. The form ἄδακρυτος, -ον, Gen. -ου, according to the second Dec., is used instead of the other Cases.

(b) N. ὁ ἡ διπλήχης, τὸ διπλήχην, two ells long,
G. τοῦ τῆς τοῦ διπλήχιος.

Here belong the compounds of πῆχης; the declension is like γλυνός, γλυνή, §§ 76, II. and 77, except that the Neuter Pl. in -εα is contracted into -ῃ like ἄστη, e. g. διπλήχη.

X. -οος, -ορ; N. ὁ ἡ μονόδους, τὸ μονόδον, one-toothed,
G. τοῦ τῆς τοῦ μονόδοτος.

So the remaining compounds of ὀδούς. For the Dec., see § 54, (d).

§ 79. *Paradigms.*

(387.)

S. N.	εὐπλ(ο-ος)ους εὐπλ(ο-ον)ουν	ἴλεως	ἴλεω	ἴλεων
G.	εὐπλου		ἴλεω	
D.	εὐπλω		ἴλεφ	
A.	εὐπλουν		ἴλεων	
V.	doubtful	ἴλεως		ἴλεων
P. N.	εὐπλοι εὐπλοα	ἴλεφ	ἴλεων	ἴλεω
G.	εὐπλων		ἴλεων	
D.	εὐπλοις		ἴλεφς	
A.	εὐπλους εὐπλοα	ἴλεως		ἴλεω
V.	εὐπλοι εὐπλοα	ἴλεφ		ἴλεω
Dual.	εὐπλω εὐπλοιν.		ἴλεω ἴλεφν.	
S. N.	εὐδαίμων εὐδαιμον	ἐχθίων ἐχθιον	μειζων μειζον	
G.	εὐδαιμονος	ἐχθίονος	μειζονος	
D.	εὐδαιμονι	ἐχθίονι	μειζονι	
A.	εὐδαιμονα εὐδαιμον	ἐχθίονα -ίω ἐχθιον	μειζονα -ω μειζον	
V.	εὐδαιμον	ἐχθιον	μειζον	
P. N.	εὐδαιμονες εὐδαιμονα	ἐχθίονες ἐχθίονα	μειζονες μειζονα	
G.	εὐδαιμόνων	ἐχθίωνων	μειζόνων	
D.	εὐδαιμόσιν(ν)	ἐχθίσιν(ν)	μειζόσιν(ν)	
A.	εὐδαιμόνας εὐδαιμονα	ἐχθίονας ἐχθίονα	μειζόνας μειζονα	
V.	εὐδαιμονες εὐδαιμονα	ἐχθίους ἐχθίω	μειζούς μειζω	
Dual.	εὐδαιμόνε εὐδαιμόνοι.	ἐχθίονε ἐχθιόνοιν.	μειζόνε μειζόνοιν.	
S. N.	ἀληθής ἀληθές	ὕγιής ὕγιές		
G.	ἀληθ(έ-ος)οῦς	ὕγμ(έ-ος)οῦς		
D.	ἀληθ(έ-ι)εῖ	ὕγμ(έ-ι)εῖ		
A.	ἀληθ(έ-α)ῇ ἀληθές	ὕγμ(έ-α) ᾧ† ὕγιές		
V.	ἀληθές	ὕγιές		
P. N.	ἀληθ(έ-ες)εῖς ἀληθ(έ-α)ῇ	ὕγμ(έ-ες)εῖς ὕγμ(έ-α) ᾧ†		
G.	ἀληθ(έ-ων)ῶν *	ὕγμ(έ-ων)ῶν		
D.	ἀληθέσιν(ν)	ὕγμείσιν(ν)		
A.	ἀληθ(έ-ας)εῖς ἀληθ(έ-α)ῇ	ὕγμ(έ-ας)εῖς ὕγμ(έ-α) ᾧ		
V.	like the Nominative.	like the Nominative.		
Dual.	ἀληθ(έ-ε)ῇ ἀληθ(έ-οιν)οῖν.	ὕγμ(έ-ε)ῇ ὕγμ(έ-οιν)οῖν.		

* but *συνηθ(έ-ων) = συνήθων*, § 59, Rem. 4.

† § 59, Rem. 1.

§ 80. III. *Adjectives of one Ending.* (288.)

In poetry, these adjectives sometimes occur in Cases where the Neut. form is like that of the Masc. and Fem., i. e. in the Gen. and Dat.; also in connection with Neuters, e. g. *μανιάσιν λυσσήμασιν*, Eur. Or. 264. *ἐν πίνητι σώματι*, Id. El. 375. But they very seldom take a particular form for the Neut., e. g. *ἔτηλς*, *ἐπὶ ἡλυδα ἔθρεα*, Her. 8, 73.

Endings.

I. -ας, Gen. -ου: ὁ *μονίας*, Gen. *μονιον*, *single*, Paroxytones.

These adjectives occur only as Masculines, i. e. in connection with substantives of the Masc. gender.

II. -ας, Gen. -αντος: ὁ ἡ *ἀκάμας*, Gen. -αντος, *unwearied*, Paroxytones.

III. -άς, Gen. -άδος: ὁ ἡ *φυγάς*, Gen. *φυγάδος*, *fugitive*, Oxytones.

These adjectives are commonly found only in connection with substantives of the Fem. gender, e. g. *πόλιν Ἑλλάδα*, and where the substantive is understood, they are used as substantives, e. g. ἡ *Ἑλλάς* sc. γῆ.

IV. -αρ, Gen. -αρος: only *μάκαρ*, though the Fem. form *μάκαιρα* is sometimes found.

V. -ης, Gen. -ου: ὁ *ἐθελοντής*, Gen. *ἐθελοντοῦ*, *voluntary*.

These adjectives generally occur with substantives of the Masc. gender only, yet some take, in connection with Fem. substantives, a peculiar Fem. form in -ις, Gen. -ιδος, e. g. *εὐώπης*, Fem. *εὐώπις*, *fair-looking*. They are Paroxytones, except *ἐθελοντής* and *ἐκοντής*.

VI. -ης, Gen. -ητος: ὁ ἡ *ἀργής*, Gen. *ἀργήτος*, *wise*.

So all compounds in -θρής, -δμής, -βλής, -πλής and -κμής, and some simple adjectives, e. g. *γυμνής*, *naked*, *χερρής*, *needy*, *πίνης*, *poor*, *πλάνης*, *wandering*, etc.

VII. -ίς, Gen. -ήνος: ὁ ἡ *ἀπτην*, Gen. *ἀπτηνος*, *unfeathered*. In like manner no other.

VIII. -ώς, Gen. -ῶτος: ὁ ἡ *ἀγνώς*, Gen. *ἀγνώτος*, *unknown*.

So all compounds in -βρώς, -γνώς and -χρώς, and also *ἀπτιώς*, *firm*.

IX. -ις, Gen. -ιδος: ὁ ἡ *ἀνάκις*, Gen. *ἀνάκιδος*, *powerless*.

These adjectives are commonly used only as Feminines, and when the substantive is omitted, as substantives, like those in -άς, -άδος, e. g. ἡ *πατρίς*, sc. γῆ, *native land*.

X. -ύς, Gen. -ύδος: ὁ ἡ *νέηλς*, Gen. *νέηλδος*, *one lately come*.

In like manner only a few other compounds.

XI. -ξ, Gen. -γος, -κος, -χος: ὁ ἡ *ἄρπαξ*, Gen. -γος, *rapacious*

ὁ ἡ *ἥλις*, " -κος, *equal*

ὁ ἡ *μῶνῦξ*, " -χος, *one-hoofed*.

XII. -ψ, Gen. -πος: ὁ ἡ αἰγίλιψ, Gen. -ιπος, *high*.

XIII. Such as end in a substantive which has undergone no change, e. g. ἄπαις, *childless*, μακρόχειρ, *long-handed*, αὐτόχειρ, *done with one's own hand*, μακράων, *long-lived*, μακράνυχν, *long-necked*, λευκασπίς, *having a white shield*. The declension of the adjectives is like that of the substantives, e. g. μακράνυχος. On the compounds of πούς, comp. § 78, II, (b).

§ 81. Comparison of Adjectives. (289.)

1. The property expressed by an adjective, may belong to several objects, either in the same or a different degree, since one object has this property in a higher degree than another, or one object has it in the highest degree. The language has a particular inflection, which is termed Comparison, in order to express these degrees of Comparison, the higher and the highest.

2. That form of inflection, which expresses the higher degree, is called, Comparative, and that, which expresses the highest, Superlative. The Superlative, in Greek and in Latin, often expresses only a very high degree, and may then be called *Elativē*. That which expresses the simple idea, without Comparison, is called Positive; e. g. Plato was learned; Plato was more learned than Xenophon; Plato was the most learned of the disciples of Socrates.

3. Only the adjective and adverb are susceptible of comparison; participles do not admit it, except in a few rare cases, where the participle has the meaning of an adjective, e. g. ἐρρωμένος, -έστερος, -έστατος.

4. The Greek language has two forms to indicate the two degrees of comparison; the one, and by far the most common, for the Comparative, is -τερος, -τέρῃ, -τερον, and for the Superlative, -τατος, -τάτῃ, -τατον; the other, which is used much more seldom, for the Comparative, is -ίων, -ιον, or -ων, -ον, and for the Superlative, -ιστος, -ίστῃ, -ιστον.

REMARK. Instead of the single forms of the Comparative and Superlative, the Greek, like the Latin, can prefix μάλλον (*magis*) and μάλιστα (*maxime*) to the Positive. This periphrasis is necessary in all adjectives, which, for the sake of euphony, have no Comparative form.

§ 82. A. First Form of Comparison. (290—292.)

Comparative, -τερος, -τέρᾱ, -τερον;

Superlative, -τατος, -τάτῃ, -τατον.

The following adjectives annex these forms in the following manner:

I. Adjectives in -ος, -η (-ᾱ), -ον.

(a) Most adjectives of this class, after dropping σ, annex the above forms to the pure stem, and retain the ο, when a syllable long by nature or by position, § 27, 3, precedes, (a mute and liquid always make the syllable long here), but ο is lengthened into ω, when a short syllable precedes,—which is done to prevent the concurrence of too many short syllables, e. g.

κοῖφ-ος, <i>light</i> ,	Com. κομφ-ό-τερος,	Sup. κομφ-ό-τατος, -η, -ον,
ισχυρ-ός, <i>strong</i> ,	“ ισχυρ-ό-τερος,	“ ισχυρ-ό-τατος,
λεπτ-ός, <i>thin</i> ,	“ λεπτ-ό-τερος,	“ λεπτ-ό-τατος,
σφοδρ-ές, <i>vehement</i> ,	“ σφοδρ-ό-τερος,	“ σφοδρ-ό-τατος,
πικρ-ός, <i>bitter</i> ,	“ πικρ-ό-τερος,	“ πικρ-ό-τατος,
σοφ-ές, <i>wise</i> ,	“ σοφ-ώ-τερος,	“ σοφ-ώ-τατος,
ἐχυρ-ός, <i>firm</i> ,	“ ἐχυρ-ώ-τερος,	“ ἐχυρ-ώ-τατος,
ἄξι-ος, <i>worthy</i> ,	“ ἄξι-ώ-τερος,	“ ἄξι-ώ-τατος.

REMARK 1. The Attic poets sometimes, on account of the verse, disregard the law by which a mute and liquid makes a vowel long by position, e. g. εὐτεχνώτατος from εὐτεχνος, Eur. Hec. 579. 618. (Pors.), δυνάτοισιν, Id. Ph. 1367.

(b) Contracts in -εος = -ους and -οος = -ους suffer contraction in the Comparative and Superlative also, since in the first, ε is absorbed by ω, but those in -οος, after dropping ος, insert the syllable ες, which is contracted with the preceding ο, e. g.

πορφύρ-εος	= πορφυρ-ούς	ἄπλ-όος	= ἄπλ-ούς
πορφυρ-ώτερος	= πορφυρ-ώ-τερος	ἄπλο-έος-τερος	= ἄπλ-οῖς-τερος;
πορφυρ-ώτατος	= πορφυρ-ώ-τατος	ἄπλο-έος-τατος	= ἄπλ-οῖς-τατος.

Here belong also contracts of two endings in -ο υς and -ο υν, e. g. εὐν-ος = εὐν-ους, Neut. εὐν-οον = εὐν-ουν, Com. εὐνο-έος-τερος = εὐν-οῖς-τερος, Sup. εὐνο-έος-τατος = εὐν-οῖς-τατος.

REM. 2. Adjectives in -οος take also the uncontracted and regular forms of the Comparative and Superlative in -οώτερος, -οώτατος, e. g. εὐπνοώτεροι, X. R. Equ. 1, 10. ἐνχρωώτερος, X. O. 10, 11.

(c) The following adjectives in -αιος, viz. γεραιός, *old*, παλαιός, *ancient*, περαιός, *on the other side*, σχολαῖος, *at*

leisure, drop *-ος* and append *-τερος* and *-τατος* to the root, e. g.

γεραι-ός, Com. γεραι-τερος, Sup. γεραι-τατος,
παλαι-ός, “ παλαι-τερος, “ παλαι-τατος.

REM. 3. *Παλιός* and *σχολαῖος* have also the usual forms of the Comparative and Superlative, *παλαιότερος*, *σχολαιότερος*, so also *γεραιότερος*, Antiph. 4. p. 125, 6.

(d) The following adjectives in *-ος*, viz. *εὐδιος*, *calm*, *ἥσυχος*, *quiet*, *ἴδιος*, *peculiar*, *ἴσος*, *equal*, *μέσος*, *middle*, *ὄρθριος*, *early*, *ὄψιος*, *late*, and *πρώιος*, *in the morning*, after dropping *-ος*, insert the syllable *αι*, so that the Comparative and Superlative of these adjectives are like the preceding in *-αιος*, e. g.

μέσ-ος, Com. μεσ-αι-τερος, Sup. μεσ-αι-τατος,
ἴδι-ος “ ἴδι-αι-τερος, “ ἴδι-αι-τατος.

REM. 4. Sometimes also the common form is found, e. g. *ἡσυχώτερος*, *ἡσυχώτατος*; *φιλότερος*, *φιλότατος*. The adjective *φίλος* has three forms, *φιλότερος*, *-ώτερος*, *φιλαίτερος*, *-αίτατος*, and *φίλτερος*, *φίλτατος*, the last of which is the most usual, but the second also is frequently found among the Attic writers; the first occurs very seldom. In addition to these three forms, also the Superlative *φιλίστος* (as in Homer the Comparative *φίλλων*) is found in Attic poetry.

REM. 5. The two adjectives, *μέσος*, *middle*, and *νῆος*, *young*, have a special Superlative form, *μέσατος*, *νῆατος*, but which is in use, only when a series of objects is to be made prominent, *μέσατος* denoting the very middle of the series, and *νῆατος* the last or most remote, whereas *μεσώτερος* expresses the idea of the middle in general, and *νῆώτατος* retains the primary signification of the adjective, *young*, *new*. In prose, *νῆατος* is used only in reference to the tones of music (*νῆατος φθόγγος*); and then the Feminine is contracted, *νήτη*, *the lowest line or string*.

(e) Two adjectives in *-ος*, viz. *ἐρῶμενος*, *strong*, and *ἄκρατος*, *unmixed*, after dropping *-ος*, insert the syllable *ες*, e. g. *ἐρῶμεν-ές-τερος*, *ἐρῶμεν-ές-τατος*, *ἀκρατ-ές-τερος*, *ἀκρατ-ές-τατος*. So also *αἶδοις* has *αἰδοιέστατος* in the Superlative.

REM. 6. Further, the adjectives, *ἄφθονος*, *rich*, *σπουδαῖος*, *zealous*, and *ἄσμενος*, *glad*, take the above form, *ἄφθονίστερος*, *-ίστατος*, together with the common form, *-ώτερος*, *-ώτατος*. From *ἄσμενος* is formed *ἀσμενώτερος*, and the adverbial neuter, *ἀσμεναίτατα* and *ἀσμενίστατα*. Several other adjectives, also, have this formation, yet for the most part only in poetry, e. g. *εὐζωρος*, *unmixed* (of wine), *ἡδυμος*, *sweet*, *ἐπιπεδος*, *flat* (*ἐπιπεδίστερος*, X. H. 7. 4, 13), and all contracts in *-ους*, comp. (b). The forms in *-ίστερος*, *-ίστατος*, belong properly to adjectives in *-ης* and *-ων*.

(f) The following adjectives in *-ος*, viz. *λάλος*, *talkative*, *μορφάγος*, *eating alone*, *οψοφάγος*, *dainty*, and *πτωχός*, *poor*, after dropping *ος*, insert the syllable *ις*, e. g. *λάλ-ος*, Com. *λάλ-ις-τερος*, Sup. *λάλ-ις-τατος*.

REM. 7. These endings properly belong to adjectives in *-ης*, Gen. *-ου*.

II. Adjectives in *-ης*, Gen. *-ου*, and *ψευδής*, *-ές*, Gen. *-έος*, shorten the ending *-ης* into *-ις*, e. g. *κλέπτ-ης*, Gen. *-ου*, *thievish*, Com. *κλεπτ-ις-τερος*, Sup. *κλεπτ-ις-τατος*; *ψευδίστερος*, *ψευδίστατος*.

Exception. *ὑβριστής*, *-οῦ*, *insolent*, has *ὑβριστότερος*, *ὑβριστότατος*, X An. 5. 8, 3. C. 1. 2, 12.

III. Adjectives of the third Declension:

(1) Those in *-ύς*, *-εῖα*, *-ύ*, *-ης*, *-ες*, Gen. *-εος*, *-ας*, *-αυ*, and the word *μάκαρ*, *happy*, append the endings of Comparison immediately to the pure stem, which appears in the Neuter form, e. g.

<i>γλυκύς</i> , Neut. <i>-ύ</i>	— <i>γλυκύ-τερος</i>	<i>γλυκύ-τατος</i>
<i>ἀληθής</i> , Neut. <i>-ές</i>	— <i>ἀληθέσ-τερος</i>	<i>ἀληθέσ-τατος</i>
<i>μῖλας</i> , Neut. <i>-αν</i>	— <i>μῖλάν-τερος</i>	<i>μῖλάν-τατος</i>
<i>τάλας</i> , Neut. <i>-αν</i>	— <i>ταλάν-τερος</i>	<i>ταλάν-τατος</i>
<i>μάκαρ</i> ,	— <i>μακάρ-τερος</i>	<i>μακάρ-τατος</i> .

REM. 8. The adjectives *ἡδύς*, *ταχύς* and *πολύς* are compared in *-ω* and *-ων*. See § 83, I.

(2) Compounds of *χαρίς* insert *ω*, e. g.

ἐπίχαρις, Gen. *ἐπιχάρι-ος*, *pleasant*,
Com. *ἐπιχαρι-ώ-τερος*, Sup. *ἐπιχαρι-ώ-τατος*.

(3) Adjectives in *-ων*, *-ον*, Gen. *-ονος*, insert *ες*, e. g.

εὐδαιμων, Neut. *εὐδαιμον*, *happy*,
Com. *εὐδαιμον-ις-τερος*, *εὐδαιμον-ις-τατος*.

(4) Adjectives in *-ξ* sometimes insert *ες*, sometimes *ις*, e. g.

ἀφῆλιξ, Gen. *ἀφῆλιξ-ος*, *growing old*, *ἄρπαξ*, Gen. *ἄρπαγ-ος*, *grasping*,
Com. *ἀφῆλιξ-ις-τερος*, Com. *ἄρπαγ-ις-τερος*,
Sup. *ἀφῆλιξ-ις-τατος*, Sup. *ἄρπαγ-ις-τατος*.

(5) Adjectives in *-εις*, *-εν*, insert *σ*, the *ν* of the stem being dropped, § 20, 2, e. g.

χαρίεις, Neut. *χαρίεν*, *pleasant*,
Com. *χαριέ-στερος*, Sup. *χαριέ-στατος*.

§ 83. B. *Second Form of Comparison.* (293.)Comparative, *-ίων*, Neut. *-ιον*, or *-ων*, Neut. *-ον*.Superlative. *-ιστος*, *-ίστη*, *-ιστον*.REMARK 1. On the quantity of *ι* in *-ίων*, *-ιον*, see § 28, 1, on the declension, § 78, Rem. 9, and on the accentuation, § 65, 5, (a).

This form of Comparison includes,

I. Some adjectives in *-υς*, which drop *-υς* and append *-ίων*, etc.; this usually applies only to ἡδύς, *sweet*, and ταχύς, *swift* (the other form of these adjectives in *-ύτερος*, *-ύτατος*, is sometimes used, but not by Attic writers). Ταχύς has in the Comparative θάσσων, (Att. θάττων), Neut. θάσσον (θάττον). Comp. §§ 21, 3, and 17, 6. Ταχίων is found only among the later writers. Thus,

ἡδ-ύς, Com. ἡδ-ίων, Neut. ἡδ-ιον, Sup. ἡδ-ιστος, -η, -ον, [ιστος.
ταχ-ύς “ θάσσων, Att. θάττων, Neut. θάσσον, Att. θάττων, Sup. τάχ-

REM. 2. The others in *-ύς*, as βαθύς, *deep*, βαρύς, *heavy*, βαδύς, *slow*, βραχύς, *short*, γλυκύς, *sweet*, δασύς, *thick*, εὐρύς, *wide*, ὀξύς, *sharp*, πρεσβύς, *old*, ὠκύς, *swift*, have the form in *-ύτερος*, *-ύτατος*, § 82, III; in Attic poetry, however, single examples of these adjectives are found with the other form, e. g. βράχιστος, πρέσβιστος, ὠκιστος.

II. The following adjectives in *-ρός*, viz. αἰσχρός, *base*, ἐχθρός, *hostile*, κνδρός, *honorable*, and οἰκτερός, *wretched* (but always in the Comparative, οἰκτερότερος), the ending *-ρός* here also being dropped, e. g. αἰσχρός, Com. αἰσχ-ίων, Neut. αἰσχ-ιον, Sup. αἰσχιστος.

REM. 3. Besides this form, which is preferred by the Attic writers, the above adjectives have also, though seldom, the other form in *-ότερος*, *-ότατος*, e. g. ἐχθρότατος, οἰκτρότατος, in Demosthenes.

§ 84. *Anomalous Forms of Comparison.* (294.)

Positive.	Comparative.	Superlative.
1. ἀγαθός, <i>good</i> ,	ἀμείνων, Neut. ἄμεινον βελτίων (βέλτερος, Poet.) κρείσων, Att. κρείττων λῶων (φείτερος, Poet.)	ἄριστος βέλτιστος (βέλτατος, Poet.) κράτιστος λῶστος (φείτατος, φείριστος, Poet.)
2. κακός, <i>bad</i> ,	κακίων χείρων ἥσων, Att. ἥττων	κάκιστος χειριστος
3. καλός, <i>beautiful</i> ,	καλλίων	κάλλιστος

Positive.	Comparative.	Superlative.
4. ἀλγινός, <i>painful</i> ,	ἀλγεινότερος ἀλγίων	ἀλγεινότατος ἀλγιστος
5. μακρός, <i>long</i> ,	μακρότερος (μάσσων, Poet.)	μακρότατος μήκιστος
6. μικρός, <i>small</i> ,	μικρότερος ἐλάσσων, Att. ἐλάττων	μικρότατος ἐλάχιστος
7. ὀλίγος, <i>few</i> ,	μείων	ὀλίγιστος
8. μέγας, <i>great</i> ,	μείζων	μέγιστος
9. πολὺς, <i>much</i> ,	πλείων or πλεόν	πλεῖστος
10. ὀρόδιος, <i>easy</i> ,	ὀρῶν	ὀρῶστος
11. πέπων, <i>ripe</i> ,	πεπαιτερος	πεπαιτάτος
12. πῖον, <i>fat</i> ,	πιότερος	πιότατος.

REMARK 1. The poetic Superlative φέριστος is found in Plato, in the exclamation ὦ φέριστε! *O most worthy!* The irregular forms of μικρός, viz. ἐλάσσων, ἐλάχιστος, express both the idea of *smallness* and *fewness* (ὀλίγος); but μείων generally expresses the idea of *fewness*, seldom that of *smallness*; the regular forms of μικρός, viz. μικρότερος, -τάτος, always retain their original idea of *smallness*, and also ὀλίγιστος that of *fewness*, although ὀλίγος often signifies *small*.

REM. 2. The use of the longer and shorter form of the Comparative πλείων, πλεόν, deserves to be particularly noted. The Neuter πλεόν is more frequent than πλείων, especially when it is used adverbially; πλεόνος and πλεόνος, πλεόνι and πλείωνι, Acc. πλέω, πλεόνα and πλείω, are used indiscriminately; Pl. Nom. and Acc. πλείωνες is usual, also πλείωνες and πλείωνες (but not πλείωνες); πλείω is much more frequent than πλέω; πλείωνος and πλείωνος are more frequent than πλεόνων and πλεόνσι. Finally, the shortened form of the Neut. Sing. πλείν (formed from πλείων), but limited to such phrases as πλείν ἢ μύριοι and the like, requires to be mentioned as a special *Atticism*.

Several adjectives which contain the idea of an *order* or *series*, have only the Comparative and Superlative forms, because on account of their signification they cannot be used absolutely, but only in comparison. An adverb of place is usually the root of these forms of Comparison, e. g.

- from πρό, πρότερος (prior), πρώτος (primus), *first*.
- “ ἄνω, ἀνώτερος (superior), ἀνώτατος (supremus).
- “ ὑπέρ, ὑπέρτερος (superior), *higher*, ὑπέρτατος, Poet. ὑπάτος (supremus).
- “ ὕπο, ὑστέρως (posterior), *later*, ὑστάτος (postremus), *last*.
- “ ἐξ, ἔσχατος (extremus), *outermost*.
- “ πλησίον (prope), (πλησίος, Homeric), πλησιαιτερος or πλησιέστερος (proprior), *nearer*, πλησιαιτάτος, -έστατος (proximus), *nearest*.
- “ πρόσω, *far*, προσώτερος, *farther*, προσώτατος.

REM. 3. Other adjectives in the Comparative and Superlative, which are also derived from adverbs, have no Positive form of the adjective, e. g. ἡρέμα, *quietly*, ἡρεμίστερος, ἡρεμίστατος; προύργον, *useful*, προύργιστερος, *more useful*, προύργιστατος.

REM. 4. The Greek forms Comparatives and Superlatives from substantives also. Here two circumstances are to be noted: (a) when the substantive, both in form and signification, has a Positive from which the Comparative and Superlative may be formed, i. e. when the substantive can be considered as an adjective, e. g. δούλος, *slave*, δουλότιμος, *more slavish*;—(b) when the substantive, in respect to the signification, does not have a Positive, but only in respect to the form can be considered as the basis of the Comparative and Superlative, since the proper Positive form has been lost (comp. κράτιστος from the Epic κρατύς, ἐλάχιστος from the Epic ἑλαγχής). Examples of the last kind may be found in great numbers in Epic poetry. See § 216, Rem. 2.

§ 85. Comparison of Adverbs. (297.)

1. Adverbs derived from adjectives, when compared, have commonly no independent adverbial ending, but, in the Comparative, use the neuter singular, and in the Superlative, the neuter plural of the corresponding forms of comparison in adjectives, e. g.

σοφῶς	from σοφός	Com. σοφώτερον	Sup. σοφώτατα
σαφῶς	“ σαφής	σαφέστερον	σαφέστατα
χαριέντως	“ χαρίεις	χαριέστερον	χαριέστατα
εὐδαιμόνως	“ εὐδαιμων	εὐδαιμονέστερον	εὐδαιμονέστατα
αἰσχῶς	“ αἰσχρός	αἰσχίον	αἰσχιστα
ἡδέως	“ ἡδύς	ἡδίον	ἡδιστα
ταχύς	“ ταχύς	θάσσον, -τιον	τάχιστα.

REMARK. But sometimes these adverbs also retain the adverbial ending of the Positive -ως, in the Comparative, e. g. χαλεπωτέρως, ἀληθεστερώς, μοχθηροτέρως, καλλιώνως, especially μειζόνως, etc. The neuter singular is seldom used in the Superlative, and belongs mostly to poetry.

2. All original adverbs in -ω, e. g. ἄνω, κάτω, ἔξω, ἔσω, etc., retain this ending regularly in the Comparative, and for the most part in the Superlative, e. g.

ἄνω, above	Com. ἀνωτέρω	Sup. ἀνωτάτω
κάτω, below	κατωτέρω	κατωτάτω.

In like manner, most other original adverbs have the ending -ω in the Comparative and Superlative, e. g.

ἀγχοῦ, near	Com. ἀγχοτέρω	Sup. ἀγχοτάτω
πέρα, ultra	περαιτέρω	Sup. wanting
τηλοῦ, far	τηλοτέρω	τηλοτάτω
ἐκτός, far	ἐκαστέρω	ἐκαστάτω
ἐγγύς, near	ἐγγυτέρω	ἐγγυτάτω and
	ἐγγύτερον	ἐγγύτατα.

SECTION III.

The Pronoun.

§ 86. *Nature and Division of Pronouns.* (298.)

1. Pronouns do not, like substantives, express the idea of an object, but only the *relation of an object to the speaker*, since they show whether the object is the *speaker himself* (the first person), or the person or thing *addressed* (the second person), or the person or thing *spoken of* (the third person,) e. g. *I* (the teacher) give to *you* (the scholar) *it* (the book).

2. All Pronouns are divided into five principal classes: (1) **Personal**, (2) **Demonstrative**, (3) **Relative**, (4) **Interrogative**, (5) **Indefinite Pronouns**. Pronouns are again divided, according to their signification, into Substantive, Adjective and Adverbial Pronouns, e. g. ἐγὼ ταῦτα ἐποίησα, *I did this*, ὁ ἐμὸς πατήρ μοι εἶπε, *my father said to me*, οὕτως ἐποίησε, *he did so*.

I. PERSONAL PRONOUNS.

A. Substantive Personal Pronouns.

§ 87. (a) *The simple ἐγώ, ego, σὺ, tu, οὗ, sui.* (299, 300.)

Singular.		
Nom. ἐγώ, <i>I</i>	σὺ, <i>thou</i>	οὗ (οὐ), <i>of himself, etc.</i>
Gen. μου (μου), ἐμοῦ, <i>of me</i>	σου (σου), <i>of thee</i>	οἱ (οἱ), <i>to himself, etc.</i>
Dat. μοι (μοι), ἐμοί, <i>to me</i>	σοί (σοι), <i>to thee</i>	ἐ (ἐ), <i>himself, etc.</i>
Acc. μέ (με), ἐμέ, <i>me</i>	σέ (σε), <i>thee</i>	
Dual.		
N. A. ὑοί, <i>we both, us both</i>	σφoί, <i>you both</i>	σφoῖν (σφoῖν), <i>of them both, to them both</i>
G. D. ὑoῖν, <i>of us both, to us both</i>	σφoῖν, <i>of you both, to you both</i>	
Plural.		
Nom. ἡμεῖς, <i>we</i>	ὑμεῖς, <i>ye (v)</i>	σφεῖς, Neut. σφέα, <i>they</i>
Gen. ἡμῶν, <i>of us</i>	ὑμῶν, <i>of you (v)</i>	σφoῶν, <i>of them</i>
Dat. ἡμῖν, <i>to us</i>	ὑμῖν, <i>to you (v)</i>	σφίσιν (σφισι), <i>to them</i>
Acc. ἡμᾶς, <i>us</i>	ὑμᾶς, <i>you (v)</i>	σφᾶς, Neut. σφέα (σφεα), <i>them.</i>

REMARK 1. The forms susceptible of inclination are put in a parenthesis, without any mark of accentuation. Comp. §§ 33, (b), and 35, 3. On the accentuation and use of the third Pers. of the Pronoun, see § 302, Rem. 3.

The Vocative is here, as in the following paradigms, omitted, because, when it occurs, it is always like the Nominative.

REM. 2. The Gen. Sing. of these three pronouns, in imitation of Homer, often has, among the Attic poets, also the forms *ἐμῆθεν, σῆθεν, ἑθεν*; these forms are always oxytoned, except when *ἑθεν* is not used as a reflexive (*σῆ*), but as a pronoun of the third person (*εἷς*). Comp. § 35, 3, (c).

REM. 3. The Acc. Sing. and Pl. from *οὗ* has in Attic poetry also the form *νιν* (*νιν*) signifying *him, her, it, Pl. them*, e. g. Soph. OR. 868. 1331, instead of *αὐτούς* and *αὐτάς*. See the Dialects, § 217.

REM. 4. The endings of the Dative and Accusative plural *-ῖν, -ᾶς*, of the first and second Pers. are sometimes shortened by the poets and then written, *ἡμῖν, ἡμᾶς, ὑμῖν, ὑμᾶς*, or also *ἡμιν, ἡμας, ὑμιν, ὑμας*. The shorter form of the pronoun of the third Pers. is used in the Dat. and Acc. Pl. by the poets (also by the Attic writers), e. g. Dat. *σφι* or *σφιν* instead of *σφίσι*, *to them*, Acc. *σφι* instead of *σφᾶς*, *them*. Both forms, *σφι* and *σφιν*, although seldom, are used as the Dat. Sing., the form *σφι*, on the contrary, is used much more frequently as the Acc. Sing. instead of *αὐτόν*, *-ήν, -ό*, also as reflexive instead of *ἑαυτόν*.

§ 88. (b) *The Reflexive Pronouns, ἐμαντοῦ, σεαντοῦ, ἑαντοῦ*. (302.)

1. The Reflexive Pronouns of the first and second person decline in the Pl. both pronouns of which they are compounded, each by itself, e. g. *ἡμῶν αὐτῶν*; that of the third person is either simply *ἑαυτῶν, αὐτῶν*, etc., or *σφῶν αὐτῶν*, etc.

Singular.		
G. <i>ἐμαντοῦ, -ῆς, of myself</i>	<i>σεαντοῦ, -ῆς, or ααντοῦ, -ῆς, of thyself</i>	<i>ἑαντοῦ, -ῆς, or αὐτοῦ, -ῆς, of himself, of herself</i>
D. <i>ἐμαντῷ, -ῷ, to myself</i>	<i>σεαντῷ, -ῷ, or σαντῷ, -ῷ, to thyself</i>	<i>ἑαντῷ, -ῷ, or αὐτῷ, -ῷ, to himself, to herself</i>
A. <i>ἐμαντόν, -ήν, myself</i>	<i>σεαντόν, -ήν, or σαντόν, -ήν, thyself</i>	<i>ἑαντόν, -ήν, -ό, or αὐτόν, -ήν, -ό, himself, herself</i>
Plural.		
G. <i>ἡμῶν αὐτῶν, of ourselves</i>	<i>ὑμῶν αὐτῶν, of yourselves</i>	<i>ἑαυτῶν or αὐτῶν, or σφῶν αὐτῶν, of themselves</i>
D. <i>ἡμῖν αὐτοῖς, -αῖς, to ourselves</i>	<i>ὑμῖν αὐτοῖς, -αῖς, to yourselves</i>	<i>ἑαυτοῖς, -αῖς, or αὐτοῖς, -αῖς, or σφίσιν αὐτοῖς, -αῖς, to themselves</i>
A. <i>ἡμᾶς αὐτούς, -άς, ourselves</i>	<i>ὑμᾶς αὐτούς, -άς, yourselves</i>	<i>ἑαυτούς, -άς, -ά, or αὐτούς, -άς, -ά, or σφᾶς αὐτούς, -άς, σφέα αὐτά, themselves</i>

§ 89. (c) *Reciprocal Pronouns.* (303.)

To express reciprocal relation, the Greek has a special pronominal form, which is made by the coalescence of ἄλλοι ἄλλων, ἄλλοι ἄλλοις, ἄλλοι ἄλλους, into one word.

Plural Gen.	ἀλλήλων, <i>of one another</i>	Dual	ἀλλήλοιν, -αιν, -οιν
Dat.	ἀλλήλοιν, -αις, -οις,		ἀλλήλοιν, -αιν, -οιν
Acc.	ἀλλήλους, -ας, -α,		ἀλλήλω, -ᾱ, -ω.

§ 90. B. Adjective Personal Pronouns. (304.)

Personal pronouns having the form of adjectives are called Possessive pronouns, since they denote *possession*. They are formed from the Genitive of substantive personal pronouns:

ἐμός, -ή, -όν, *meus*, α, um, from ἐμοῦ; ἡμέτερος, -τέρᾱ, -τερον, *noſter*, -tra, -trum, from ἡμῶν;

σός, -ή, -όν, *tuus*, α, -um, from σοῦ; ὑμέτερος, -τέρᾱ, -τερον, *veſter*, -tra, -trum, from ὑμῶν;

σφέτερος, -τέρᾱ, -τερον, *eius*, α, -um, from σφῶν, used in ſpeaking of many; when ſingle perſons or things are ſpoken of, the Att. proſe always uſes the Gen. ἐανιοῦ, -ῆς.

§ 91. II. DEMONSTRATIVE PRONOUNS. (305.)

Singular.									
	the		hic	haec	hoc	ipſe	ipſa	ipſum	
Nom.	ὁ	ἡ	τό	οὗτος	αὕτη	τοῦτο	αὐτός	αὕτη	αὐτό
Gen.	τοῦ	τῆς	τοῦ	τούτου	ταύτης	τούτου	αὐτοῦ	αὐτῆς	αὐτοῦ
Dat.	τῷ	τῇ	τῷ	τούτῳ	ταύτῃ	τούτῳ	αὐτῷ	αὐτῇ	αὐτῷ
Acc.	τόν	τήν	τό	τούτον	ταύτην	τούτο	αὐτόν	αὐτήν	αὐτό
Plural.									
Nom.	οἱ	αἱ	τά	οὗτοι	αὗται	ταῦτα	αὐτοί	αὐταί	αὐτά
Gen.	τῶν	τῶν	τῶν	τούτων	ταύτων	τούτων	αὐτῶν	αὐτῶν	αὐτῶν
Dat.	τοῖς	ταῖς	τοῖς	τούτοις	ταύταις	τούτοις	αὐτοῖς	αὐταῖς	αὐτοῖς
Acc.	τούς	τάς	τά	τούτους	ταύτας	ταῦτα	αὐτούς	αὐτάς	αὐτά
Dual.									
N. A.	τώ (τά)	τώ	τούτω (ταῦτα)	τούτω		αὐτώ	αὐτά	αὐτώ	
G. D.	τοῖν	ταῖν	τοῖν	τούτοιν	ταῦταιν	τούτοιν	αὐτοῖν	αὐταῖν	αὐτοῖν

Like ὁ, ἡ, τό is declined, οἷδε, ἡδε, τόδε, τοῦδε, τῆςδε, Pl. οἷδε, αἷδε, τάδε; like αὐτός: τοσοῦτος, τοσαύτη, τοσοῦτο(ν), *tantus*, α, -um, τοιοῦτος, τοιάντη, ο(ν), *talis*, -e, τηλικούτος, τηλικαύτη, τηλικούτο(ν), *ſo great, ſo old*; it ſe noted, (a) that the Neuter Sing. beſides the form in ο, has alſo

the common form in *ov* ; (b) that in all forms of *οὔτος*, which begin with *τ*, the *τ* is dropped ;

like *αὐτός* : *ἐκεῖνος*, *ἐκείνη*, *ἐκεῖνο*, *he*, *she*, *it*, *ἄλλος*, *ἄλλη*, *ἄλλο*, *alius*, *alia*, *aliud*.

REMARK 1. The Neuter form in *o* seems to have rejected a *δ*, as may be inferred from the Latin, *is*, *ea*, *id*, *ille*, *a*, *-ud*, *alius*, *-a*, *-ud*.—The Dual forms, *τά* and *ταῦτα*, seem not to have been in use among the ancients.—Instead of *ἐκεῖνος*, the Ionic *κεῖνος* is also used in *Attic poetry* ; this word occurs somewhat frequently in *Attic prose*, but always after a long vowel or diphthong ; hence Crasis, § 14, 5, must be assumed here, as ἡ *κεῖνος* Pl. Rp. 2. 370, a.

	Singular.			Plural.		
Nom.	τοσοῦτος	τοσαύτη	τοσοῦτο(ν)	τοσοῦτοι	τοσαῦται	τοσαῦτα
Gen.	τοσοῦτον	τοσαύτης	τοσοῦτου	τοσοῦτων	τοσοῦτων	τοσοῦτων
Dat.	τοσοῦτῳ	τοσαύτῃ	τοσοῦτῳ	τοσοῦτοῖς	τοσαύταις	τοσοῦτοῖς
Acc.	τοσοῦτον	τοσαύτην	τοσοῦτο(ν)	τοσοῦτους	τοσαύτας	τοσαῦτα
	Dual.					
N. A.	τοσοῦτω	τοσαύτα	τοσοῦτω			
G. D.	τοσοῦτοιιν	τοσαύταιιν	τοσοῦτοιιν			

REM. 2. The Article usually coalesces by Crasis, § 10, with *αὐτός* and forms one word, viz. *αὐτός*, instead of *ὁ αὐτός*, *idem*, *αὐτή*, *ταυτό*, usually *ταυτόν*, instead of *τὸ αὐτό*, *ταυτόν*, but *τῆς αὐτῆς*, *ταύτῃ*, *αὐτῇ* (to distinguish it from *ταύτη*, *this*), but *τὸν αὐτόν*, *τὴν αὐτήν*, *αὐτοῖ*, *αὐτὰ*, *ταῦτά*, instead of *τὰ αὐτά*, (to distinguish it from *ταῦτα*, *haec*), but *τῶν αὐτῶν*, *τοῖς αὐτοῖς*, etc.

§ 92. III. RELATIVE PRONOUN.

(307.)

	Singular.			Plural.			Dual.		
Nom.	ὃς	ἣ	ὅ	οἱ	αἱ	ἃ	ὧ	ᾗ	ὧ
Gen.	οὗ	ἧς	οὔ	ῶν	ῶν	ῶν	οῖν	αῖν	οῖν
Dat.	ᾧ	ᾗ	ᾧ	οῖς	αῖς	οῖς	οῖν	αῖν	οῖν
Acc.	ὃν	ἣν	ὅ	οὓς	ᾗς	ᾗς	ὧ	ᾗ	ὧ

§ 93. IV. INDEFINITE AND INTERROGATIVE PRONOUNS. (308.)

The Indefinite and Interrogative Pronouns are indicated by the same form, but are distinguished by the accent and position, the Indefinite being enclitic, § 33, and placed after some word or words, the Interrogative being accented and placed before.

REMARK 1. When the Interrogative Pronouns stand in an indirect question, they place before their stem the relative *ὅ*, which, however, (except in the case of *ὅστις*), is not inflected, e. g. *ὅποιος*, *ὅπόσος*, *ὅπότερος*, etc.

Sing. N.	τις, <i>some one</i>	N. τι, <i>some thing</i>	τίς; quis?	τί; quid?
G.	τινός or τοῦ		τινός or τοῦ	
D.	τινί or τῷ		τινί or τῷ	
A.	τινά	N. τι	τίνα	τί
Plur. N.	τινές	N. τινά and ἅττα	τινες	τίνα
G.	τινῶν		τινῶν	
D.	τισίν(ν)		τισίν(ν)	
A.	τινάς	N. τινά and ἅττα	τίνας	τίνα
Dual N. A.	τινέ		τινε	
G. and D.	τινοῖν		τινοῖν.	
N.	ὅστις, <i>whoever</i>	ἥτις ὅ τι	οἵτινες	αἵτινες ἅτινα or ἅττα
G.	οὗτος or οὗ	ἧστινος	οὗτων (rarer ὅτων)	[τισίν(ν)]
D.	οὗτω or ὅτῳ	ἧτινι	οἷστίσι(ν) (rarer ὅτοις)	αἷστίσι(ν) οἷς-
A.	οὗτινα	ἧτινα ὅ τι	οὗστίνας	αἷστίνας ἅτινα or ἅττα
Dual N. A. ὧτινε, αἷτινε, G. D. οἷστίνοιν, αἷστίνοιν.				

REM. 2. The form ἅττα not enclitic (Ion. ἅσσα) is often used instead of τινά in connection with Adjectives, e. g. δεινὰ ἅττα, μικρὰ ἅττα, or placed first, e. g. ἦν γὰρ δὴ ἅττα τοιαῦτα Pl. Phaedon. 60, e. On the accentuation of οὗτων, οἷστίνοιν, αἷστίνοιν, see § 34, Rem. 1. The negative compounds of τις, viz. οὐτις, οὐτι, μήτις, μήτι, *no one, nothing*, inflect the simple τις merely, e. g. οὐτινος, οὐτινες, etc.

Sing. N.	ὁ ἢ τὸ δεῖνα, <i>some one, some thing</i>	Plur. οἱ δεῖνες
G.	τοῦ τῆς τοῦ δεῖνος	τῶν δεῖνων
D.	τῷ τῇ τῷ δεῖνι	wanting
A.	τόν τήν τὸ δεῖνα	τοὺς δεῖνας.

REM. 3. Δεῖνα is also used indeclinable, though seldom, e. g. τοῦ τῷ τὸν δεῖνα.

§ 94. Correlative Pronouns.

(310, 311.)

1. Under Correlative Pronouns are included all those which express a mutual relation (correlation) to each other, and represent this relation by a corresponding form. This mutual relation is either a general one, as in τις; τί; quis? quid? τις, τι, *aliquis, aliquid*, so ὅδε, οὗτος, *he, this*, ὅς, *who, which*, or it is a definite relation.

2. The definite correlation has four different forms, viz. the Interrogative, Indefinite, Demonstrative and Relative. This fourfold correlation belongs both to Adjective and Adverbial Pronouns. All the four forms come from the same root, but they are distinguished, partly by a different accent, partly by a different initial, since the Interrogative begins with π, the Indefinite has the same form, though with a different accent, the Demonstrative begins with τ, and the Relative with the Spiritus Asper. The indirect inter-

rogatives, as shown above, § 93, Rem. 1, place the $\acute{\epsilon}$, which comes from the relative, before the initial π .

3. Correlative Adjective Pronouns express relations of *quantity* and *quality*, correlative Adverbial Pronouns, the relations of *place*, *time* and *manner* or *condition*.

(a) Adjective Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relat. and Depend. Interrog.
$\pi\acute{o}\sigma\omicron\varsigma$, η , $ον$; <i>how great? how much? quantus?</i>	$\pi\omicron\sigma\acute{o}\varsigma$, $\acute{\eta}$, $\acute{o}ν$, <i>of a certain size, or number, aliquantus</i>	$\tau\acute{o}\sigma\omicron\varsigma$, η , $ον$, <i>so great, so much, tantus</i> $\tau\omicron\sigma\acute{o}\varsigma\delta\epsilon$, $\tau\omicron\sigma\acute{\eta}\delta\epsilon$, $\tau\omicron\sigma\acute{o}\nu\delta\epsilon$ $\tau\omicron\sigma\acute{o}\nu\tau\omicron\varsigma$, $-αὐτ\eta$, $-οὗτο(ν)$	$\acute{o}\sigma\omicron\varsigma$, η , $ον$ and $\acute{o}\pi\acute{o}\sigma\omicron\varsigma$, η , $ον$, <i>as great, as much, quantus</i>
$\pi\omicron\iota\omicron\varsigma$, $\acute{\alpha}$, $ον$; <i>of what kind? qualis?</i>	$\pi\omicron\iota\acute{o}\varsigma$, $\acute{\alpha}$, $\acute{o}ν$, <i>of a certain kind.</i>	$\tau\omicron\iota\omicron\varsigma$, $\acute{\alpha}$, $ον$, <i>of such a kind, talis</i> $\tau\omicron\iota\acute{o}\varsigma\delta\epsilon$, $\tau\omicron\iota\acute{\alpha}\delta\epsilon$, $\tau\omicron\iota\acute{o}\nu\delta\epsilon$ $\tau\omicron\iota\acute{o}\nu\tau\omicron\varsigma$, $-αὐτ\eta$, $-οὗτο(ν)$	$\acute{o}\iota\omicron\varsigma$, $\acute{\alpha}$, $ον$ and $\acute{o}\pi\omicron\iota\omicron\varsigma$, $\acute{\alpha}$, $ον$, <i>of what kind, qualis</i>
$\pi\eta\lambda\acute{\iota}\kappa\omicron\varsigma$, η , $ον$; <i>how great? how old?</i>	wanting	$\tau\eta\lambda\acute{\iota}\kappa\omicron\varsigma$, η , $ον$, <i>so great, so old</i> $\tau\eta\lambda\acute{\iota}\kappa\omicron\varsigma\delta\epsilon$, $-ἧ\delta\epsilon$, $-ὄν\delta\epsilon$ $\tau\eta\lambda\acute{\iota}\kappa\omicron\upsilon\iota\omicron\varsigma$, $-αὐτ\eta$, $-οὗτο(ν)$	$\acute{\eta}\lambda\acute{\iota}\kappa\omicron\varsigma$, η , $ον$ and $\acute{o}\pi\eta\lambda\acute{\iota}\kappa\omicron\varsigma$, η , $ον$, <i>as great, as old.</i>

REMARK 1. The simple forms $\tau\acute{o}\sigma\omicron\varsigma$ and $\tau\omicron\iota\omicron\varsigma$ are seldom used in prose.

(b) Adverbial Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relative.	Indirect Interrog.
$\pi\omicron\upsilon$; <i>where?</i> ubi?	$\pi\omicron\upsilon$, <i>somewhere, alicubi</i>	wanting (hic, ibi)	$οὗ$, <i>where, ubi</i>	$\acute{o}\pi\omicron\upsilon$, <i>where, ubi</i>
$\pi\acute{o}\theta\epsilonν$; <i>whence?</i> unde?	$\pi\omicron\theta\acute{\epsilon}ν$, <i>from some place, alicunde</i>	wanting (hinc, inde)	$\acute{o}\theta\epsilonν$, <i>whence, unde</i>	$\acute{o}\pi\acute{o}\theta\epsilonν$, <i>whence, unde</i>
$\pi\omicron\iota$; <i>whither?</i> quo?	$\pi\omicron\iota$, <i>to some place, aliquo</i>	wanting (eo)	$οἷ$, <i>whither, quo</i>	$\acute{o}\pi\omicron\iota$, <i>whither, quo</i>
$\pi\acute{o}\tau\epsilon$; <i>when?</i> quando?	$\pi\omicron\tau\acute{\epsilon}$, <i>some time, aliquando</i>	$\tau\acute{o}\tau\epsilon$, <i>then, tum</i>	$\acute{o}\tau\epsilon$, <i>when, quum</i>	$\acute{o}\pi\acute{o}\tau\epsilon$, <i>when, quando</i>
$\pi\eta\eta\acute{\iota}\kappa\alpha$; <i>quo temporis puncto? quotā hora?</i>	wanting	$\tau\eta\eta\iota\kappa\acute{o}\delta\epsilon$ } hoc ipso tempore $\tau\eta\eta\iota\kappa\alphaὐ\tau\alpha$ }	$\acute{\eta}\eta\acute{\iota}\kappa\alpha$, <i>when, quo ipso tempore</i>	$\acute{o}\pi\eta\eta\acute{\iota}\kappa\alpha$, <i>when, quo ipso tempore</i>
$\pi\acute{\omega}\varsigma$; <i>how?</i> $\pi\acute{\eta}$; <i>whither?</i> <i>how?</i>	$\pi\acute{\omega}\varsigma$, <i>some how</i> $\pi\acute{\eta}$, <i>to some place, thither, in some way</i>	$οὗ\tau\omega(ς)$ $\acute{\omega}\delta\epsilon$, <i>so</i> $\tau\acute{\eta}\delta\epsilon$ } <i>hither</i> $\tau\acute{\alpha}\nu\tau\eta$ } <i>or here</i>	$\acute{\omega}\varsigma$, <i>how</i> $\acute{\eta}$, <i>where, whither</i>	$\acute{o}\pi\acute{\omega}\varsigma$, <i>how</i> $\acute{o}\pi\eta$, <i>where, whither.</i>

REM. 2. The forms to express the idea of *here, there*, (hinc, ibi), omitted in the Common language, are supplied by *ἐνταῦθα, ἐνθαῶδε*, and the idea of *hence*, by *ἐνθενδε, ἐντεῦθεν*; *ἐνθα* and *ἐνθεν* in the old poetic language have both a demonstrative and relative sense, but in prose only a relative sense, except in certain phrases, e. g. *ἐνθα μὲν — ἐνθα δέ*, hic, illic, *ἐνθεν καὶ ἐνθεν*, hinc, illinc, and when the signification of place is changed to that of time, e. g. *ἐνθα λέγει, then he says, ἐνθεν, thereupon*. The forms *ὧς, thus, τῆς, hither, here*, are poetic; *ὡς*, instead of *οὕτως*, is also for the most part poetic; in prose it is confined almost wholly to certain phrases, e. g. *καὶ ὡς, vel sic, οἷδ' (μηδ') ὡς, ne sic quidem*, and in comparisons, *ὡς — ὡς, ut — sic*, Pl. Rp. 7. 530, d. Prot. 326, d.

§ 95. Lengthening of the Pronoun. (312.)

Some small words are so appended to the Pronouns for the purpose of giving a particular turn to their signification, that they coalesce and form one word. They are the following:

(a) The enclitic *γέ* is joined to the Personal Pronouns of the first and second person, in order to make the person emphatic. The Pronoun *ἐγώ* then draws back its accent in the Nom. and Dat., e. g. *ἐγὼ γέ, ἐμοῖ γέ, ἔμοι γέ, ἐμέ γέ, σὺ γέ*. As *γέ* can be joined with any other word, so also with any other Pronoun, but is not so united with it as to form one word, e. g. *οὗτός γε*.

(b) The particles *ὅ, ἥ*, more commonly *ὅς, ὅτε*, and *ὅ, ὅ, ὅ, ὅ*, are appended to Relatives compounded of Interrogatives or Indefinites, as well as to *ὅσος*, in order to make the relative relation general, i. e. to extend it to everything embraced in the object denoted by the Pronoun, e. g. *ὅστις δὲ, ὅστις δὲ ποτε, ὅστις οὖν, ἡτις οὖν, ὅτι οὖν*, quicunque (Gen. *οὗτινος οὖν* or *ὅτινος οὖν, ἡςτινος οὖν*, Dat. *ἧτινος οὖν* or *ὅτινος οὖν*, etc.); — *ὅποσος δὲ, ὅποσος οὖν, ὅσος δὲ ποτε*, quantuscunque; — *ὅπηλικός οὖν, however great, how old soever*.

(c) The suffix *δε* is joined with some Demonstratives for the purpose of strengthening their demonstrative relation, e. g. *ὅδε, ἡδε, τόδε; τοιῶςδε; τοσούτῃδε; τηλικόςδε*, from *τοῖος, τόσος, τηλίκος*, which change their accent after *δε* is appended, § 34, Rem. 2.

(d) The enclitic *πε* is appended to all Relatives, in order to give the relative relation still more prominence over a demonstrative; hence it denotes, *even who, which*, e. g. *ὅς περ, ἡ περ, ὅ περ* (Gen. *οἷ περ*, etc.); *ὅσος περ, ὅσος περ* (Gen. *ὅσους περ, οἷους περ*, etc.); *ὅθι περ, ὅθι περ*.

(e) The inseparable Demonstrative *ἵ*, is appended to Demonstratives and some few other adverbs, always giving them a stronger demonstrative sense. It takes the accent and absorbs every short vowel immediately preceding it, and also shortens the long vowels and diphthongs:

οἷτοσί, this here (hicce, celui-ci), *αὐτῇ, τοῦτῃ*,
(Gen. *τοῦτοῦτῃ, ταυτῇσι*, Dat. *τοῦτῃ, ταυτῇ, Pl. οὐτοῖ, αὐταῖ, ταυτῇ*;
ὅδῃ, ἡδῇ, τοδῇ from *ὅδε; ὡδῇ* from *ὡδε; οὕτωσί* from *οὕτως*;
ἐνθενθενῇ from *ἐντεῦθεν*; *ἐνθαδῇ* from *ἐνθαῶδε*; *νῦνῇ* from *νῦν*; *δειγρῇ* from *δειγρῶ*.

SECTION IV.

The Numerals.

§ 96. *Nature and Division of Numerals.* (313, 314.)

1. Numerals express the relation of number and quantity. They are divided into the following classes, according to their signification :

(a) Cardinals, which express a definite number absolutely, and answer the question, *how much?* e. g. one, two, three. Almost all other Numerals are derived from these. The first four Numerals and the round numbers from 200 (*διακύσιοι*) to *μύριοι* and its compounds, are declined; but all the others are *indeclinable*. The Thousands are expressed by adverbial Numerals, e. g. *τρικίλιοι*, 3000.

(b) Ordinals, which denote a series and answer the question, *which one in the series?* They all have the three endings of adjectives, -ος, -η, -ον, except *δευτερος*, which has -ος, -ᾱ, -ον. All up to 19, except 2, 7, 8, end in -τος and have the accent as near as possible to the beginning of the word. From 20 upwards they end in -στός.

REMARK 1. *Adverbial Ordinals*, which also denote a succession, are expressed by the Neut. Sing. or Pl. with or without the article, but sometimes also with the adverbial ending -ως, e. g. *πρώτον, τὸ πρῶτον, πρῶτα, τὰ πρῶτα, πρώτως*.

(c) Multiplicatives, which show the number of parts of which a whole is composed, and answer the question, *how many fold?* They are all compounded of *πλοῦς*, and are adjectives of three endings, -οῦς, -ῆ, -οῦν, §§ 76, I, and 77.

ἁπλοῦς, -ῆ, -οῦν, *single*, *διπλοῦς* (2), *τριπλοῦς* (3), *τετραπλοῦς* (4), *πενταπλοῦς* (5), *ἑξαπλοῦς* (6), *ἑπταπλοῦς* (7), *ὀκταπλοῦς* (8), *ἐνναπλοῦς* (9), *δεκαπλοῦς* (10), *ἑκατονταπλοῦς* (100), *χιλιαπλοῦς* (1000), *μυριαπλοῦς* (10,000).

REM. 2. The adverbial Multiplicatives in answer to the question, *how many fold?* or *into how many parts?* are formed from the Cardinals with the ending -χᾶ or -χῆ and -χῶς, e. g. *πένταχα, πενταχῆ, πενταχῶς*.

(d) Numeral adverbs, which answer the question, *how many times?* Except the first three, they are formed from the Cardinals with the ending -άκις, e. g. *πεντάκις*, *five times*, § 98.

(e) Proportionals, which denote a *proportion*, and answer the question, *how many times more?* They are all compounded with the ending -πλάσιος, -ιά, -ιον, more seldom -πλάσιων, -ον, e. g. εκατονταπλάσιων, -ον :

διπλάσιος, *twice as much*, τριπλάσιος (3), τετραπλάσιος (4), πενταπλάσιος (5), εξαπλάσιος (6), έπταπλάσιος (7), οκταπλάσιος (8), ενναπλάσιος (9), δεκαπλάσιος (10), εκατονταπλάσιος (100), χιλιοπλάσιος (1000), μυριοπλάσιος (10,000).

(f) Substantive Numerals, which express the *abstract* idea of number. Except the first, they are all formed of the Cardinals with the ending -άς, Gen. -άδος :

ἡ μονάς, from μόνος, *alone*, more seldom ἡ ένας, *unity*, δνάς, *duality*, τριάς (3), τετριάς (4), πεντιάς or πεμπτιάς (5), εξάς (6), εβδομάς (7), ὀγδοάς (8), ἐννιάς (9), δεκάς (10), εικάς (20), τριάκας (30), τετραρακοντιάς (40), πεντηκοντιάς (50), εκατοντιάς (100), χιλιάς (1000), μυριάς (10,000) δύο μυριάδες (20,000).

2. In addition to the Numerals mentioned above, there is still another class, which does not, like those, express a definite number, but either an indefinite number or an indefinite quantity, e. g. ἔνιοι, *some*, πάντες, *all*, πολλοί, *many*, ὀλίγοι, *few*, ὀλίγον, *a little*, οὐδείς, *no one*, οὐδέν, *nothing*, etc.

3. Numerals, like pronouns, are divided, according to their signification and form, into Substantive, Adjective and Adverbial Numerals, e. g. τρεῖς ἦλθον, ὁ τρίτος ἀνήρ, τρίς.

§ 97. Numeral Signs.

(315.)

1. The Numeral Signs are the twenty-four letters of the Greek Alphabet, to which three obsolete letters are added, viz. after ε, Βαῦ or the Digamma *Ϝ* or Στῖ, ζ ; — Κόππα, Ϝ, as the sign for 90 ; — Σαμπῖ, Ϙ, as the sign for 900.

2. The first eight letters, i. e. from α to θ with the Βαῦ or Στῖ, denote the Units; the following eight, i. e. from ι to π with the Κόππα, the Tens; the last eight, i. e. from ϑ to ω with the Σαμπῖ, the Hundreds.

3. Up to 999, the letters, as numeral signs, are distinguished by a mark placed *over* them, and when two or more letters stand together, as numeral signs, only the last has this mark. With 1000, the Alphabet begins again, but the letters are distinguished by a mark placed *under* them, thus, α = 1, α̑ = 1000, ι' = 10, ι̑ = 10,000, ςψμβ̑ = 5742, ρωμβ̑ = 1842, ϑ̑ = 100, ρ̑ = 100,000.

§ 98. *Summary of the Principal Classes of Numerals.* (316—319.)

Cardinals.		Ordinals.
1	α' εἰς, μία, ἓν	πρῶτος, -η, -ον, primus, -a, -um
2	β' δύο	δεύτερος, -ᾱ, -ον
3	γ' τρεῖς, τρία	τρίτος, -η, -ον
4	δ' τετταρες, -α, or τέσσαρες, -α	τέταρτος, -η, -ον
5	ε' πέντε	πέμπτος, -η, -ον
6	ς' ἕξ	ἕκτος, -η, -ον
7	ζ' ἑπτὰ	ἑβδόμος, -η, -ον
8	η' ὀκτώ	ὀγδοος, -η, -ον
9	θ' ἐννέα	ἐνατος, -η, -ον
10	ι' δέκα	δέκατος, -η, -ον
11	ια' ἑνδεκα	ἐνδέκατος, -η, -ον
12	ιβ' δωδέκα	δωδέκατος, -η, -ον
13	ιγ' τριςκαίδεκα	τριςκαιδέκατος, -η, -ον
14	ιδ' τετταρεςκαίδεκα	τετταρακαιδέκατος, -η, -ον
15	ιε' πεντεκαίδεκα	πεντεκαιδέκατος, -η, -ον
16	ισ' ἑκκαίδεκα	ἑκκαιδέκατος, -η, -ον
17	ιζ' ἑπτακαίδεκα	ἑπτακαιδέκατος, -η, -ον
18	ιη' ὀκτωκαίδεκα	ὀκτωκαιδέκατος, -η, -ον
19	ιθ' ἐννεακαίδεκα	ἐννεακαιδέκατος, -η, -ον
20	κ' εἴκοσι(ν)	εἰκοστός, -ῆ, -όν
21	κα' εικοσιν εἰς, μία, ἓν	εἰκοστός, -η, -όν, πρῶτος, -η, -ον
30	λ' τριάκοντα	τριᾷκοστός, -ῆ, -όν
40	μ' τετταράκοντα	τετταρακοστός, -ῆ, -όν
50	ν' πενήκοντα	πεντηκοστός, -ῆ, -όν
60	ς' ἑξήκοντα	ἑξακοστός, -ῆ, -όν
70	ο' ἑβδομήκοντα	ἑβδομηκοστός, -ῆ, -όν
80	π' ογδοήκοντα	ὀγδοηκοστός, -ῆ, -όν
90	ς' ἐνενήκοντα	ἐνενηκοστός, -ῆ, -όν
100	ρ' ἑκατόν	ἑκατοστός, -ῆ, -όν
200	σ' διακόσιοι, -αι, -α	διακοσιοστός, -ῆ, -όν
300	τ' τριάκόσιοι, -αι, -α	τριᾷκοσιοστός, -ῆ, -όν
400	υ' τετρακόσιοι, -αι, -α	τετρακοσιοστός, -ῆ, -όν
500	φ' πεντακόσιοι, -αι, -α	πεντακοσιοστός, -ῆ, -όν
600	χ' ἑξακόσιοι, -αι, -α	ἑξακοσιοστός, -ῆ, -όν
700	ψ' ἑπτακόσιοι, -αι, -α	ἑπτακοσιοστός, -ῆ, -όν
800	ω' ὀκτακόσιοι, -αι, -α	ὀκτακοσιοστός, -ῆ, -όν
900	Ϟ' ἐννακόσιοι, -αι, -α	ἐννακοσιοστός, -ῆ, -όν
1000	α' χίλιοι, -αι, -α	χιλιοστός, -ῆ, -όν
2000	β' διςχίλιοι, -αι, -α	διςχιλιοστός, -ῆ, -όν
3000	γ' τριςχίλιοι, -αι, -α	τριςχιλιοστός, -ῆ, -όν
4000	δ' τετρακισχίλιοι, -αι, -α	τετρακισχιλιοστός, -ῆ, -όν
5000	ε' πεντακισχίλιοι, -αι, -α	πεντακισχιλιοστός, -ῆ, -όν
6000	ς' ἑξακισχίλιοι, -αι, -α	ἑξακισχιλιοστός, -ῆ, -όν
7000	ζ' ἑπτακισχίλιοι, -αι, -α	ἑπτακισχιλιοστός, -ῆ, -όν

	Cardinals.	Ordinals.
8000	η ὀκτακισχίλιοι, -αι, -α	ὀκτακισχιλιοστός, -ή, -όν
9000	θ ἑννακισχίλιοι, -αι, -α	ἑννακισχιλιοστός, -ή, -όν
10,000	ι μύριοι, -αι, -α	μυριοστός, -ή, -όν
20,000	κ διςμύριοι, -αι, -α	δισμυριοστός, -ή, -όν
100,000	ρ δεκακισμύριοι, -αι, -α	δεκακισμυριοστός, -ή, -όν
1,000,000	ιρ ἑκατοντακισμύριοι, -αι, -α	ἑκατοντακισμυριοστός, -ή, -όν
2,000,000	κρ διακοσιακισμύριοι, -αι, -α	διακοσιακισμυριοστός, -ή, -όν

Numeral Adverbs.

1 ἅπαξ, once	19 ἑνεακαιδεκάκις
2 δις, twice	20 εἰκοσάκις
3 τρίς	21 εἰκοσάκις ἅπαξ
4 τετράκις	22 εἰκοσάκις δις
5 πεντάκις	30 τριακοντάκις
6 ἑξάκις	40 τετταρακοντάκις
7 ἑπτάκις	50 πεντηκοντάκις
8 ὀκτάκις	60 ἑξηκοντάκις
9 ἑννέκις, ἑννάκις	70 ἑβδομηκοντάκις
10 δεκάκις	80 ὀγδοηκοντάκις
11 ἑνδεκάκις	90 ἑννηκοντάκις
12 δωδεκάκις	100 ἑκατοντάκις
13 τριςκαιδεκάκις	200 διακοσιάκις
14 τετταρεςκαιδεκάκις	300 τριακοσιάκις
15 πεντεκαιδεκάκις	1000 χιλιάκις
16 ἑκακαιδεκάκις	2000 διςχιλιάκις
17 ἑτακαιδεκάκις	10,000 μυριάκις
18 ὀκτωκαιδεκάκις	20,000 διςμυριάκις.

§ 99. Remarks.

(317.)

1. The rarer subordinate forms of 13, 14, etc., are *δεκατριῖς*, Neut. *δεκατρία*, *δεκατετταρες*, -α, *δεκαπέντε*, etc.—In *τετταρεςκαιδεκα*, the first part is declined, thus, *τετταρακαιδεκα ἔτη*, *τετταρσικαιδεκα ἔτισιν*.

2. *Μύριοι*, 10,000, when Paroxytone, *μυριοί*, signifies *innumerable*.

3. In compound numerals, the smaller number with *καί* is usually placed before the larger, often also the larger without *καί* is placed first, sometimes with *καί*, e. g.

25: *πέντε καὶ εἴκοσι*, or *εἴκοσι πέντε*,

345: *πέντε καὶ τετταράκοντα καὶ τριακόσιοι*, or *τριακ. τεττ. π.*

The same holds of the Ordinals, e. g.

πέμπτος καὶ εἰκοστός or *εἰκοστός πέμπτος*.

4. The Tens compounded with 8 or 9 are frequently expressed in the form of *subtraction*, by means of the participle of *δεῖν*, *to want*, referring to the larger number, e. g.

49: *πεντήκοντα ἐνὸς δέοντα ἔτη*, *undequinquaginta anni*,

48: *πεντήκοντα δυοῖν δέοντα ἔτη*, *duodequinquaginta anni*,

39: *νῆες μῦς δέονσαι τετταράκοντα*, *undequadraginta naves*.

So in the Ordinals, e. g.

49 : ἐνὸς δέων πεντηκοστός ἀνὴρ, undequinquagesimus vir.

5. Declension of the first four Numerals :

Nom.	εἷς	μία	ἓν	δύο	
Gen.	ἐνός	μιάς	ἐνός	δυοῖν, very seldom δυεῖν	
Dat.	ἐνί	μῇ	ἐνί	δυοῖν, δυσί(ν) Ionic and Th. 8, 101.	
Acc.	ένα	μίαν	ἓν	δύο	
Nom.	τρεῖς	Neut. τρία		τέτταρες or τέσσαρες	Neut. τέτταρα
Gen.	τριῶν			τεττάρων	
Dat.	τρισί(ν)			τέτταρσί(ν)	
Acc.	τρεῖς	Neut. τρία		τέτταρας	Neut. τέτταρα

REMARK. Like εἷς are also declined οὐδείς and μηδείς, *no one*, οὐδείς, οὐδεμία, οὐδέν, Gen. οὐδενός, οὐδεμιάς, Dat. οὐδενί, οὐδεμῇ, etc., Pl. οὐδένες (μηδένες), -ένων, -έσι(ν), -έας. The irregular accentuation of μιάς, μῇ, should be noted. Comp. further § 65, 3, (c). The form δίω instead of δύο seems to be foreign to the Attic dialect. Δύο is often used as indeclinable in all Cases. Ἄμφω, *both*, is declined like δύο, Gen. and Dat. ἀμφοῖν, Acc. ἄμφω.

SECTION V.

The Adverb.

§ 100. *Nature and division of Adverbs.* (390.)

Adverbs are indeclinable words, by which a relation of *place* or *time*, or the relation of *manner*, *modality*, and of *intensity* and *repetition*, is denoted. These are formed either from *essential* words, viz. Substantives, Adjectives, Participles, or from *formal* words, viz. Pronouns and Numerals,

- Adverbs of *place*, e. g. οὐρανόθεν, *coelitus*, πανταχῇ, *ubivis*;
- Adverbs of *time*, e. g. νύκτωρ, *noctu*, νῦν, *nunc*;
- Adverbs of *manner*, e. g. καλῶς, *οὕτω(ς)*;
- Adverbs of *modality*, which, e. g. ναί and οἶ(κ), express an *affirmation* and *negation*, or e. g. μήν, τοί, ἤ, ἡ μήν, δῆ, ἴσως, ποῦ, ἄν, πάντως, etc.—which express *certainty*, *definiteness*, *uncertainty*, *conditionality*;
- Adverbs of *intensity* and *frequency*, e. g. μάλα, *πάνυ*, πολύ, ὅσος, etc. = *tripis*, *three times*, αὖθις, *again*, πολλάκις, *often*, etc.

§ 101. *Formation of Adverbs* (391, 392.)

- Most Adverbs are formed from Adjectives by the ending -ως. This ending is annexed to the pure stem of the Adjective,

and as the stem of Adjectives of the third Dec. appears in the Gen., and as Adjectives in the Gen. Pl. are accented like Adverbs, the following rule for the formation of Adverbs from Adjectives may be given:

The ending of the Adjective in the Gen. Pl. namely, *-ων*, is changed to *-ως*, e. g.

	Gen. Pl. <i>φιλ-ων</i>	Adv. <i>φιλ-ως</i>
<i>φιλ-ος</i> , lovely,	" <i>καλ-ων</i>	<i>καλ-ως</i>
<i>καλ-ός</i> , fair,	" <i>καιρι-ων</i>	<i>καιρι-ως</i>
<i>καιρι-ος</i> , timely,	" <i>ἀπλ(ό-ων)ων</i>	<i>ἀπλ(ό-ως)ως</i>
<i>ἀπλ(ό-ος)ους</i> , simple,	" <i>(εὐνό-ων) εὐνων</i>	<i>(εὐνό-ως) εὐνωσ</i>
<i>εὐν(ο-ος)ους</i> , benevolent,	" <i>πάντ-ων</i>	<i>πάντ-ως</i>
<i>πας</i> , all, <i>παντός</i> ,	" <i>σωφρόν-ων</i>	<i>σωφρόν-ως</i>
<i>σώφρων</i> , prudent,	" <i>χαριέντ-ων</i>	<i>χαριέντ-ως</i>
<i>χαριεις</i> , pleasant,	" <i>ταχέ-ων</i>	<i>ταχέ-ως</i>
<i>ταχύς</i> , swift,	" <i>μεγάλ-ων</i>	<i>μεγάλ-ως</i>
<i>μέγας</i> , great,	" <i>ἀληθ(έ-ων)ων</i>	<i>ἀληθ(έ-ως)ως</i>
<i>ἀληθής</i> , true,	" <i>(συνηθέ-ων) συνήθων</i>	<i>(συνηθέ-ως) συνήθως</i> .
<i>συνήθης</i> , accustomed,		

REMARK 1. On the accentuation of compounds in *-ήθως*, and of the compound *ἀντάρως*, see § 59, Rem. 4, also on the accentuation of *εὐνωσ*, instead of *εὐνως*, § 49, 3. On the comparison of Adverbs, see § 85.

2. In addition to the Adverbs that end in *-ως*, there are many, which have the endings of the Gen., Dat. or Acc.

(a) The inflection of the Gen. appears in many adverbs in *-ος* and *-ων*, e. g. *ἐξῆς*, *ἐφεξῆς*, in order, *ἐξαπνίης*, suddenly, *πού*, alibi, *πού*, ubi? *ὅπου*, *οὐ*, ubi, *αὐτοῦ*, ibi, *οὐδαμοῦ*, nowhere; *προίως*, (from *προίξ*, gift,) gratuitously.

(b) The Dat., or an obsolete Abl. inflection and forms denoting place, occur in the following Adverbs,

(a) In Adverbs with the ending *-ι*, e. g. *ἤρῃ*, in the spring, comp. *ἤρῃ*, spring, *ἄνωγῃ*, unseasonably, *ἐκτι* (Dor. *ἐκατι*), *ἀέκτι*, *ἐκοντῇ*, *ἀέκοντῇ*; in Adverbs of manner in *-ει* and *-ι*, from Adjectives in *-ος* and *-ης*, and almost exclusively in Adverbs compounded of *α* privative and *πᾶς* or *αὐτός*, e. g. *πανοργεῖ* and *πανοργμῇ*. On the use of both forms, see Large Grammar, Part I. § 363, β.

(β) In local Adverbs in *-οῖ*, commonly derived from substantives of the second Dec., e. g. *Ἰσθμοῖ* from *Ἰσθμός*, *Πυθοῖ* from *Πυθώ*, *Μεγαροῖ* (iā *Μίγαρα*), *Πηγαῖοι*, *Κικυννοῖ* from *ἡ Κικυννα*), *οἶ*, *ὅπου*, quo, whither, *οἶοι*, domi, from *οἶκος*.

REM. 2. Adverbs in *-οῖ*, derived from substantives, denote an indefinite where, but those derived from pronouns commonly denote the direction whither, yet sometimes the indefinite where.

- (γ) In local Adverbs in *-αι*. This ending occurs only in a few forms, e. g. *χαμαί*, *humi*, *πάσαι*. To this form corresponds the Pl. of Adverbs of place, *-ησι(ν)*, or *-ασιν* preceded by *ι*, derived from substantives of the first Dec.; this ending originally belonged to plural substantives only, but was transferred later to substantives in the singular number, e. g. *Θήβησι* from *Θῆβαι*, *Ἀθήνησι* from *Ἀθήναι*, *Πλαταιᾶσι* from *Πλαταιαί*; *Περγασῇσι* from *Περγασή*, *Ὀλυμπιάσι* from *Ὀλυμπία*.
- (δ) In Adverbs in *-η* and *-α*, e. g. *ἄλλῃ*, *ἐτέρῃ*, *πείρῃ*, *on foot*, *κρυφῇ*, *λάθρᾳ*, *εἰκῇ*, *temere*, *οὐδαμῇ*, *δημοσίᾳ*, *publice*, *κοινῇ*, *in common*, *ἰδίᾳ*, *privatim*, *κομιδῇ*, *diligenter*; also *πῇ*, *ὅπῃ*, *πάντῃ*, *ῇ*, *τῇ*, *τῇδε*, *ταύτῃ*, etc.; *η* and *α* commonly have an Iota subscript.
- (c) The Acc. inflection occurs in the following forms,
- (α) In the endings *-ην* and *-αν*, e. g. *πρώην*, *μακράν*, *widely*, *πέραν* and *πέραν*, *trans*, but *πέρα*, *ultra*, etc.; so also of substantives, e. g. *δίκην*, *inſtar*, *ἀκμήν*, (*acme*) *ſcarcely*, *δωρεάν*, *gratis*.
- (β) In the ending *-ον*, e. g. *δηρόν*, *αἶν*, *σήμερον*, *hodie*, *αὔριον*, *to-morrow*.
- (γ) In the endings *-δον*, *-ειν*, *-δα*, (Adverbs of manner), e. g. *αὐτοσχέδον*, *cominus*, *χαλδόν*, *ἵπποτροχάδην*, *ἁποσταδᾶ*.
- (δ) In some substantive forms in the Acc. of the third Dec., e. g. *χάριν*, *for the ſake of*, *gratia*, *προίκα*, *gratuitouſly*.

SECTION VI.

The Verb.

NATURE AND DIVISION OF THE VERB.

§ 102. *Classes of the Verb.*

(57, 62.)

1. The Verb expresses an action, which is affirmed of a subject, e. g. *the father writes, the rose blooms, the boy sleeps, God is loved.*
2. Verbs are divided, in relation to their meaning and form, into the following classes:
 - (1) Active verbs, i. e. such as express an action, that the subject itself performs or manifests, e. g. *γράφω*, *to write*, *θάλλω*, *to bloom*;
 - (2) Middle or Reflexive verbs, i. e. such as express an action, that proceeds from the subject and again returns to it, i. e. an action which the subject performs on itself, e. g. *βουλευόμαι*, *I advise myself, I deliberate.*
 - (3) Passive verbs, i. e. such as express an action that the sub-

ject receives from another subject, e. g. *τύπτομαι ἀπὸ τινός*,
I am smitten by some one.

3. Verbs, which are used only in the Middle form, are called Deponent. They have either a reflexive or intransitive meaning. They are divided into Middle Deponents, which construct their Aorist and their Future with a Middle form, e. g. *χαρίζομαι*, *gratificor*, Aor. *ἐχαρισάμην*, Fut. *χαριοῦμαι*, and into Passive Deponents, which construct their Aorist with a Pass. form, but their Fut. commonly with a Middle form, e. g. *ἐνθυμέομαι*, *mecum reputo*, Aor. *ἐνεθυμήθην*, *mecum reputavi*, Fut. *ἐνθυμήσομαι*, *mecum reputabo*. Comp. § 197.

§ 103. *The Tenses.*

(69, 70.)

1. The Greek language has the following Tenses :

I. (1) Present, *βουλεύω*, *I advise*,

(2) Perfect, *βεβούλενκα*, *I have advised* ;

II. (3) Imperfect, *ἐβούλενον*, *I was advising*,

(4) Pluperfect, *ἐβεβούλενκεν*, *I had advised*,

(5) Aorist, *ἐβούλενσα*, *I advised*, (indefinite) ;

III. (6) Future, *βουλεύσω*, *I shall or will advise*,

(7) Future Perfect only in the Middle form, *βεβούλευσομαι*, *I shall deliberate*, or *I shall advise myself*.

2. All the Tenses may be divided into,

a. Principal tenses, Present, Perfect and Future ;

b. Historical tenses, Imperfect, Pluperfect and Aorist.

REMARK. The Greek language has two forms for the Perf. and Pluperf. Act., two for the simple Fut. Pass., and two each for the Act., Pass. and Mid. Aorist ; these two forms may be distinguished as Primary and Secondary tenses. Still, few verbs have both forms ; most verbs construct the above tenses with one or the other form. No Verb has all the tenses. Pure verbs, § 108, 5, form, with very few exceptions, only the primary tenses. Mute and liquid verbs may form both the primary and secondary tenses. The Fut. Perf., which is found in but few verbs, is almost entirely wanting in liquid verbs.

§ 104. *The Modes.*

(71.)

The Greek has the following Modes :

I. The Indicative, which expresses an action or effect, e. g. the rose *blooms*, *bloomed*, *will bloom*.

II. The Subjunctive, which expresses a condition. The Subjunctive of the historical tenses may be called the Optative. Comp. *γράφουμι* with *scriberem*.

REMARK. See § 257, Rem. 1 and 4, for the manner in which the Aorist may use both forms of the Subj. and how the Fut. may have an Optative.

III. The Imperative, which is a direct expression of one's will, e. g. *βούλετε*, *advise*.

§ 105. *Participials.—Infinitive and Participle.*
(72.)

In addition to the modes, the verb has two forms, which, as they partake, on the one hand, of the nature of the verb, and, on the other, of the nature of the substantive and adjective, are called Participials, namely,

(a) The Infinitive, which is the substantive participial, e. g. *ἔθελω βουλεύειν*, *I wish to advise*, and *τὸ βουλεύειν*, *the advising*.

(b) The Participle, which is the adjective participial, e. g. *βουλευὼν ἀνὴρ*, *a counsellor*.

REMARK. These two participials may be called *verbum infinitum*; the remaining forms of the verb, *verbum finitum*.

§ 106. *The Persons and Tenses.* (73.)

The personal forms of the verb show whether the subject of the verb be the speaker himself, *I*, first person; or a person or thing addressed, *thou*, second person; or a person or thing spoken of, *he, she, it*, third person. They also show the relation of number, Singular, Dual and Plural, comp. § 41, 1, e. g. *βουλεύω*, *I*, the speaker, *advise*; *βουλεύεις*, *thou*, the person addressed, *advisest*; *βουλεύει*, *he, she, it*, the person or thing spoken of, *advises*; *βουλεύετον*, *ye two*, the persons addressed, *advise*; *βουλεύουσι*, *they*, the persons spoken of, *advise*.

REMARK. There is no particular form for the first Pers. Dual in the Act. and Pass. Aorists, but it is expressed by the form of the first Pers. Pl.

§ 107. *The Conjugation.* (74.)

Conjugation is the inflection of the verb designed to denote the Person, Number, Mode, and Tense. The Greek has two

forms for conjugation, that in $-\omega$, which includes much the larger number of verbs, e. g. $\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\omega$, *to advise*, and the older, original, conjugation in $-\mu$, e. g. $\iota\sigma\tau\eta\text{-}\mu$, *to station*.

CONJUGATION OF VERBS IN $-\omega$.

§ 108. *Stem, Augment and Reduplication.—Characteristic.* (75.)

1. Every verb is divided into the stem, which contains the ground-form of the verb, and into the syllable of formation, by which the relations of the action expressed by the verb, are denoted. See §§ 102—106. The stem is found in most verbs in $-\omega$ by cutting off the ending of the first Pers. Ind. Pres., e. g. $\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\omega$, $\lambda\acute{\omicron}\eta\text{-}\omega$, $\tau\epsilon\acute{\iota}\beta\text{-}\omega$.

2. The syllables of formation are either annexed as endings to the stem and are then called inflection-endings, e. g. $\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\omega$, $\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\sigma\omega$, $\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\sigma\omicron\mu\alpha\iota$, or are prefixed to the stem, and are then called Augment and Reduplication, e. g. $\acute{\epsilon}\text{-}\beta\omicron\upsilon\lambda\epsilon\nu\omicron\nu$, *I was advising*, $\beta\epsilon\text{-}\beta\omicron\upsilon\lambda\epsilon\nu\kappa\alpha$, *I have advised*. An euphonic change, which may be called *Variation*, occurs in the stem of many verbs, e. g. $\eta\acute{\epsilon}\pi\text{-}\omega$, $\tau\acute{\epsilon}\text{-}\tau\omicron\sigma\tau\text{-}\alpha$, $\acute{\epsilon}\text{-}\tau\omicron\alpha\pi\text{-}\eta\nu$. See § 16, 6.

3. The Augment, which belongs to the Indicative of all the historical tenses, i. e. the Imperfect, the Aorist and the Pluperfect, is ϵ prefixed to the stem of verbs which begin with a consonant, e. g. $\acute{\epsilon}\text{-}\beta\omicron\upsilon\lambda\epsilon\nu\sigma\alpha$, *I advised*; but in verbs, which begin with a vowel, it consists in lengthening the first stem-vowel, α and ϵ being changed into η (and in some cases into υ), ι and υ into $\bar{\iota}$ and $\bar{\upsilon}$, and \omicron into ω .

4. Reduplication, which belongs to the Perfect, Pluperfect and Future Perfect, consists in repeating the first stem-consonant together with ϵ , in those verbs whose stem begins with a consonant; but in verbs whose stem begins with a vowel, it is the same as the augment, e. g. $\beta\epsilon\text{-}\beta\omicron\upsilon\lambda\epsilon\nu\kappa\alpha$, *I have advised*, $\acute{\iota}\kappa\acute{\epsilon}\tau\epsilon\nu\kappa\alpha$, *I have supplicated*, from $\acute{\iota}\kappa\epsilon\tau\epsilon\nu\text{-}\omega$. For a more full definition of the Augment and Reduplication, see § 119 sq.

5. The last letter of the stem, after the ending $-\omega$ is cut off, is called the verb-characteristic, or merely the characteristic, be-

cause it determines the class of verbs in $-\omega$; according as the characteristic is a vowel, or a mute, or a liquid, verbs are divided into pure, mute and liquid verbs, e. g. $\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\omega$, to advise, $\tau\iota\mu\acute{\alpha}\text{-}\omega$, to honor, $\tau\epsilon\rho\acute{\iota}\beta\text{-}\omega$, to rub, $\phi\alpha\acute{\iota}\rho\text{-}\omega$, to show.

§ 109. *Inflection-endings.* (99.)

In the inflection-endings, so far as they denote the relation of tense, mode and person, there are three different elements, namely, the tense-characteristic, the mode-vowel, and the personal-ending, e. g. $\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\sigma\text{-}\omicron\text{-}\mu\alpha\iota$.

§ 110. (a) *Tense-characteristic and Endings.* (99.)

1. The tense-characteristic is that consonant which stands next after the stem of the verb, and is the characteristic mark of the tense. In pure verbs, κ is the tense-characteristic of the Perf. and Plup. Ind. Act., e. g.

$\beta\epsilon\text{-}\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\kappa\text{-}\alpha$ $\acute{\epsilon}\text{-}\beta\epsilon\text{-}\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\kappa\text{-}\epsilon\iota\tau$;

that of the Fut. and first Aor. Act. and Mid. and the Fut. Perf. is σ , e. g.

$\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\sigma\text{-}\omega$ $\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\sigma\text{-}\omicron\mu\alpha\iota$ $\beta\epsilon\text{-}\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\sigma\text{-}\omicron\mu\alpha\iota$
 $\acute{\epsilon}\text{-}\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\sigma\text{-}\alpha$ $\acute{\epsilon}\text{-}\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\sigma\text{-}\acute{\alpha}\mu\eta\nu$;

that of the first Aor. Pass. is θ ; the first Fut. Pass. has, in addition to the tense-characteristic σ , the ending $-\theta\eta$ of the first Aor. Pass., thus,

$\acute{\epsilon}\text{-}\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\theta\text{-}\eta\nu$ $\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\theta\acute{\eta}\sigma\text{-}\omicron\mu\alpha\iota$.

The primary tenses only, see § 103, Rem., have a tense-characteristic.

2. The tense-characteristic, together with the ending following, is called the tense-ending. Thus, e. g. in the form $\beta\omicron\upsilon\lambda\epsilon\upsilon\sigma\omega$, σ , the tense-characteristic of the Fut., and the syllable ω , are the tense-ending of the Fut. The stem of the verb, together with the tense-characteristic and the augment or reduplication, is called the tense-stem. Thus, e. g. in $\acute{\epsilon}\beta\omicron\upsilon\lambda\epsilon\upsilon\sigma\text{-}\alpha$, $\acute{\epsilon}\beta\omicron\upsilon\lambda\epsilon\upsilon\sigma$ is the tense-stem of the first Aor. Act.

§ 111. (b) *Personal-endings and Mode-vowels.*

(92.)

The personal-ending takes a different form according to the different persons and numbers; and the mode-vowel takes a different form according to the different modes, e. g.

1 Pers. Sing. Ind. Pres. M.	βουλευ-ο-μαι	Subj. βουλευ-ω-μαι
3 " " Fut. "	βουλευ-σ-ι-ται	Opt. βουλευ-σ-οι-το
1 " Pl. " Pres. "	βουλευ-ο-μεθα	Subj. βουλευ-ω-μεθα
2 " " " " "	βουλευ-ε-σθε	" βουλευ-η-σθε
1 " Sing. " A. I. "	εβουλευ-σ-α-μην	" βουλευ-σ-ω-μαι
3 " " " " "	εβουλευ-σ-α-το	Opt. βουλευ-σ-αι-το.

REMARK. In the above forms, βουλευ is the verb-stem, and βουλευ, βουλευσ and εβουλευσ are the tense-stems, namely, of the Pres., Fut. and first Aor. Mid.; the endings -μαι, -ται, etc., are the personal-endings, and the vowels ο, ω, ε, οι, η, α, αι, are the mode-vowels.

§ 112. *Summary of the Mode-vowels.* (93.)

Person.	Indicative.		Subj.		Opt.	Impr.	Inf.	Part.
	Pres. and Fut. Active.	Impf., A. I. A. and M. and Pr. and F. M.	Act.	Mid.				
S. 1.	ω	ο	ω	ω	οι	—	ει, ε	ω, ο
2.	ει	ε	η	η	οι	ε		
3.	ει	ε	η	η	οι	ε		
D. 1.	—	ο	—	ω	οι	—		
2.	ε	ε	η	η	οι	ε		
3.	ε	ε	η	η	οι	ε		
P. 1.	ο	ο	ω	ω	οι	—		
2.	ε	ε	η	η	οι	ε		
3.	ο	ο	ω	ω	οι	ε		

Person.	Indicative.			Optative.	Impr.	Infinitive.
	Plpf.	A. I. M.	A. I. A. and Pf. A.	A. I. A. and M.	A. I. A. and M.	A. I. A. and M.
S. 1.	ει	ᾱ	ᾱ	αι	—	α
2.	ει	ᾱ	ᾱ	αι	ο α	
3.	ει	ᾱ	ε	αι	α	
D. 1.	—	ᾱ	—	αι	—	Participle.
2.	ει	ᾱ	ᾱ	αι	α	A. I. A. and M.
3.	ει	ᾱ	ᾱ	αι	α	and Pf. A.
P. 1.	ει	ᾱ	ᾱ	αι	—	α
2.	ει	ᾱ	ᾱ	αι	α	
3.	(ει) ε	ᾱ	ᾱ	αι	α	

§ 113. *Personal-endings of Verbs in -ω.* (94.)

I. Active Form.			II. Middle Form.		
A. Ind. and Subj. the Princ. tenses.		B. Ind. and Opt. the Hist. tenses.	A. Ind. and Subj. the Princ. tenses.	B. Ind. and Opt. the Hist. tenses.	
Sing. 1.		ν, Opt. μ	μαι	μῆν	
2.	ς	ς	σαι	σο, ο	
3.	—	—	ται	το	
Dual 1.	—	—	μεθον	μεθον	
2.	τον	τον	σθον	σθον	
3.	τον	την	σθον	σθην	
Plur. 1.	μεν	μεν	μεθα	μεθα	
2	τε	τε	σθε	σθε	
3.	(ντι) σι, σιν	ν, σαν	νται (αται) ντο (ατο)		
C. Imperative.			C. Imperative.		
Sing. 2.		3. τω	Sing. 2. (σο)ο	3. σθω	
Dual 2.	τον	3. των	Dual 2. σθον	3. σθων	
Plur. 2.	τε	3. τωσαν	Plur. 2. σθε	3. σθωσαν, σθων	
D. Infinitive.			D. Infinitive.		
ν Pres., Fut. and Aor. II. ναι Perf. Act. and Aor. I. and II. Pass. αι Aor. I.			σθαι		
E. Participle.			E. Participle.		
Stem ντ, with exception of the Perf., whose stem ends in -σ.			μενος, μένη, μενον; μένος, μένη, μένον, Perf.		

REMARK. The Personal-endings follow so directly the mode-vowel, and are often so closely joined to it, that they form one whole, e. g. βουλευσ-ης, instead of βουλευσ-η-ις, βουλευ-η, instead of βουλευ-ε-αι.

§ 114. *Difference between the Personal-endings in the Principal and the Historical Tenses.* (95.)

1. The difference between the Princ. and Hist. tenses is important. The Princ. tenses, form the 2d and 3d Pers. Dual in -ον, e. g. βουλευ-ε-τον βουλευ-ε-τον; βουλευ-ε-σθον βουλευ-ε-σθον; the Hist. tenses also form the 2d Pers. D. in -ον, but the 3d in -ην, e. g.

ιβουλευ-ε-τον ιβουλευ-ε-την, ιβουλευ-ε-σθον ιβουλευ-ε-σθην.

2. The Princ. tenses form the 3d Pers. Pl. Act. in -σι(ν), from -ντι, -νσι, and the Mid. in -νται; the Hist. Act. in -ν, and Mid. in -ντο, e. g.

βουλευ-ο-νσι = βουλευ-ουσιν(ν) ε-βουλευ-ο-ν
βουλευ-ο-νται ε-βουλευ-ο-ντο.

3. The Princ. tenses in the Sing. Mid. end in -μαι, -σαι, -ται; the Hist. in -μην, -σο, -το, e. g.

βουλευ-ο-μαι ιβουλευ-ο-μην
βουλευ-ε-σαι ιβουλευ-ε-σο = ιβουλευ-ον.
βουλευ-ε-ται ιβουλευ-ε-το.

4. The Personal-endings of the Subj. in the Princ. tenses are like those of the Ind. in the same tenses; the Opt. are like those of the Ind. Hist. tenses;

2 and 3 Du. Ind. Pr.	βουλεύε-το ν	Subj. βουλεύη-το ν
	βουλεύε-σθ ο ν	" βουλεύη-σθ ο ν
3 Pl. "	" βουλεύου-σι (ν)	" βουλεύω-σι (ν)
	βουλεύο-νται	" βουλεύω-νται
1 S. "	" βουλεύο-μαι	" βουλεύω-μαι
2 " "	" βουλεύ-η	" βουλεύ-η
3 " "	" βουλεύε-ται	" βουλεύη-ται
2 and 3 Du. "	Impf. βουλεύε-το ν, -έ-τη ν	Opt. βουλεύοι-το ν, -οί-τη ν
	βουλεύε-σθ ο ν, -έ-σθ η ν	" βουλεύοι-σθ ο ν, -οί-σθ η ν
3 Pl. "	" βουλεύου-ν	" βουλεύοι-εν
	βουλεύο-ντο	" βουλεύοι-ντο
1 S. "	" βουλεύο-μην	" βουλεύοι-μην
2 " "	" (βουλεύε-σθ) βουλεύ-σθ	" (βουλεύοι-σθ) βουλεύοι-σθ
2 " "	" βουλεύε-το	" βουλεύοι-το.

§ 115. Conjugation of the Regular Verb in -ω. (101.)

1. Since the pure verbs do not form the Sec. tenses, § 103, Rem., these tenses are supplied in the Paradigm from two mute verbs and one liquid verb, so as to exhibit a full Conj., e. g. *τρίβ-ω, λείπ-ω, stem ΑΙΠ, φαίν-ω, ΦΑΝ.*

2. In learning the table we are to note,

- (1) That the meaning in English is opposite the Greek forms.
- (2) That the Greek forms may always be resolved into, (a) Personal-ending, (b) Mode-vowel, (c) Tense-characteristic, (d) Tense-stem, (e) Verb-stem, (f) Augment or Reduplication.
- (3) The spaced forms, e. g. *βουλεύ-ετο ν, βουλεύ-ητο ν*, 3d Pers. Du. Ind. and Subj. Pres., may call attention to the differences between the Hist. tenses in the Ind. and Opt. and the Princ. tenses.
- (4) Similar forms, as well as those that differ only in accentuation, are distinguished by a star *. The learner should compare these together, e. g. *βουλεύω*, 1. S. Ind. Fut. Act. or 1. S. Subj. Aor. I. Act.; *βουλεύουσαι*, 2. S. Imp. Aor. I. Mid., *βουλεύσαι*, 3. S. Opt. Aor. I. Act., *βουλεύσαι*, Inf. Aor. I. Act.
- (5) The accentuation, § 118, should be learned with the form. The following general rule will suffice for beginners; The accent in the verb is as far from the end as the final syllable will permit. Those forms, whose accentuation deviates from this rule, are indicated by a cross †.
- (6) When the paradigm is thus thoroughly learned, the pupil may first resolve the forms either of *βουλεύω*, or any pure verb, into their elements, i. e. Personal-ending, Mode-vowel, etc., observing this order, viz. *βουλεύω* is, (1) 1st Pers., (2) Sing., (3) Ind., (4) Fut., (5) Act., (6) from *βουλεύω*, to advise; then he may arrange the elementary parts of the form, and in the following order, (1) Verb-stem, (2) Augment or Reduplication, (3) Tense-characteristic, (4) Tense-stem, (5) Mode-vowel, (6) Tense-stem with Mode-vowel, (7) Personal-ending, (8) Tense-stem with Mode-vowel and Personal-ending. E. g. What would be the form in Greek of the phrase, *he advised himself*, using the Aor. of the Pres., *βουλεύω*, to advise? Answer: The Verb-stem is *βουλεν-*, Augment, *ε*, thus *εβουλεν*; the Tense-characteristic of the first Aor. Mid. is *σ*, thus Tense-stem is *εβουλεν-σ*; the Mode-vowel of the first Aor. Ind. Mid. is *α*, thus *εβουλεν-α*; the Personal-ending of the third Pers. Sing. of an Hist. d. is *το*, thus *εβουλεν-α-το*.

ACT

THE

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
Present, Tense-stem : βουλευ-	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	βουλεύ-ω, * I advise, βουλεύ-εις, thou adviseest, βουλεύ-ει, he, she, it advises, βουλεύ-ετον, ye two advise, βουλεύ-ε τ ο ν, they two advise, βουλεύ-ομεν, we advise, βουλεύ-ετε, * you advise, βουλεύ-ου σ ι (ν), they advise,	βουλεύ-ω, * I may advise, βουλεύ-ης, thou mayest ad. βουλεύ-η, * he, she, it may ad. βουλεύ-ητον, ye two may a. βουλεύ-η τ ο ν, th'y two m'ya βουλεύ-ωμεν, we may adv. βουλεύ-ητε, you may adv. βουλεύ-ωσ(ν), they may ad.
Imperfect, Tense-stem : ἐ-βουλευ-	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	ἐ-βούλευ-ον, * I was advising, ἐ-βούλευ-ες, thou wast advising, ἐ-βούλευ-ε(ν), he, she, it was advising, ἐ-βούλευ-ετον, ye two were advising, ἐ-βουλευ-έ τ η ν, they two were adv'g, ἐ-βουλευ-ομεν, we were advising, ἐ-βουλεύ-ετε, you were advising, ἐ-βούλευ-ον, * they were advising,	
Perfect I., Tense-stem : βε-βουλευ-κ	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	βε-βούλευ-κ-α, I have advised, βε-βούλευ-κ-ας, thou hast advised, βε-βούλευ-κ-ε(ν), * he, she, it has advised, βε-βούλευ-κ-ατον, ye two have advised, βε-βούλευ-κ-α τ ο ν, they two have adv. βε-βουλεύ-κ-αμεν, we have advised, βε-βουλεύ-κ-ατε, you have advised, βε-βουλεύ-κ-ᾱ σ ι (ν), they have advised,	βε-βουλεύ-κ-ω, I m'y h've a. βε-βούλευ-κ-ης, thou mayest have advised, etc., like the Subj. Pres.
Pluperfect I., Tense-stem : ἐ-βε-βουλευ-κ	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	ἐ-βε-βούλευ-κ-ειν, I had advised, ἐ-βε-βούλευ-κ-εις, thou hadst advised, ἐ-βε-βούλευ-κ-ει, he, she, it had advised, ἐ-βε-βούλευ-κ-ειτον, ye two had adv. ἐ-βε-βούλευ-κ-εί τ η ν, they two had adv. ἐ-βε-βούλευ-κ-ειμεν, we had advised, ἐ-βε-βούλευ-κ-ειτε, you had advised, ἐ-βε-βούλευ-κ-ε σ α ν, they had adv.	
Perf. II., Plpf. II.,		πέ-φην-α, ¹ I appear, ἐ-πε-φήν-ειν, ² I appeared,	πε-φῆν-ω, I may appear,
Aorist I., Tense-stem : ἐ-βουλευ-σ-	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	ἐ-βούλευ-σ-α, I advised, (indefinite) ἐ-βούλευ-σ-ας, thou advisedst, ἐ-βούλευ-σ-ε(ν), he, she, it advised, ἐ-βούλευ-σ-ατον, ye two advised, ἐ-βούλευ-σ-ά τ η ν, they two advised, ἐ-βούλευ-σ-αμεν, we advised, ἐ-βούλευ-σ-ατε, you advised, ἐ-βούλευ-σ-α ν, they advised,	βουλεύ-ς-ω, * I may advise, βουλεύ-ς-ης, thou mayest advise, etc., like the Subj. Pres.
Aor. II., ἐ-λιπ-	S. 1. 2.	ἐ-λιπ-ον, I left, ἐ-λιπ-ες, etc. declined like Impf. Ind.	λίπ-ω, etc., like the Subj. Pres.
Future, γλευ-σ-	S. 1.	βουλεύ-σ-ω, * I shall advise, like the Indic. Pres.	

¹The inflection of the second Perf. in all the Modes and Participles, is like that of the first Perf.

IVE.

MODES.		Participials.	
Optative <small>i. e. Subj. of Historical tenses.</small>	Imperative.	Infinitive.	Participle.
	<p>βούλευ-ε, <i>advise,</i> βουλευ-έτω, <i>let him advise,</i> βουλευ-έτον, <i>ye two advise,</i> βουλευ-έτων, <i>let them both adv.</i></p> <p>βουλευ-ετε, * <i>do ye advise,</i> βουλευ-έτωσαν, usually βουλευ-όντων, * <i>let them adv.</i></p>	<p>βουλευ-ειν, <i>to advise,</i></p>	<p>βουλευ-ων βουλευ-ουσα βουλευ-ον† G. βουλευ-οντος βουλευ-ούσης, <i>advising,</i></p>
<p>βουλευ-οιμι, <i>I might advise,</i> βουλευ-οις, <i>thou mightest adv.</i> βουλευ-οι, <i>he, she, it might adv.</i> βουλευ-οιτον, <i>ye two might adv.</i> βουλευ-οίτην, <i>they two mig. a.</i> βουλευ-οιμεν, <i>we might advise,</i> βουλευ-οιτε, <i>you might advise,</i> βουλευ-οιεν, <i>they might adv.</i></p>			
	<p>[βε-βούλεν-κ-ε, *] etc., like the Imp. Pres., yet only a few Perfects, and such as have the meaning of the Pres., form an Imperative.</p>	<p>βε-βουλευ-κ-έναι,† <i>to have advised,</i></p>	<p>βε-βουλευ-κ-ώς† βε-βουλευ-κ-νίας† βε-βουλευ-κ-ός† G. -κ-ότος, -κ-νίας, <i>having advised,</i></p>
<p>βε-βουλευ-κ-οιμι, <i>I m't have a.</i> βε-βουλευ-κ-οις, <i>thou mightest have advised,</i> etc., like the Opt. Impf.</p>			
<p>π-ήν-οιμι, <i>I might appear,</i></p>	<p>πέ-φην-ε, <i>appear,</i></p>	<p>πε-φην-νέ-ναι,†</p>	<p>πε-φην-ώς†</p>
<p>βουλευ-σ-αιμι, <i>I might advise,</i> βουλευ-σ-αις or -ειας βουλευ-σ-αι*† or -εισ(ν) βουλευ-σ-αιτον βουλευ-σ-αίτην βουλευ-σ-αιμεν βουλευ-σ-αιτε βουλευ-σ-αιεν or -ειαν</p>	<p>βουλευ-σ-ον, <i>advise,</i> βουλευ-σ-άτω βουλευ-σ-ατον βουλευ-σ-άτων βουλευ-σ-ατε βουλευ-σ-άτωσαν, usually -σάντων*</p>	<p>βουλευ-σ-αι,† <i>to advise,</i></p>	<p>βουλευ-σ-ᾶς, βουλευ-σ-ᾶσα βουλευ-σ-ᾶν† Genitive: βουλευ-σ-αντος βουλευ-σ-άσης, <i>having advised,</i></p>
	<p>λίπ-ε, etc., like the Imp. Pres.</p>	<p>λιπ-εῖν,† βουλευ-σ-ειν,</p>	<p>λιπ-ών, οὔσα, ὄν† G. ὄντος, οὔσης, βουλευ-σ-ων, etc. like Pr. Pt.</p>

† is like that of the first Pluperf., both in the Ind. and Opt.

MID

Tenses.		Numbers and Persons.	THE	
			Indicative.	Subjunctive of the Principal tenses.
Present,		S. 1. βουλευ-ομαι, <i>I deliberate, or</i> 2. βουλευ-η* [<i>am advised,</i> 3. βουλευ-εται D. 1. βουλευ-όμεθον 2. βουλευ-εσθον 3. βουλευ-εσθον Tense-stem : βουλευ- P. 1. βουλευ-όμεθα 2. βουλευ-εσθε* 3. βουλευ-ονται	βουλευ-ομαι, <i>I may</i> βουλευ-η* [<i>deliberate,</i> βουλευ-ηται βουλευ-όμεθον βουλευ-εσθον βουλευ-εσθον βουλευ-ησθον βουλευ-όμεθα βουλευ-ησθε βουλευ-ονται	
Imperfect,		S. 1. ἐ-βουλευ-όμην, <i>I was delibe-</i> 2. ἐ-βουλευ-ον [<i>rating,</i> 3. ἐ-βουλευ-ετο D. 1. ἐ-βουλευ-όμεθον 2. ἐ-βουλευ-εσθον 3. ἐ-βουλευ-εσθον Tense-stem : ἐ-βουλευ- P. 1. ἐ-βουλευ-όμεθα 2. ἐ-βουλευ-εσθε 3. ἐ-βουλευ-οντο		
Perfect,		S. 1. βε-βούλεν-μαι, <i>I have delibera-</i> 2. βε-βούλεν-σαι [<i>ted,</i> 3. βε-βούλεν-ται D. 1. βε-βούλεν-μεθον 2. βε-βούλεν-σθον 3. βε-βούλεν-σθον Tense-stem : βε-βούλεν- P. 1. βε-βούλεν-μεθα 2. βε-βούλεν-σθε* 3. βε-βούλεν-νται	βε-βούλεν-μένος ὦ, <i>I may have deliberated,</i>	
Pluperfect,		S. 1. ἐ-βε-βούλεν-μην, <i>I had delibe-</i> 2. ἐ-βε-βούλεν-σο [<i>rated,</i> 3. ἐ-βε-βούλεν-το D. 1. ἐ-βε-βούλεν-μεθον 2. ἐ-βε-βούλεν-σθον 3. ἐ-βε-βούλεν-σθον Tense-stem : ἐ-βε-βούλεν- P. 1. ἐ-βε-βούλεν-μεθα 2. ἐ-βε-βούλεν-σθε 3. ἐ-βε-βούλεν-ντο		
Aorist I,		S. 1. ἐ-βούλεν-σ-άμην, <i>I delibera-</i> 2. ἐ-βούλεν-σ-ω [<i>ted, (indefinite)</i> 3. ἐ-βούλεν-σ-ατο D. 1. ἐ-βούλεν-σ-άμεθον 2. ἐ-βούλεν-σ-ασθον 3. ἐ-βούλεν-σ-ασθον Tense-stem : ἐ-βούλεν-σ- P. 1. ἐ-βούλεν-σ-άμεθα 2. ἐ-βούλεν-σ-ασθε 3. ἐ-βούλεν-σ-αντο	βούλεν-σ-ομαι, <i>I may</i> βούλεν-σ-η* [<i>deliberate,</i> etc., like Pres. Subj.	
Aorist II,		S. 1. ἐ-λίπ-όμην, <i>I remained, like</i> Ind. Imperf.	λίπ-ομαι, <i>I may remain,</i> like Pres. Subj.	
Future,		S. 1. βούλεν-σ-ομαι, <i>I shall deliberate,</i> like Pres. Indic.		
Fut. Perf.,		S. 1. βε-βούλεν-σ-ομαι, <i>I shall delib-</i> erate, like Pres. Indic.		

DLE.

MODES.		Participials.	
Optative i. e. Subj. of the Hist. tenses.	Imperative.	Infinitive.	Participle.
	<p>βουλευέ-ον, <i>deliberate,</i> βουλευ-έσθω</p> <p>βουλευέ-εσθον βουλευ-έσθων*</p> <p>βουλευέ-εσθε* βουλευ-έσθωσαν, usually</p>	<p>βουλευέ-εσθαι, <i>to deliberate,</i></p>	<p>βουλευ-όμενος βουλευ-ομένη βουλευ-όμενον, <i>deliberating,</i></p>
<p>βουλευ-οίμην, <i>I might</i> βουλευ-οίτο [<i>deliberate,</i> βουλευ-οίτο βουλευ-οίμεθον βουλευ-οίσεθον βουλευ-οίσην βουλευ-οίμεθα βουλευ-οίσεθε βουλευ-οίτο</p>			
	<p>βε-βούλευ-σο, <i>deliberate,</i> βε-βούλευ-σθω</p> <p>βε-βούλευ-σθον βε-βούλευ-σθων*</p> <p>βε-βουλευέ-σθε* βε-βουλευέ-σθωσαν, usually</p>	<p>βε-βουλευέ-σθαι,† <i>to have deliberated,</i></p>	<p>βεβουλευ-μένος† βεβουλευ-μένη βεβουλευ-μένον,† <i>having deliberated,</i></p>
βε-βουλευ-μένος εἴην, <i>I might deliberate,</i>			
<p>βουλευ-σείμην, <i>I might</i> βουλευ-σείτο [<i>deliberate,</i> βουλευ-σείτο βουλευ-σείμεθον βουλευ-σείσεθον βουλευ-σείσην βουλευ-σείμεθα βουλευ-σείσεθε βουλευ-σείτο</p>	<p>βούλευ-σαι,* <i>deliberate,</i> βούλευ-σάσθω</p> <p>βουλευέ-σασθον βουλευ-σάσθων*</p> <p>βουλευέ-σασθε βουλευ-σάσθωσαν, usually</p>	<p>βουλευέ-σασθαι, <i>to deliberate,</i></p>	<p>βουλευ-σάμενος βουλευ-σάμένη βουλευ-σάμενον <i>having deliberated,</i></p>
μῆν, λιπ-όν,†-έσθω, like Pres. Imp.		<p>λιπ-έσθαι†</p> <p>βουλευέ-σασθαι</p> <p>βε-βουλευέ-σασθαι</p>	<p>λιπ-όμενος, -ομένη, -όμενον</p> <p>βουλευ-σάμενος, -ή, -ον</p> <p>βε-βουλευέ-σάμενος, -ή, -ον.</p>

Tenses.	Numbers and Persons.	THE PAS	
		Indicative.	Subjunctive of the Principal tenses.
<i>Aorist I.</i> Tense-stem : <i>ἐ-βουλευ-θ-</i>	S. 1.	<i>ἐ-βουλευ-θ-ην, I was advised,</i>	<i>βουλευ-θ-ῶ, I might have</i>
	2.	<i>ἐ-βουλευ-θ-ης</i>	<i>βουλευ-θ-ῆς [been adv.]</i>
	3.	<i>ἐ-βουλευ-θ-η</i>	<i>βουλευ-θ-ῇ</i>
	D. 2.	<i>ἐ-βουλευ-θ-ητον</i>	<i>βουλευ-θ-ητον</i>
	3.	<i>ἐ-βουλευ-θ-ήτην</i>	<i>βουλευ-θ-ήτον</i>
	P. 1.	<i>ἐ-βουλευ-θ-ημεν</i>	<i>βουλευ-θ-ώμεν</i>
	2.	<i>ἐ-βουλευ-θ-ητε</i>	<i>βουλευ-θ-ῆτε *</i>
	3.	<i>ἐ-βουλευ-θ-ησαν</i>	<i>βουλευ-θ-ώσι (ν)</i>
<i>Future I.</i>	S. 1.	<i>βουλευ-θ-ή-σ-ομαι, I shall be advised</i>	
	2.	<i>βουλευ-θ-ή-σ-η, etc., like the Ind. Pres. Mid.</i>	
<i>Aorist II.</i>	S. 1.	<i>ἐ-τριβ-ην, I was rubbed,</i>	<i>τριβ-ῶ, I'm'y have t'n r'b'd,</i>
	2.	<i>ἐ-τριβ-ης, etc., like the first Aor. Ind. Pass.</i>	<i>τριβ-ῆς, etc., like the first Aor. Subj. Pass.</i>
<i>Fut. Perf.</i>	S. 1.	<i>τριβ-ή-σ-ομαι, I shall be rubbed,</i>	
	2.	<i>τριβ-ή-σ-η, etc., like the first Fut. Ind. Pass.</i>	
Verbal Adjectives: <i>βουλευ-τός, -ή, -όν, advised,</i>			

§ 116. *Remarks on the Inflection-endings.* (96—99.)

1. The personal-endings of verbs in *-ω* are apocopated forms, as may be shown from the older conjugation in *-μι*, and in part from the dialects; thus, *-μι* in the first Pers. Sing. first Aor. Ind. and *-τι* in the third Pers. have disappeared, e. g. *βουλευ-ω* instead of *βουλευ-ο-μι* or *βουλευ-ω-μι*, *βουλευ-ει* instead of *βουλευ-ε-τι*; in the first Pers. Sing. first Aor. Ind. Act., *ν* has disappeared, e. g. *ἐβούλευσα* instead of *ἐβούλευσαν*; in the second Pers. Sing. Imper. Act., except the first Aor., *-θι* has disappeared, e. g. *βούλευ-ε* instead of *βουλευ-ε-θι*.

2. The second Pers. Sing. Act. has the ending *-σθα* in the Common language in the following forms only:

οἶσθα, *nostī*, from the Perf. *οἶδα*; *ῆθειςσθα* and *ῆθησθα*, Plpf. of *οἶδα*; *ἔφησθα*, Impf. from *φημι*, *to say*; *ἵσθα*, Impf. from *εἰμι*, *to be*; *ῆειςσθα*, Impf. from *εἰμι*, *to go*.

3. There is no special form for the first Pers. Dual Act., or for the first and second Aor. Pass.; the first Pers. Pl. is used for this purpose. Comp. § 106, Rem.

4. The original form of the first Pers. Pl. Act. is *-μεις* (not *-μεν*). Comp. the Dialects, § 220, and the Latin ending *-mus*, e. g. *γράφ-ο-μες*, *scrib-i-mus*.

SIVE.

MODES.		Participials.	
Optative <small>i. e. Subj. of the Historical tenses.</small>	Imperative.	Infín.	Participle.
<i>βουλευ-θ-εῖην, I might be βουλευ-θ-εῖης [advised, βουλευ-θ-εῖη βουλευ-θ-εῖητον βουλευ-θ-εῖ ἢ τ η ν βουλευ-θ-εῖμην and -εῖμεν βουλευ-θ-εῖητε and -εῖτε βουλευ-θ-εῖεν</i>	<i>βουλεύ-θ-ητι, be thou ad- βουλευ-θ-ητω [vised, βουλεύ-θ-ητον βουλευ-θ-ητων βουλεύ-θ-ητε * βουλευ-θ-ητωσαν</i>	<i>βουλευ- θ-ῆναι, βουλευ-θ-ῆτω βουλευ-θ-ῆτον βουλευ-θ-ῆτων</i>	<i>βουλευ-θ-εῖς † βουλευ-θ-εῖσα † βουλευ-θ-έν † Genitive: βουλευ-θ-έντος βουλευ-θ-εῖσης, being advised,</i>
<i>βουλευ-θη-σ-οίμην, I should be advised, etc., like the Impf. Opt. Mid.</i>		<i>βουλευ- θῆ-σε- σθαι</i>	<i>βουλευ-θη-σ-ό- μενος, -η, -ον</i>
<i>τριβ-εῖην, I might be rubbed, τριβ-εῖης, etc., like the first Aor. Opt. Pass.</i>	<i>τριβ-ηθι, -ήτω, etc., like the first Aor. Imp. Pass.</i>	<i>τριβ- ῆναι</i>	<i>τριβ-εῖς, † etc., like first Aor. Part. Pass.</i>
<i>τριβ-η-σ-οίμην, I should be rubbed, etc., like the first Fut. Opt. Pass.</i>		<i>τριβῆ- σεσθαι</i>	<i>τριβ-η-σ-όμενος -η, -ον</i>
<i>βουλευ-τέος, -τέα, -τέον, to be advised.</i>			

5. The original form of the third Pers. Pl. Act. of the Principal tenses is -ντι; when τ was changed into σ, ν was dropped, e. g. *βουλεύονται* = *βουλεύουσι*. On the irregular lengthening of the vowel preceding the ν, see § 20, Rem. 2.

6. In the first Pers. Sing. Plup. Act., Attic writers use, together with the form in -ειν, a form in -η, which arises from the Ionic ending of the Plup. -ειν, e. g. *ἐβουλεύην* instead of -ειν. The mode-vowel ε in the third Pers. Pl. is commonly shortened into ι, e. g. *ἐβουλεύ-κ-ε-σαν* instead of *ἐβουλεύ-κ-ει-σαν*.

7. The first Pers. Sing. Opt. Act. has the ending -μι in verbs in -ω, e. g. *παιδευ-οι-μι, παιδευ-σ-αι-μι*; but the ending -ην in the first and second Aor. Pass., according to the analogy of verbs in -μι. This η remains through all the Persons and Numbers, though it may be dropped in the Dual and Pl., and then, *εἴμεν* = *εῖμεν, εἴητε* = *εῖτε, εἴσαν* = *εῖεν*, e. g. *παιδευθείμεν* and *παιδευθεῖμεν, μνησθείητε* and *-θεῖτε, φανείσαν, X. H. 6. 5, 25. προκρίθεισαν, Ibid. 34. πεμφθείσαν, Th. 1, 38. and -θεῖεν (-εῖεν).*

8. The Optative endings -ην, -ης, -η, etc., and the third Pers. Pl. -εν (rarer -ησαν) take the form in -ω, in the following cases, which is called the Attic Optative:

- (a) Most commonly in the Imperf. of contract verbs, e. g. *τιμώην, φιλοίην, μισθούην*;
 (b) In all Futures in *-ῶ*, e. g. *φανοίην*, Soph. Aj. 313. *έροίην*, Xen. Cy. 3. 1, 14, from the Fut. *φανῶ, έρω*;
 (c) Somewhat often in the second Plup., e. g. *έπεφενυοίην*, S. O. R. 840. *προεκληλυθοίης*, X. Cy. 2. 4, 17. *πεποιθοίην*, Ar. Acharn. 940;
 (d) In the second Aor. *σχοίην* uniformly (*έσχον* from *έχω*); still not generally in compounds, e. g. *παράσχοιμι*.

9. The forms of the first Aor. Opt. Act. in *-εῖας, -εῖς(ν), -εῖαν*, instead of *-αις, -αι, -αιν*, have passed from the Æolic Opt. in *-εῖα, -εῖας*, etc., into common use in all the dialects, and are employed by the Attic writers more frequently than the regular forms, e. g. *βουλεύσ-εῖας, -εῖς(ν), -εῖαν*.

REMARK. The second Pers. Dual Act. of the Historical tenses often ends, among the Attic writers, in *-ην* instead of *-ον*, e. g. *εἰπέτην*, Pl. Symp. 189, c. *ἐπεδημησάτην*, Euthyd. 273, e. *ἤστην*, 294, e. *ἐλεγέτην*, L. 705, d. *ἐκoinωνησάτην*, Ib. 753, a. On the Dialects, see § 220, 9.

10. The Middle endings *-σαι* and *-σο*, when immediately preceded by a mode-vowel, drop *σ*, § 25, 1, and then coalesce with the mode-vowel, except in the Opt., e. g.

<i>βουλεύ-ε-σαι</i>	<i>βουλεύ-ε-αι</i>	=	<i>βουλεύ-η</i>
<i>βουλεύ-η-σαι</i>	<i>βουλεύ-η-αι</i>	=	<i>βουλεύ-η</i>
<i>βουλεύ-οι-σο</i>	<i>βουλεύ-οι-ο</i>		
<i>έβουλεύ-ε-σο</i>	<i>έβουλεύ-ε-ο</i>	=	<i>έβουλεύ-ου</i>
<i>έβουλεύσ-α-σο</i>	<i>έβουλεύσ-α-ο</i>	=	<i>έβουλεύσ-ω</i>

11. In the second Pers. Sing. Pres. and Fut. Mid. and Pass., the Attic writers use a subordinate ending in *-ει*, together with the ending *-η*, e. g. *βουλεύ-η* and *-ει*, *βουλεύσ-η* and *-ει*, *βεβουλεύσ-η* and *-ει*, *βουλευθήσ-η* and *-ει*, *τριβήσῃ* and *-ει*, *ποιῇ* and *-ει*, *ὀλή* and *-ει*. This form in *-ει* passed from the Attic conversational language, into the written language; hence it is the regular form in the Comedies of Aristophanes, but is avoided by the tragedians. Thucydides and Xenophon use it; other writers, as Plato and the orators, employ both forms, yet three verbs always take the form *-ει*, namely,

<i>βούλομαι</i>	<i>βούλει</i> (but Subj. <i>βούλη</i>)
<i>οἶμαι</i>	<i>οἶει</i> (but Subj. <i>οἶη</i>)
<i>ὄψομαι</i>	Fut. <i>ὄψει</i>

12. Together with the endings of the third Pers. Pl. Imperative Act. and Pass. *-έτωσαν, -άτωσαν, -σθώσαν*, the abbreviated forms *-όντων, -άτων, -σθων*, are used; and since they are employed very frequently by Attic writers, they are called Attic forms. These abbreviated Imperatives of the Active Voice are like the Gen. Pl. of the Participle of each tense respect-

ively, except the Perfect; and the Middle form *-σθων* is like the third Pers. Dual, e. g.

Pres. Act.	βουλευέτωσαν and βουλευόντων
Perf. "	πεποιθέτωσαν " πεποιθόντων (Gen. Part. πεποιθότων)
Aor. I. "	βουλευσάτωσαν " βουλευσάτων
Pres. Mid.	βουλεύεσθωσαν " βουλεύεσθων
Aor. "	σκιψάσθωσαν " σκιψάσθων.

The Aor. Pass. ending *-έντων* or *-ήτων*, abridged from *-ήτοσαν*, is found in Pl. Legg. 856, d. *πεμφθέντων*, and Ibid. 737, e. *διανεμηθέντων* (according to several Codd.).

13. Besides the simple form of the Subj. Perf. and the Opt. Plup. Act., a periphrasis, formed by the Perf. Part. and Subj. or Opt. of *εἶναι*, *to be*, ὦ, εἶη, is very frequently used, e. g. *παιδευκῶς ὦ, educaverim, παιδευκῶς εἶη, educavissem*. Yet this form seems to denote a *circumstance or condition*, more than a simple completed action; comp. Pl. Hipp. M. 302, a. εἰ κε κη-
κῶς τι, ἢ τετρωμένος, ἢ πεπληγμένος, ἢ ἀλλ' ὅτι οὖν πεπονηθὼς ἑκάτερος
ἡμῶν εἴη, οὐ καὶ ἀμφοτέροι ἀπ' τοῦτο πεπόνηοιμεν; examples of the
simple forms are, ἀπειλήφθῃ, Pl. Rp. 614, a. εἰλήφωσιν, Polit. 269, c. ἐμπεπ-
τώκοι, X. An. 5. 7, 26. καταλειλοίποιεν, H. 3. 2, 8. ἀποκχωρήκοι, 5, 23. ὑπη-
ρετήκοι, 5. 2, 3. πεπονήκοι, Th. 8, 108. ἐς βεβλήκοιεν, 2, 48. — The Imp. Perf.
is very seldom found, e. g. *γέγωνε*, Eur. Or. 1220.

14. The Perf. and Plup. Mid. or Pass. append the personal-endings to the tense-stem without a mode-vowel, and hence they cannot form the Subj. and Opt. (with few exceptions which will be further treated below), but must also be expressed periphrastically by means of the Participle and *εἶναι*, e. g. *παιδευμένος ὦ, εἶην, educatus sim, essem*.

15. The third Pers. Ind. Perf. and Plup. Mid. or Pass. of pure verbs ends in *-νται*, *-ντο*, e. g. *βεβούλονται, ἐβεβούλυντο*; but in mute and liquid verbs, this formation is not possible. Hence the Attic writers usually express this person periphrastically, by means of the Perf. Part. and *εἶσθ(ν)*, *sunt, ἦσαν, erant*; the older and middle Attic writers, however, sometimes use the Ionic form *-ῆται, -ῆτο*, instead of *-νται, -ντο*; the *α* of these endings is aspirated before the Kappa and Pi-mutes, but not before the Tau-mutes; thus,

τριβ-ω, *to rub*, Perf. *τέ-τριμ-μαι* 3 P. *τετρίφαται* for *τετρίβνται* Plp. *ἐτετρίφατο*
πλέκ-ω, *to twine*, *πέ-πλεγ-μαι* " *πεπλέχεται* " *πέπλεκνται* *ἐπεπλέχτο*
τάττω, *to arrange*, *τέ-ταγ-μαι* " *τετάχεται* " *τέταγνται* *ἐτετάχτο*
χωρίζ-ω, *to separate*, *ξε-χωρίσ-μαι* " *κεχωρίδεται* " *κεχωρίδνται* *ἐκεχωρίδατο*
φθείρω, *to destroy*, *ἔ-φθαρ-μαι* " *ἐφθάρηται* " *ἐφθαρνται* *ἐφθάρητο*.

16. The two Aorists Pass. follow the analogy of verbs in *-μι*, and hence they cannot be further treated here.

§ 117. *Remarks on the Formation of the Attic Future.* (100.)

1. When the short vowels α , ϵ , ι , in the Fut. Act. and Mid. of verbs in $-\sigma\omega$, $-\sigma\omega\mu\alpha\iota$, from stems of two or more syllables, precede σ , certain verbs, instead of the regular form, have another, which, after dropping σ , takes the circumflexed ending $-\tilde{\omega}$, $-\tilde{o}\tilde{\upsilon}\mu\alpha\iota$, and because it was frequently used by the Attic writers, it is called the *Attic Future*, e. g. $\acute{\epsilon}\lambda\acute{\alpha}\omega$ (usually $\acute{\epsilon}\lambda\acute{\alpha}\nu\omega$), to *drive*, $\acute{\epsilon}\lambda\acute{\alpha}-\sigma-\omega$, Fut. Att. $\acute{\epsilon}\lambda\tilde{\omega}$, $-\tilde{\alpha}\tilde{\varsigma}$, $-\tilde{\alpha}$, $-\tilde{\alpha}\tau\omicron\nu$, $-\tilde{\omega}\mu\epsilon\nu$, $-\tilde{\alpha}\tilde{\tau}\epsilon$, $-\tilde{\omega}\sigma\iota(\nu)$; $\tau\acute{\epsilon}\lambda\acute{\epsilon}\omega$, to *finish*, $\tau\acute{\epsilon}\lambda\acute{\epsilon}-\sigma-\omega$, Fut. Att. $\tau\acute{\epsilon}\lambda\tilde{\omega}$, $-\tilde{\epsilon}\tilde{\iota}\varsigma$, $-\tilde{\epsilon}\tilde{\iota}$, $-\tilde{\epsilon}\tilde{\iota}\tau\omicron\nu$, $-\tilde{o}\tilde{\upsilon}\mu\epsilon\nu$, $-\tilde{\epsilon}\tilde{\iota}\tau\epsilon$, $-\tilde{o}\tilde{\upsilon}\sigma\iota(\nu)$; $\tau\acute{\epsilon}\lambda\acute{\epsilon}\sigma-\omicron\mu\alpha\iota$ ($\tau\acute{\epsilon}\lambda\acute{\epsilon}\omicron\mu\alpha\iota$), $\tau\acute{\epsilon}\lambda\omicron\tilde{\upsilon}\mu\alpha\iota$, $-\tilde{\epsilon}\tilde{\iota}$, $-\tilde{\epsilon}\tilde{\iota}\tau\alpha\iota$, etc.; $\kappa\omicron\mu\acute{\iota}\zeta\omega$, to *carry*, Fut. $\kappa\omicron\mu\acute{\iota}\sigma\omega$, Fut. Att. $\kappa\omicron\mu\tilde{\iota}\tilde{\omega}$, $-\tilde{\iota}\tilde{\epsilon}\tilde{\iota}\varsigma$, $-\tilde{\iota}\tilde{\epsilon}\tilde{\iota}$, $-\tilde{\iota}\tilde{\epsilon}\tilde{\iota}\tau\omicron\nu$, $-\tilde{\iota}\tilde{o}\tilde{\upsilon}\mu\epsilon\nu$, $-\tilde{\iota}\tilde{\epsilon}\tilde{\iota}\tau\epsilon$, $-\tilde{\iota}\tilde{o}\tilde{\upsilon}\sigma\iota(\nu)$; $\kappa\omicron\mu\tilde{\iota}\tilde{o}\tilde{\upsilon}\mu\alpha\iota$, $-\tilde{\iota}\tilde{\epsilon}\tilde{\iota}$, $-\tilde{\iota}\tilde{\epsilon}\tilde{\iota}\tau\alpha\iota$, $-\tilde{\iota}\tilde{o}\tilde{\upsilon}\mu\epsilon\theta\omicron\nu$, etc.

2. This form of the Fut. is found only in the Ind., Inf. and Part., never in the Opt., thus, $\tau\acute{\epsilon}\lambda\tilde{\omega}$, $\tau\acute{\epsilon}\lambda\tilde{\epsilon}\tilde{\iota}\nu$, $\tau\acute{\epsilon}\lambda\tilde{\omega}\nu$; but $\tau\acute{\epsilon}\lambda\acute{\epsilon}\sigma\omicron\mu\iota$. The verbs which have this form are the following: (a) $\acute{\epsilon}\lambda\acute{\alpha}\omega$ ($\acute{\epsilon}\lambda\acute{\alpha}\nu\omega$), to *drive*, $\tau\acute{\epsilon}\lambda\acute{\epsilon}\omega$, to *finish*, $\kappa\alpha\lambda\acute{\alpha}\omega$, to *call*, and, though seldom, $\acute{\alpha}\lambda\acute{\iota}\omega$, to *grind*; — (b) all polysyllables in $-\acute{\iota}\zeta\omega$; — (c) a few verbs in $-\acute{\alpha}\zeta\omega$, very generally $\beta\iota\beta\acute{\alpha}\zeta\omega$; — (d) of verbs in $-\mu\iota$, all in $-\acute{\alpha}\nu\tilde{\nu}\mu\iota$ and $\acute{\alpha}\mu\phi\iota\tilde{\nu}\tilde{\nu}\mu\iota$, to *clothe* ($\acute{\alpha}\mu\phi\iota\tilde{\omega}$, $-\tilde{\iota}\tilde{\epsilon}\tilde{\iota}\varsigma$, etc.). Exceptions to this Fut. are found also in the Attic dialect, e. g. $\acute{\epsilon}\lambda\acute{\alpha}\sigma\omega$, X. Cy. 1. 4, 20. $\tau\acute{\epsilon}\lambda\acute{\epsilon}\sigma\omicron\nu\sigma\iota\nu$, 8. 6, 3. $\kappa\alpha\lambda\acute{\epsilon}\sigma\epsilon\iota\varsigma$, 2. 3, 22. $\nu\omicron\mu\acute{\iota}\sigma\omicron\nu\sigma\iota$, 3. 1, 27. (according to the best Codd.) $\psi\eta\phi\acute{\iota}\sigma\epsilon\sigma\theta\epsilon$, Isae. de Cleonym. hered. § 51.

§ 118. *Accentuation of the Verb.* (104, 105.)

1. Primary law. The accent is drawn back from the end of the word towards the beginning, as far as the nature of the final syllable permits, e. g. $\beta\omicron\tilde{\upsilon}\lambda\epsilon\upsilon\epsilon$, $\beta\omicron\upsilon\lambda\epsilon\upsilon\omicron\mu\alpha\iota$, $\pi\alpha\tilde{\upsilon}\epsilon$, $\tau\acute{\iota}\pi\tau\epsilon$, $\beta\omicron\tilde{\iota}\lambda\epsilon\upsilon\sigma\omicron\nu$, $\pi\alpha\tilde{\upsilon}\sigma\omicron\nu$, $\tau\acute{\iota}\psi\omicron\nu$, but $\beta\omicron\upsilon\lambda\epsilon\upsilon\epsilon\iota\varsigma$, $\beta\omicron\upsilon\lambda\epsilon\upsilon\epsilon\iota\nu$.

2. This law holds good in compound words, yet with this limitation, that the accent cannot go back beyond the syllable of the preceding word, which, before the composition, had the accent, nor beyond the first two compounded words, neither beyond an existing augment, e. g.

$\phi\acute{\epsilon}\rho\epsilon$	$\pi\rho\acute{o}\varsigma\phi\epsilon\rho\epsilon$	$\lambda\acute{\epsilon}\iota\pi\epsilon$	$\acute{\alpha}\pi\acute{o}\lambda\epsilon\iota\pi\epsilon$	$\delta\tilde{\omega}\mu\epsilon\nu$	$\tilde{\epsilon}\nu\delta\omega\mu\epsilon\nu$
$\phi\epsilon\tilde{\upsilon}\gamma\epsilon$	$\tilde{\epsilon}\kappa\phi\epsilon\upsilon\gamma\epsilon$	$\omicron\acute{\iota}\delta\alpha$	$\sigma\tilde{\upsilon}\nu\omicron\iota\delta\alpha$	$\tilde{\eta}\mu\alpha\iota$	$\kappa\acute{\alpha}\theta\eta\mu\alpha\iota$;

but $\pi\rho\sigma\epsilon\tilde{\iota}\chi\omicron\nu$ like $\acute{\epsilon}\lambda\chi\omicron\nu$, $\pi\alpha\rho\acute{\iota}\sigma\chi\omicron\nu$ like $\tilde{\epsilon}\sigma\chi\omicron\nu$, $\acute{\epsilon}\xi\tilde{\eta}\chi\omicron\nu$ like $\tilde{\eta}\chi\omicron\nu$, $\pi\rho\sigma\tilde{\eta}\chi\omicron\nu$ like $\tilde{\eta}\chi\omicron\nu$, $\acute{\alpha}\pi\tilde{\epsilon}\tilde{\iota}\rho\chi\omicron\nu$ like $\acute{\epsilon}\lambda\gamma\omicron\nu$ (not $\pi\rho\acute{o}\varsigma\epsilon\iota\chi\omicron\nu$, $\pi\acute{\alpha}\rho\epsilon\sigma\chi\omicron\nu$, etc.), but Imp. $\acute{\alpha}\pi\epsilon\iota\rho\gamma\epsilon$.

Exceptions to the Primary Law.

3. The accent is on the *ultimate* in the following forms:

(a) In the Inf. second Aor. Act. as circumflex, and in the Masc. and Neut. Sing. Part. of the same tense as acute, e. g. $\lambda\iota\pi\tilde{\epsilon}\tilde{\iota}\nu$, $\lambda\iota\pi\tilde{\omega}\nu$, $-\acute{\omicron}\nu$, and in the se-

cond Pers. Sing. Imp. second Aor. Act. of the five verbs, *εἰπέ, ἐλθέ, εὔρε, λαβέ* and *ἰδέ* (but in composition, *ἄπειπε, ἀπόλαβε, ἄπειλε, εἷδε*).

(b) Also in the Imp. second Aor. Mid. as circumflex, e. g. *λαβοῦ, θοῦ* from *τίθημι*.

REMARK 1. In compounds, the Imp. (not Participials) of the second Aor. Act. draws back the accent in all verbs according to the primary law, e. g. *ἐκβαλε, ἐξελε, ἔκδος, ἔκδοτε, ἀπόδος, ἀπόδοτε, μετάδος, μετάδοτε* (but not *ὑποδος, μέταδος*, see No. 2), but *ἐκβαλεῖν, ἐκβαλῶν, ἐκλιπῶν, ἐξελεῶν*, etc. But in the Imp. Sing. second Aor. Mid. of verbs in *-ω*, the circumflex remains on the ultimate in compounds also, e. g. *ἐκβαλοῦ, ἀφικοῦ, ἐκλιποῦ, ἐπιλαθοῦ, ἀφειλοῦ, ἐνεγενκοῦ*; so in verbs in *-μι*, when the verb is compounded with a monosyllabic preposition, e. g. *προδοῦ, ἐνθοῦ, ἄφοῦ*; yet the accent is drawn back, when the verb is compounded with a dissyllabic preposition, e. g. *ἀπόδον, κατάθον, ἀπόθον*; but in the Dual and Pl. of the second Aor. Mid., the accent is in all cases drawn back, e. g. *ἐκβάλισθε, ἀπολάβισθε, πρόδοσθε, ἐνθισθε, ἄφισθε, κατάθισθε*.

(c) The acute stands on the ultimate in all participles in *-ς* (Gen. *-τος*), consequently in all active Participles of verbs in *-μι*, as well as in those of the first and second Perf. Act. and first and second Aor. Pass. of all verbs, e. g. *βιβουλευκώς, Gen. -ότος, πικηνώς, Gen. -ότος, βουλευθείς, Gen. -έντος, τυπαίς, Gen. -έντος, ιστιάς, Gen. -άντος, τιθείς, Gen. -έντος, διδοίς, Gen. -όντος, δεικνύς, Gen. -ύντος, διαστιάς, ἐκθείς, προδοίς, Gen. διαστίαντος, ἐκθέντος, προδόντος*.

REM. 2. The first Aor. Act. Part., which is always paroxytone, is an exception, e. g. *παιδεύσας, Gen. παιδεύσαντος*.

(d) In the Sing. of the first and second Aor. Subj. Pass. as circumflex, e. g. *βουλευθῶ, τριβῶ*.

4. The accent is on the penult in the following forms:

(a) In the Inf. of Perf. Mid. or Pass., of first Aor. Act. and second Aor. Mid.; also in all infinitives in *-ναι*, hence in all active infinitives according to the formation in *-μι*, as well as in the Inf. of first and second Aor. Pass. and of the Perf. Act. of all verbs, e. g. *τετέφθαι, βεβουλευσθαι, τετιμῆσθαι, πεφιλῆσθαι, μεμισθῶσθαι*;—*φυλάξαι, βουλευσαι, τιμῆσαι, φιλῆσαι, μισθῶσαι*;—*λιπίσθαι, ἐκθίσθαι, διαδόσθαι*;—*ιστάναι, τιθέναι, διδόναι, δεικνύναι, στήναι, ἐκστῆναι, θείναι, ἐκθείναι, δοῦναι, μεταδόναι*;—*βουλευθῆναι, τριβῆναι*;—*βιβουλευκέναι, λειοπέναι*.

(b) In all Optatives in *-οι* and *-αι*, see § 29, Rem. 4.

REM. 3. The three corresponding forms of the Inf. first Aor. Act., Imp. first Aor. Mid. and the third Pers. Sing. Opt. first Aor. Act., when they consist of three or more syllables, whose penult is long by nature, are distinguished from one another by the accent, in the following manner:

Inf. first Aor. Act. <i>βουλευσαι,</i>	Imp. first Aor. Mid. <i>βούλευσαι,</i>
<i>ποιῆσαι</i>	<i>ποιήσαι</i>
Opt. first Aor. Act. <i>βουλένσαι,</i>	
<i>ποιήσαι.</i>	

But when the penult is short by nature or long only by position, the Inf. first Aor. Act. corresponds with the third Pers. Sing. Opt., first Aor. Act., e. g. φυλάξαι; but Imp. first Aor. Mid. φύλαξαι.

(c) In the Part. Perf. Mid. or Pass., e. g. βεβουλευμένος, -μένη, -μένον, τετιμημένος, πεφιλημένος.

§ 119. *A more particular view of the Augment and Reduplication.* (76.)

1. After the general view of the Augment and Reduplication in § 108, 3, it is necessary to treat them more particularly.

2. As has been already seen, all the historical tenses, viz. the Impf., Plup. and Aor. take the augment, but retain it only in the Ind. There are two augments, the *syllabic* and *temporal*.

§ 120. (a) *Syllabic Augment.* (76.)

1. The *syllabic* augment belongs to those verbs whose stem begins with a consonant, and consists in prefixing ε* to the stem, in the Impf. and Aorists, but to the reduplication in the Plup. In this way, the verb is increased by one syllable, e. g. βουλέω, Impf. ἐ-βούλεον, Aor. ἐ-βούλεσα, Plup. ἐ-βε-βουλέυκειν.

2. If the stem begins with ρ, this letter is doubled when the augment is prefixed, § 23, 3, e. g. ῥίπτω, *to throw*, Impf. ἐρῥίπτον, Aor. ἐρῥίψα.

REMARK 1. The three verbs βούλομαι, *to will*, δύναμαι, *to be able*, and μέλλω, *to be about to do, to intend*, take among the Attic writers η, instead of ε, for the augment; still this is found more with the later Attic writers, than with the earlier, e. g. ἐβουλήθη and ἡβουλήθη; ἐδυνάμην and ἡδυνάμην, ἐδυνήθη and ἡδυνήθη (but always ἐδυνάσθην); ἔμελλον and ἡμελλον (the Aorist is very seldom ἡμέλλησα), comp. X. H. 7. 4, 16. 26.

REM. 2. Among the Attic writers the augment ε is often omitted in the Plup. in compounds, for example, when the preposition ends with a vowel; in simples, when a vowel which is not to be elided, precedes, e. g. ἀναβαθῆκει X. An. 5, 2, 15. καταδεδραμῆκεσαν X. H. 5. 3, 1. καταλέλειπτο X.

* According to analogy, we may suppose that ε is prefixed to all verbs in the augmented tenses, whether the verbs begin with a vowel or consonant. If the verb begins with a consonant, ε appears as an additional syllable, e. g. ἔ-πραττον, but if with a vowel, ε is assimilated with that vowel and lengthens it, if it is not already long, e. g. ἄγω, Impf. ἔαγον = ἤγον; ἐθέλω, Impf. ἐέθειλον = ἤθειλον; ὀκέλλω, Impf. ἐόκελλον = ὤκελλον. If the word begins with a long vowel, it absorbs ε, e. g. ἡλάσκα, Impf. ἐήλασκον = ἤλασκον; ὠθήζω, Impf. ἐώθηζον = ὠθήζον. When the verb begins with ε, the augment ε is sometimes contracted with this into ι, e. g. εἶχον, instead of ἤχον.—TR.

Cy. 4. 1, 9. καταπεπτόκει Th. 4, 90. αἱ συνθῆκαι γένηντο X. Cy. 3. 2, 24. (according to the best Codd.); but in the Impf. and Aorists, the syllabic augment is omitted only in poetry, and very seldom even here; the Impf. $\chi\epsilon\tilde{\eta}\nu$, which together with $\epsilon\chi\epsilon\tilde{\eta}\nu$ is used in prose, is an exception.

§ 121. (b) *Temporal Augment.*

(78.)

The *temporal* augment belongs to verbs, whose stem begins with a vowel, and consists in lengthening the first stem-vowel; thus the quantity of the word is increased, e. g.

α becomes η , e. g.	$\tilde{\alpha}\gamma\omega$	Impf. $\tilde{\eta}\gamma\omicron\nu$	Perf. $\tilde{\eta}\chi\alpha$	Plup. $\tilde{\eta}\chi\epsilon\iota\nu$
ϵ “	η , “	$\epsilon\lambda\pi\acute{\iota}\zeta\omega$ “	$\eta\lambda\pi\acute{\iota}\zeta\omicron\nu$ “	$\eta\lambda\pi\acute{\iota}\kappa\epsilon\iota\nu$ “
ι “	$\tilde{\iota}$, “	$\iota\kappa\epsilon\tau\epsilon\upsilon\omega$ “	$\iota\kappa\epsilon\tau\epsilon\upsilon\omicron\nu$ “	$\iota\kappa\epsilon\tau\epsilon\upsilon\kappa\epsilon\iota\nu$ “
\omicron “	ω , “	$\omicron\mu\acute{\iota}\lambda\epsilon\omega$ “	$\omicron\mu\acute{\iota}\lambda\omicron\nu$ “	$\omicron\mu\acute{\iota}\lambda\eta\kappa\alpha$ “
υ “	$\tilde{\upsilon}$, “	$\upsilon\beta\rho\acute{\iota}\zeta\omega$ “	$\upsilon\beta\rho\acute{\iota}\zeta\omicron\nu$ “	$\upsilon\beta\rho\acute{\iota}\kappa\epsilon\iota\nu$ “
$\alpha\iota$ “	η , “	$\alpha\acute{\iota}\rho\epsilon\omega$ “	$\tilde{\eta}\rho\omicron\nu$ “	$\tilde{\eta}\rho\eta\kappa\alpha$ “
$\alpha\upsilon$ “	$\eta\upsilon$, “	$\alpha\upsilon\lambda\acute{\epsilon}\omega$ “	$\tilde{\eta}\upsilon\lambda\omicron\nu$ “	$\tilde{\eta}\upsilon\lambda\eta\kappa\alpha$ “
$\omicron\iota$ “	ω , “	$\omicron\iota\kappa\acute{\iota}\zeta\omega$ “	$\tilde{\omega}\kappa\acute{\iota}\zeta\omicron\nu$ “	$\tilde{\omega}\kappa\acute{\iota}\kappa\epsilon\iota\nu$ “

REMARK. Verbs which begin with η , $\tilde{\iota}$, $\tilde{\upsilon}$, ω , $\omicron\nu$ and $\epsilon\iota$, do not admit the augment, e. g. $\eta\tau\acute{\iota}\alpha\omicron\mu\alpha\iota$, to be overcome, Impf. $\eta\tau\acute{\iota}\omega\mu\eta\nu$, Perf. $\eta\tau\acute{\iota}\mu\alpha\iota$, Plup. $\eta\tau\acute{\iota}\mu\eta\nu$; $\iota\pi\acute{\omicron}\omega$, to press, Aor. $\iota\pi\omega\sigma\alpha$; $\upsilon\pi\nu\acute{\omicron}\omega$, to sleep, Aor. $\upsilon\pi\omega\sigma\alpha$; $\omega\phi\acute{\iota}\lambda\epsilon\omega$, to benefit, Impf. $\omega\phi\acute{\epsilon}\lambda\omicron\nu$; $\omicron\tilde{\iota}\tau\acute{\alpha}\zeta\omega$, to wound, Impf. $\omicron\tilde{\iota}\tau\acute{\alpha}\zeta\omicron\nu$; $\epsilon\acute{\iota}\kappa\omega$, to yield, Impf. $\epsilon\acute{\iota}\kappa\omicron\nu$, Aor. $\epsilon\acute{\iota}\zeta\alpha$; $\epsilon\acute{\iota}\kappa\acute{\alpha}\zeta\omega$, to liken, is an exception, which among the Attic writers, though seldom, is augmented, e. g. $\epsilon\acute{\iota}\kappa\alpha\zeta\omicron\nu$, seldom $\tilde{\eta}\kappa\alpha\zeta\omicron\nu$; $\epsilon\acute{\iota}\kappa\alpha\sigma\alpha$, seldom $\tilde{\eta}\kappa\alpha\sigma\alpha$; $\epsilon\acute{\iota}\kappa\alpha\sigma\mu\alpha\iota$, seldom $\tilde{\eta}\kappa\alpha\sigma\mu\alpha\iota$. Also those verbs whose stem begins with $\epsilon\upsilon$, are usually without an augment, e. g. $\epsilon\tilde{\upsilon}\chi\omicron\mu\alpha\iota$, to supplicate, $\epsilon\upsilon\chi\acute{\omicron}\mu\eta\nu$, more rarely $\tilde{\eta}\upsilon\chi\acute{\omicron}\mu\eta\nu$, but Perf. $\tilde{\eta}\upsilon\chi\mu\alpha\iota$, not $\epsilon\tilde{\upsilon}\gamma\mu\alpha\iota$; $\epsilon\upsilon\tilde{\rho}\acute{\iota}\sigma\kappa\omega$, to find, in good prose, always omits the augment.

§ 122. *Remarks.*

(79.)

1. Verbs beginning with $\tilde{\alpha}$ followed by a vowel, have $\tilde{\alpha}$ instead of η ; but those beginning with $\tilde{\alpha}$, $\alpha\nu$ and $\omicron\iota$ followed by a vowel, do not admit the augment, e. g. $\tilde{\alpha}\tilde{\iota}\omega$, to perceive (poetic), Impf. $\tilde{\alpha}\tilde{\iota}\omicron\nu$; $\tilde{\alpha}\tilde{\eta}\delta\acute{\iota}\zeta\omicron\mu\alpha\iota$, to have an unpleasant sensation, Impf. $\tilde{\alpha}\tilde{\eta}\delta\acute{\iota}\zeta\omicron\mu\eta\nu$; $\alpha\tilde{\upsilon}\alpha\acute{\iota}\nu\omega$, to dry, Impf. $\alpha\tilde{\upsilon}\alpha\acute{\iota}\nu\omicron\nu$; $\omicron\iota\alpha\kappa\acute{\iota}\zeta\omega$, to steer, Impf. $\omicron\iota\alpha\kappa\acute{\iota}\zeta\omicron\nu$; also $\alpha\nu\alpha\lambda\acute{\iota}\sigma\kappa\omega$, to destroy, although no vowel follows $\tilde{\alpha}$, has $\alpha\nu\alpha\lambda\omega\sigma\alpha$, $\alpha\nu\alpha\lambda\omega\kappa\alpha$ as well as $\alpha\nu\eta\lambda\omega\sigma\alpha$, $\alpha\nu\eta\lambda\omega\kappa\alpha$. But $\omicron\iota\delta\omega$, to believe, and the poetic $\alpha\epsilon\acute{\iota}\delta\omega$ (prose $\alpha\acute{\epsilon}\delta\omega$), to sing, and $\alpha\acute{\iota}\sigma\sigma\omega$ (Att. $\alpha\acute{\iota}\sigma\sigma\omega$), to rush, take the augment, e. g. $\omega\acute{\iota}\delta\mu\eta\nu$, $\tilde{\eta}\epsilon\acute{\iota}\delta\omicron\nu$ (prose $\tilde{\eta}\delta\omicron\nu$), $\tilde{\eta}\acute{\iota}\zeta\alpha$ (Att. $\tilde{\eta}\acute{\iota}\zeta\alpha$).

2. Some verbs, also, beginning with $\omicron\iota$ and followed by a consonant, do not take the augment, e. g. $\omicron\iota\kappa\omicron\nu\epsilon\omega$, to guard the house, Aor. $\omicron\iota\kappa\omicron\nu\epsilon\theta\eta\sigma\alpha$; $\omicron\iota\nu\acute{\omicron}\omega$, to intoxicate, Perf. Mid. or Pass. $\omicron\iota\nu\omega\mu\acute{\epsilon}\nu\omicron\varsigma$ and $\tilde{\omega}\nu\omega\mu\acute{\epsilon}\nu\omicron\varsigma$; $\omicron\iota\sigma\tau\epsilon\omega$, to make furious, Aor. $\omicron\iota\sigma\tau\epsilon\theta\eta\sigma\alpha$.

3. The twelve following verbs, beginning with ϵ , have $\epsilon\iota$ instead of η for the augment, viz. $\epsilon\acute{\alpha}\omega$, to permit, Impf. $\epsilon\acute{\iota}\omega\nu$, Aor. $\epsilon\acute{\iota}\alpha\sigma\alpha$; $\epsilon\theta\acute{\iota}\zeta\omega$, to accustom, (to which belongs also $\epsilon\omega\theta\acute{\iota}\omega$, to be accustomed, from the Epic $\epsilon\theta\acute{\omega}$); $\epsilon\acute{\iota}\sigma\alpha$, poetic Aor. (stem $\epsilon\acute{\alpha}\delta$), to place, $\epsilon\acute{\iota}\sigma\acute{\alpha}\mu\eta\nu$ in prose, I established, founded; $\epsilon\lambda\acute{\iota}\sigma\sigma\omega$, to wind; $\epsilon\lambda\kappa\omega$, to draw; Aor. $\epsilon\lambda\kappa\upsilon\sigma\alpha$ (stem $\epsilon\acute{\alpha}\kappa\tau$); $\epsilon\acute{\iota}\lambda\omicron\nu$,

to take, Aor. (stem *EA*) of αἶρέω; ἔπομαι, to follow; ἐργάζομαι, to work; ἔρπω, ἐρπύζω, to creep, to go; ἐστιάω, to entertain; ἔχω, to have; on the Epic εἶμαι, see § 230.

4. The six following verbs take the syllabic, instead of the temporal, augment.

ἀγνῶμι, to break, Aor. ἔαξα, etc.

ἀλίσκομαι, capior, Perf. ἐάλωκα and ἤλωκα.

ἀνδάνω, to please, (Ion. and poet.), Impf. ἰάνδανον, Perf. ἔωδα, Aor. ἔωδον.

οὔρεω, mingere, εὐόρου, etc.

ώθειω, to push, ἐώθουν, etc. sometimes without the augment, e. g. διω-
θούντο Th. 2, 84. ἐξώσθησαν X. H. 4, 3, 12.

ώνισομαι, to buy, Impf. ἐωνούμην (ωνούμην Lys. Purg. Sacril. 108. § 4.
ἐξωνοῦντο Aeschin. c. Ctes. c. 33. ἀντωνεῖτο Andoc. p. 122.), Aor.
ἐωνησάμην (see however § 192.), Perf. ἐώνημαι.

5. The verb ἑορτάζω, to celebrate a feast, takes the augment in the second syllable, Impf. ἐώρταζον. The same is true of the following forms of the Plup.:

ΕΙΚΩ, second Perf. ἔοικα, I am like, Plup. ἐώκειν.

ἐλπوماί, to hope, second Perf. ἔολπα, I hope, Plup. ἐώλπειν.

ΕΡΓΩ, to do, second Perf. ἔοργα, Plup. ἐώργειν.

6. The three following verbs take the temporal and syllabic augment at the same time:

ὁράω, to see, Impf. ὥρων, Perf. ὥρακα, ὥραμαι.

ἀνοίγω, to open, Impf. ἀνέωγον, Aor. ἀνέωξα (Inf. ἀνοῖξαι), etc.

ἀλίσκομαι, to be taken, Aor. ἔαλων, (Inf. ἀλῶναι, ᾶ) and ἤλων.

§ 123. Reduplication.

(81, 82.)

1. The reduplication is the repeating the first consonant of the stem with ε. This denotes a *completed* action, and hence is prefixed to the Perf.,* e. g. λέ-λνκα, to the Fut. Perf., e. g. κε-κοσμήσομαι, I shall be adorned, from κοσμέω, and to the Plup., which as a historical tense, takes also the augment ε before the reduplication, e. g. ἐ-βε-βονλεύκειν. This remains in all the modes, as well as in the Inf. and Part.

* Strictly, we may say that the first letter of all verbs is repeated in the Perf., whether the verb begins with a vowel or a consonant. If the verb begins with a vowel, the vowel is doubled and the two coalesce, if the initial vowel is short, and thus form a long vowel; but if the initial vowel is long, it absorbs the other, e. g.

ᾄγω,	Perf. properly	ᾶχα = ᾗχα
ἐγείρω,	" "	ἐγείρεκα = ἤγειρεκα
οἰκέω,	" "	οἰκέτηκα = ὤκητηκα.

Sometimes when the verb begins with ε, the double ε, instead of coalescing into η, is contracted into ει, e. g. ἐάω, Perf. εἶακα, instead of ἤακα.—Tz.

2. Those verbs only admit the reduplication, whose stem begins with a single consonant or with a mute and liquid; verbs beginning with *ρ*, *γν*, *γλ*, *βλ*,* except *βέβλαφα*, *βέβλαμμαι* from *βλάπτω*, to injure, *βεβλασφήμηκα* from *βλασφημέω*, to blaspheme, *βεβλάστηκα* and *ἐβλάστηκα* from *βλαστάνω*, to sprout, are exceptions, since they take only the simple augment, e. g.

<i>λύω</i> , to loose,	Perf. <i>λῆ-λυκα</i>	Plup. <i>ἐ-λε-λίκειν</i>
<i>θύω</i> , to sacrifice,	" <i>τέ-θυκα</i> (§ 21, 2.)	" <i>ἐ-τε-θύκειν</i>
<i>φύτεύω</i> , to plant,	" <i>πε-φύτευκα</i> (§ 21, 2.)	" <i>ἐ-πε-φύτεύκειν</i>
<i>χορεύω</i> , to dance,	" <i>κε-χόρευκα</i> (§ 21, 2.)	" <i>ἐ-κε-χορεύκειν</i>
<i>γράφω</i> , to write,	" <i>γέ-γραφα</i>	" <i>ἐ-γε-γράφειν</i>
<i>κλίνω</i> , to bend down,	" <i>κέ-κליκα</i>	" <i>ἐ-κε-κλίκειν</i>
<i>κρίνω</i> , to judge,	" <i>κέ-κρικα</i>	" <i>ἐ-κε-κρίκειν</i>
<i>πνέω</i> , to breathe,	" <i>πέ-πνευκα</i>	" <i>ἐ-πε-πνέειν</i>
<i>θλάω</i> , to bruise,	" <i>τέ-θλακα</i> (§ 21, 2.)	" <i>ἐ-τε-θλόκειν</i>
<i>ὀβριπύω</i> , to throw,	" <i>ὀβρίψα</i>	" <i>ἐὐβρίψειν</i>
<i>γνωρίζω</i> , to make known,	" <i>ἐ-γνώρικα</i>	" <i>ἐ-γνωρίκειν</i>
<i>βλακεύω</i> , to be slothful,	" <i>ἐ-βλάκευκα</i>	" <i>ἐ-βλακένειν</i>
<i>γλύφω</i> , to carve,	" <i>ἐ-γλύφα</i>	" <i>ἐ-γλύφειν</i> .

3. The reduplication is not used (the cases mentioned above with *ρ*, *γν*, *βλ*, *γλ*, excepted), when the stem of the verb begins with a double consonant or two single consonants, which are not a mute and liquid, e. g.

<i>ζηλώω</i> , to emulate,	Perf. <i>ἐ-ζήλωκα</i>	Plup. <i>ἐ-ζηλώκειν</i>
<i>ξενόω</i> , to entertain,	" <i>ἐ-ξένωκα</i>	" <i>ἐ-ξενώκειν</i>
<i>ψάλλω</i> , to sing,	" <i>ἔ-ψαλκα</i>	" <i>ἐ-ψάλλειν</i>
<i>σπείρω</i> , to sow,	" <i>ἔ-σπαρκα</i>	" <i>ἐ-σπάρκειν</i>
<i>κτιζώ</i> , to build,	" <i>ἔ-κτικα</i>	" <i>ἐ-κτίκειν</i>
<i>πτύσσω</i> , to fold,	" <i>ἔ-πτυχα</i>	" <i>ἐ-πτύχειν</i> .

REMARK 1. The two verbs *μιμνήσκω*, stem *MINA*, to remind, and *κτάομαι*, to acquire, although their stem begins with two consonants, which are not a mute and a liquid, still take the reduplication, *μέμνημαι*, *κέκτιμαι*, *ἐ-με-μνήμην*, *ἐ-κε-κτήμην*. The regular form *ἐκτάμαι*, is Ionic, but it is found also in Aesch. Prom. 792, and sometimes also in Plato, likewise in Th. III. 62. *προσεκκημένα* (as it is according to the Codd.). Perfects formed by Metathesis or Syncope, are seeming exceptions, e. g. *δέδμηκα*, *πέπταμαι*, etc., §§ 16, 8, and 22.

4. Five verbs beginning with a liquid do not repeat this letter, but take *ει* for the augment:

<i>λαμβάνω</i> , to take,	Perf. <i>εἰληφα</i>	Plup. <i>εἰλήφειν</i>
<i>λαγχάνω</i> , to obtain,	" <i>εἰληχα</i>	" <i>εἰλήχειν</i>

* Words beginning with these letters are excepted on account of the difficulty of repeating them.—Τα.

λέγω, συλλέγω, to collect,	Perf. συνείλοχα	Plup. συνειλόχουν
‘ΡΕΩ, to say,	“ εἶρηκα	“ εἰρήκειν
μείρομαι, to obtain,	“ εἵμαρται (with rough Breathing), it is fated.	

REM. 2. The regular reduplication is sometimes found in the Attic poets, e. g. λελήμεθα, ξυλλελεγμένος.—Διαλέγομαι, to converse, has Perf. διελέγμαι, though the simple λέγω in the sense of to say, always takes the regular reduplication, λέλεγμαι, dictus sum (Perf. Act. wanting).

§ 124. Attic Reduplication.

(84—86.)

1. Several verbs, beginning with α, ε or ο, repeat, in the Perf. and Plup. before the temporal augment, the first two letters of the stem. This augmentation is called the Attic Reduplication. The Plup. then very rarely takes an additional augment; ἡκούειν has the regular Attic reduplication.

2. The verbs, which in the Attic dialect have this reduplication, are the following:

(a) Those whose second stem-syllable is short by nature:

ἀλέω, -ῶ, to grind,	ἐμέω, -ῶ, to vomit,
(ἀλ-ήλεκα) ἀλ-ήλεσμαι	ἐμ-ήμεκα ἐμ-ήμεσμαι
(ἀλ-ηλέκειν) ἀλ-ηλέσμην	ἐμ-ημέκειν ἐμ-ημέσμην
ἄρόω, -ῶ, to plough,	ἐλάω (ἐλαίνω), to drive,
(ἄρ-ήροκα) ἄρ-ήρομαι	ἐλ-ήλακα ἐλ-ήλαμαι
(ἄρ-ηρόκειν) ἄρ-ηρόσμην	ἐλ-ηλάκειν ἐλ-ηλάσμην
ὀμοῶ, ὀμνύμι, to swear,	ὀλέω, ὀλλύμι, to destroy,
ὀμ-ώμοκα ὀμ-ώμοσμαι	ὀλ-ώλεκα Perf. II. ὀλ-ῶλα (ὀλῶ)
ὀμ-ωμόκειν ὀμ-ωμόσμην	ὀλ-ωλέκειν Plup. II. ὀλ-ώλειν
ἐλέγχω, to convince,	ὀρύττω, to dig,
(ἐλ-ήλεγχα) ἐλ-ήλεγμαι	ὀρ-ώρυχα ὀρ-ώρυγμαι and ὠρυγμαι
(ἐλ-ηλέγκειν) ἐλ-ηλέγκμην	ὀρ-ωρύχειν ὀρ-ωρύγμην and ὠρύγμην.

Further: ἐλίσσω, to wind, (ἐλ-ήλιχα), ἐλ-ήλιγμαι (the rough breathing being rejected), and εἰλιγμαι; ὀζω (ὀλῶ), to smell, ὀδ-ῶδα; φέρω (ἔνε-κῶ), to carry, ἐν-ήνοχα, ἐν-ήνεγμαι; ἐσθίω (ἔασῶ), to eat, ἐδ-ήδεσμαι; ἄγω, to lead, Perf. usually ἦχα; rarely ἀγόχα, instead of ἀγήγοχα, so as to soften the pronunciation; but Perf. Mid. or Pass. always ἤγμαι.

(b) Those which in the second stem-syllable have a vowel long by nature, and shorten this after prefixing the reduplication (except ἐρείδω):

ἀλείφω, to anoint,	ἀκούω, to hear,
ἀλ-ήλεφα ἀλ-ήλιμμαι	ἀκ-ήκοα ἡκουσμαι
ἀλ-ηλίφειν ἀλ-ηλίμμην	ἡκ-ηκόειν ἡκούσμην
ἔαλκτο, ἔρχομαι, to come,	ἐρείδω, to prop,
ἐλ-ήλυθα	ἐρ-ήρεικα ἐρ-ήρεσμαι
ἐλ-ηλύθειν	ἐρ-ηρείκειν ἐρ-ηρείσμην
ἀγείρω, to collect,	ἐγείρω, to wake,
ἄγ-ήγερχα ἄγ-ήγερχμαι	(ἐγ-ήγερχα) ἐγ-ήγερχμαι
ἄγ-ηγήρκειν ἄγ-ηγήρμην	(ἐγ-ηγήρκειν) ἐγ-ηγήρμην

So from *ἐγείρω* comes the second Perf. *ἐγρήγορα* (on account of euphony instead of *ἐγ-ήγορα*), *I wake*, second Plup. *ἐγρηγόρειν*, *I awoke*.

REMARK 1. The forms included in parentheses are such as are not used by the older writers.

REM. 2. In imitation of the Epic dialect, the verb *ἄγω*, *to lead*, forms the second Aor. Act. and Mid., and *φέρειω*, *to carry*, forms all the Aorists with this reduplication, with the difference, however, that the vowel of the reduplication takes the temporal augment only in the Ind., and the vowel of the stem remains pure:

ἄγω, *to lead*, Aor. II. *ἤγ-αγον*, Inf. *ἄγαγεῖν*, Aor. II. Mid. *ἡγαγόμεν* (Aor. I. *ἤξα*, *ἄσαι*, rarely);

φέρειω, *to carry*, stem *ἔΓΚ*, Aor. II. *ἤν-εγκον*, Inf. *ἐν-εγκεῖν*, Aor. I. *ἤν-εγκα*, Inf. *ἐν-έγκαι*, Aor. Pass. *ἤν-έχθη*, Inf. *ἐν-εχθῆναι*.

§ 125. *Augment and Reduplication in Compound Words.* (87.)

1. First rule. Verbs compounded with prepositions take the augment and reduplication between the preposition and the verb; here prepositions which end with a vowel, except *περί* and *πρό*, suffer Elision, § 13, 3, (a); *πρό* frequently combines with the augment by means of Crasis, § 10, and becomes *προῦ*, and *ἐν* and *σύν* resume their *ϑ* which had been assimilated, § 18, 2, or dropped, § 20, 2, or changed, § 19, 3, e. g.

<i>ἀπο-βάλλω</i> , <i>to throw from</i> , Im. <i>ἄπ-έβαλλον</i>	Pf. <i>ἀπο-βέβληκα</i>	Plp. <i>ἄπ-εβεβλήκειν</i>
<i>περι-βάλλω</i> , <i>to throw around</i> , <i>περι-έβαλλον</i>	<i>περι-βέβληκα</i>	<i>περι-εβεβλήκειν</i>
<i>προ-βάλλω</i> , <i>to throw before</i> , <i>προ-έβαλλον</i>	<i>προ-βέβληκα</i>	<i>προ-εβεβλήκειν</i>
<i>προ-βάλλω</i> , <i>to throw before</i> , <i>προῦβαλλον</i>	<i>προ-βέβληκα</i>	<i>προῦβεβλήκειν</i>
<i>ἐμ-βάλλω</i> , <i>to throw in</i> , <i>ἐν-έβαλλον</i>	<i>ἐμ-βέβληκα</i>	<i>ἐν-εβεβλήκειν</i>
<i>ἐγ-γίγνομαι</i> , <i>to be in</i> , <i>ἐν-εγίγνομην</i>	<i>ἐγ-γέγονα</i>	<i>ἐν-εγεγόνειν</i>
<i>συν-σκευάζω</i> , <i>to pack up</i> , <i>συν-εσκευάζον</i>	<i>συν-εσκεύακα</i>	<i>συν-εσκευάκειν</i>
<i>σφ-ῥίπτω</i> , <i>to throw together</i> , <i>συν-ῥῥίπττον</i>	<i>συν-ῥῥήφα</i>	<i>συν-ῥῥήφειν</i>
<i>σὺλ-λέγω</i> , <i>to colled together</i> , <i>συν-έλεγον</i>	<i>συν-έλοχα</i>	<i>συν-ελόχειν</i>

2. Second rule. Verbs compounded with *δυσ*, take the augment and reduplication, (a) at the beginning, when the stem of the simple verb begins with a consonant or a vowel which does not admit the temporal augment; (b) but in the middle, when the stem of the simple verb begins with a vowel which admits the temporal augment, e. g.

δυσ-τυχίω, *to be unfortunate*, *ἐ-δυστύχουν* *δε-δυστύχηκα* *ἐ-δε-δυστυχήκειν*
δυσ-απείω, *to make ashamed*, *ἐ-δυσώπουν*
δυσ-αρεστίω, *to be displeased*, *δυσ-ηρέστουν* *δυσ-ηρέστηκα*.

REMARK 1. Verbs compounded with *εὖ* may take the augment and reduplication at the beginning or in the middle, yet they commonly omit them at the beginning, and *εὐεργετίω* usually in the middle, e. g.

εὐ-τυχέω, to be fortunate,	ἡὺ-τύχουν, commonly εὐ-τύχουν
εὐ-ωχέομαι, to feast well,	εὐ-ωχούμην
εὐ-εργεῖω, to do good,	εὐ-ηργεῖουν, Perf. εὐ-ηργέτηκα, commonly εὐ-εργέτουν, εὐ-εργέτηκα.

3. Third Rule. All other compounds take the augment and reduplication at the beginning, e. g.

μυθολογέω, to relate,	ἐμυθολόγουν	μεμυθολόγηκα
οικοδομέω, to build,	ἐκοδόμουν	ἐκοδόμηκα.

REM. 2. Lycurg. c. Leocr. § 139. has ἡποτειρόφηνεν.

§ 126. Remarks.

(88.)

1. The six following words compounded with prepositions take the augment in both places, viz. at the beginning of the simple verb and before the preposition:

ἀμπέχομαι, to clothe one's self, Impf. ἡμπειχόμεν or ἀμπευχ.	Aor. ἡμπεσχόμεν
ἀνέχομαι, to endure,	“ ἡνευχόμεν “ ἡνεσχόμεν
ἀμφιγνώσκω, to be uncertain,	“ ἡμφιγνόνουν and ἡμφιγν.
ἀνορθόω, to raise up,	“ ἡνώρθουν Perf. ἡνώρθωκα “ ἡνώρθωσα
ἐνοχλέω, to molest,	“ ἡνώχλουν “ ἡνώχληκα “ ἡνώχλησα
παρορνέω, to riot,	“ ἐπαορνούν “ πεπαορνέκα “ ἐπαορνέσα.

2. The analogy of these verbs is followed by three others, which are not compounded with prepositions, but are derived from other compound words, viz.

διαιτάω, from διαίτα, food, (a) to feed, (b) to be a judge, Impf. ἐδιήτων and διήτων, Perf. δεδιήτηκα
διακονέω, to serve, from διάκονος, servant, Impf. ἐδιηκόνουν and διηκόνουν, Perf. δεδιηκόνηκα
ἀμφισβητέω, from ΑΜΦΙΣΒΗΤΗΣ, to dispute, Impf. ἡμφισβήτην and ἡμφισβήτην.

3. Exceptions to the first rule. There are several verbs compounded with prepositions, which take the augment before the preposition, since they have nearly the same signification as the simple verbs, e. g.

ἀμφιγνώσκω (γνώσκω), to be uncertain,	Impf. ἡμφιγνόνουν or ἡμφιγνόνουν (No. 1)
ἀμφιέννυμι, to clothe,	Aor. ἡμφίεσα, Perf. ἡμφίεσμαι
ἐπίσταμαι, to know,	Impf. ἡπιστάμην
ἀφίημι, to dismiss,	“ ἀφίουν and ἡφίουν or ἡφίειν
καθίζω, to sit,	“ ἐκάθιζον, old Att. καθίζον, Pf. κακάθικα
καθίζομαι, to sit,	“ ἐκαθιζόμεν and καθιζέ. (without Aug.)
κάθημαι, to sit,	“ ἐκαθήμην and καθήμην
καθεύδω, to sleep,	“ ἐκάθευδον, seldom καθήυδον.

4. Those verbs are apparently an exception to the first rule, which are not formed by the composition of a simple verb with a preposition, but by derivation from a word already compounded, e. g.

ἐναντιοῦμαι, to oppose one's self to, from ἐναντίος	Impf. ἡναντιοῦμην
ἐντιδίδω, to defend at law,	“ ἡντιδίδικον
ἐμπεδώνω, to establish,	“ ἡμπεδώνω

5. Many verbs, however, which are formed only by derivation, are treated, even by the best classical writers, as if they were compounded of a simple verb and a preposition, since the Greek considers the preposition by itself, and does not regard the compound as a whole. Thus, *παρανομέω*, *παρηγόμεουν* and *παρινόμουν*, *παρινόμησα*, Perf. *παρανόμηκα*, although it is not from *παρά* and *ἀνομέω* or *νομέω*, which two verbs are not in use, but from the compound *παράνομος*; so further, *ἐγχερίεω*, from *ἔΓΧΕΙΡΟΣ*, to take in hand, Impf. *ἐνεχέιρουν*; *ἐπιθυμέω*, from *ἘΠΙΘΤΜΟΣ*, to desire, Impf. *ἐπιθύμουν*; *κατηγόρεω* (from *κατήγορος*), to accuse, Impf. *κατηγόρουν*, Perf. *κατηγόρηκα*; *προθύμωμαι* (from *πρόθυμος*), to desire earnestly, Impf. *προθύμοιμην* and *προθυμοίμην*; so *ἐγκωμιάζειν*, *προφητεύειν*, *ἐκκλησιάζειν*, etc.

FORMATION OF THE TENSES OF VERBS IN -Ω.

§ 127. Division of Verbs in -ω according to the Characteristic. (106.)

Verbs in -ω are divided into two principal classes, according to the different nature of the characteristic:

I. Pure verbs, whose characteristic is a vowel; these are again divided into two classes:

- A. Uncontracted verbs, whose characteristic is a vowel, except α, ε, ο, e. g. *παιδεύ-ω*, to educate, *λύ-ω*, to loose;
- B. Contract verbs, whose characteristic is either α, ε or ο, e. g. *τιμᾶ-ω*, to honor, *φιλέ-ω*, to love, *μισθό-ω*, to let.

II. Impure verbs, whose characteristic is a consonant; these are again divided into two classes:

- A. Mute verbs, whose characteristic is one of the nine mutes, e. g. *λείπ-ω*, to leave, *πλέκ-ω*, to twine, *πείθ-ω*, to persuade;
- B. Liquid verbs, whose characteristic is one of the four liquids, λ, μ, ν, ρ, e. g. *ἀγγέλλ-ω*, to announce, *νέμ-ω*, to divide, *φαίν-ω*, to show, *φθείρ-ω*, to destroy.

REMARK. In respect to the accentuation of the first Pers. Pres. Ind. Act., all verbs are divided into,

(a) Barytones, whose final syllable in the first Pers. Pres. Ind. Act. is not accented, e. g. *λύ-ω*, *πλέκ-ω*, etc.;

(b) Perispomena, whose final syllable is circumflexed in the first Pers.; these are consequently contract verbs, e. g. *τιμῶ*, *φιλῶ*, *μισθῶ*.

§ 128. Derivation of Tenses. (90.)

All tenses are formed from the stem of the verb, since the inflection-endings mentioned above, are appended to this. Only the Primary tenses

have a distinct tense-characteristic, § 110; this is always wanting in the Pres. and Impf., since the mode-vowels and personal-endings are sufficient; but the Pres. and Impf. very frequently strengthen or increase the pure stem, e. g. *τύπτ-ω*, pure stem *ΤΤΠ*, *ἄμαρτι-άνω*, pure stem *ἈΜΑΡΤ*; the Secondary tenses never admit such an increase, but are formed from the pure stem, and without the tense-characteristic; yet, in certain cases, they admit a change of the stem-vowel. Hence, certain tenses, which are formed from a common stem, may be classed by themselves. Tenses included in such a class, may be said to be derived from one another. The principal classes are the three following:

- I. Tenses, which can strengthen the pure stem. These are the Pres. and Impf. Act., Mid. or Pass., e. g.

(pure stem *ΤΤΠ*) *τύπ-τ-ω* *τύπ-τ-ομαι*
ῥ-τυπ-τ-ον *ῥ-τυπ-τ-όμεν.*

- II. Tenses, which have a tense-characteristic. These are the Primary tenses, e. g.

- (a) First Perf. and first Plup. Act., e. g. (*πέ-φραδ-κα*) *πέ-φρα-κα*, *ῥ-πε-φρά-κειν*;
- (b) Perf. and Plup. Mid. or Pass. These are, in most cases, derived from the first Perf. Act., and do not have the tense-characteristic; from them is derived the Fut. Perf., e. g. *τέ-τυμ-μαι* instead of *τέτυμμαι*, *ἔτετύμην*, *τε-τύψομαι*;
- (c) First Fut. and Aor. Act. and Mid., e. g. *τύψω* *τύψομαι*
ῥ-τυψα *ῥ-τυψάμην*;
- (d) First Aor. and first Fut. Pass., e. g. *ῥ-τύφ-θην* *τυφ-θήσομαι*.

- III. Tenses, which are formed from the pure stem without a tense-characteristic, may yet, in certain cases, admit a change of the stem-vowel. These are the Secondary tenses, e. g.

- (a) The second Perf. and second Plup. Act. e. g. *τέ-τύπ-α*, *ῥ-τε-τύπ-ειν*;
- (b) The second Aor. Act. and Mid., e. g. *ῥ-λάθ-ον*, *ῥ-λάθ-όμεν* from *λανθάνω*, pure stem *ΛΑΘ*;
- (c) The second Aor. and second Fut. Pass., e. g. *ῥ-τύπ-ην*, *τύπ-ήσομαι*.

§ 129. I. FORMATION OF THE TENSES OF PURE VERBS.

(107.)

1. In pure verbs, both Barytoned and Perispomena, the tense-endings are commonly appended to the unchanged verb-characteristic, e. g. *βουλευ-σω*, *βεβούλεν-κα*. Verbs very rarely form the Secondary tenses pure, but only the Primary tenses; the Perf. with *κ* (*κα*), the Fut. and Aor. with *σ* (*σω*, *σα*). Pure verbs, however, are subject to the following regular change in the stem:

2. The short characteristic vowel of the Pres. and Impf., viz. *ι* and *υ* in Barytones, and *ᾱ*, *ε* and *ο* in Perispomena, is lengthened in the other tenses, viz.

- ĩ into ĭ, e. g. μηνίω, to be angry, μηνί-σω, ἐ-μήνισα, etc.
 ũ “ ũ, “ κωλύ-ω, to hinder, κωλύ-σω, κε-κώλυμαι, etc.
 ε “ η, “ φιλέ-ω (φιλῶ), to love, φιλή-σω, πε-φίλη-κα, etc.
 ο “ ω, “ μισθό-ω (μισθῶ), to let out, μισθώ-σω, με-μισθώ-κα, etc.
 ᾱ “ η, “ τιμᾶ-ω (τιμῶ), to honor, τιμή-σω, τε-τίμη-κα, etc.

REMARK 1. ᾱ is lengthened into ᾶ, when ε, ι or ρ precedes it, comp. § 43, 1, (a), e. g.

ἑᾶ-ω, to permit, ἑᾶ-σω; ἑστιᾶ-ω, to entertain, ἑστιᾶ-σω; φωρᾶ-ω, to steal, φωρᾶ-σω; but ἐγγνᾶ-ω, to give as a pledge, ἐγγν-ήσω; βοᾶω, to call out, βοήσομαι, ἐβόησα, like ὀγδόη.

The following belong to those in -εᾶω, -ιᾶω, -ρᾶω, viz.

ἀλοᾶ-ω, to strike, to pound, old Att. Fut. ἀλοᾶ-σω; but usually ἀλοήσω;
 ἀκροᾶ-ομαι, to hear, Fut. ἀκροᾶσομαι, Aor. ἤκροῦσάμην, like ἀθρόα.

REM. 2. The verbs χράω, to give an oracle, χράομαι, to use, and τρέω, to bore, although a ρ precedes, lengthen ᾱ into η, e. g. χρήσομαι, τρήσω.

§ 130. Formation of the Tenses of Pure Verbs with a short Characteristic-vowel. (108—110.)

The following pure verbs, contrary to the rule, § 129, 2, retain the short characteristic-vowel, either in forming all the tenses, or in particular tenses, viz. the uncontracted verbs retain ĭ and ũ, the contract pure verbs, ᾱ, ε and ο; most of these verbs, in the Perf. Mid. or Pass. and first Aor. Pass., as well as in the tenses derived from these, assume a σ, which appears throughout the Pass. as σ, see § 131.

(a) -ĩω.

Χρῖω, to prick, Fut. χρίσω, Aor. ἔχρισα, Inf. χρίσαι. Pass. with σ; but χρίω, to anoint, Fut. χρίσω, Aor. ἔχρισα, Inf. χρίσαι, Aor. Mid. ἐχρίσάμην; Perf. Mid. or Pass. κέχρισμαι, κέχρισθαι; Aor. Pass. ἐχρίσθην.

REMARK 1. ἑπαίω, to perceive, of the Ionic dialect, belongs here, § 230. The poetic αἰω is found only in the Pres. and Impf., ᾱῖον, § 122, 1.

(b) -ũω.

1. Ἄνϣω (also old Att. ἀνϣῶ), to complete, Fut. ἀνϣσω; Aor. ἤνϣα. Pass. with σ.

Ἄρϣω (also old Att. ἀρϣῶ), to draw water, Fut. ἀρϣσω; Aor. ἤρϣα. Pass. with σ.

μῦω, to close, e. g. the eyes, Fut. μῦσω, Aor. ἔμϣα; but Perf. μέμνκα, to be silent. πτῖω, to spit, Fut. πτῖσω; Aor. ἔπτϣα. Pass. with σ.

Ἰδρῖω, to cause to sit, Fut. ἰδρῖσω; Aor. ἰδρῖσα (later ἰδρῖσω, ἰδρῖσα); Aor. Pass. ἰδρῖσθην; but Perf. Mid. or Pass. ἰδρῖμαι, Inf. ἰδρῖσθαι.

2. The following dissyllables in -ũω lengthen the short characteristic-vowel in the Fut. and Aor. Act. and Mid., and δέω also in the Perf. and Plup. Act., but they resume the short vowel in the Perf. and Plup. Act., (except δέω), also in the Mid. or Pass., and in the Aor. and Fut. Pass.:

δύω, to wrap up, Fut. δέσω Aor. ἔδϣα Perf. δέδϣκα δέδϣμαι Aor. Pass. ἐδϣθην
 θύω, to sacrifice, “ θύσω “ ἔθϣα “ τέθϣκα τέθϣμαι “ “ ἐτέθϣην
 λύω, to loose, “ λύσω “ ἔλϣα “ λέλϣκα λέλϣμαι “ “ ἐλέϣθην.

REM. 2. When the vowel in the Fut. Act. is long, and short in the Perf. Mid. or Pass., the Fut. Perf. resumes the long vowel, both in uncontracted verbs and in contracted pure verbs, e. g. λύω, λελύσομαι.

(c) -ᾶω.

Γελάω, to laugh, Fut. γελάσομαι (seldom γελάσω); Aor. ἐγέλασα. Pass. with σ.

ἐλάω (usually ἐλαύνω), to drive, Fut. ἐλάσω (Att. ἐλώ), etc. See § 158.

θλάω, to bruise, θλάσω, etc. Pass. with σ.

κλάω, to break, κλάσω, etc. Pass. with σ.

χαλάω, to loosen, χαλάσω, etc. Pass. with σ.

δαμάω (usually δαμάζω), domo, Aor. ἐδάμασσα. Pass. with σ.

περάω, to transport, to sell, Fut. περάσω; Aor. ἐπέρασα; Perf. πεπέρακα;

but περάω, to pass over, Intrans., Fut. περάσω; Aor. ἐπέρασα. These seven verbs have a liquid before the characteristic-vowel α.

σπάω, to draw, σπάσω, etc. Pass. with σ.

σχαάω, to loose, to open, σχαάσω, etc.

(d) -έω.

1. Αἰδέομαι, to reverence. See § 166, 1.

ἀπείσομαι, to heal, ἀπείσομαι, ἡκισάμην; Perf. Mid. or Pass. ἥκισμαι; Aor. Pass. ἡκίσθην.

ἄλέω, to grind, to beat, ἄλέσω, Att. ἄλώ; Perf. Mid. or Pass. ἀλήλεσμαι, §§ 117, 2. and 124, 2.

ἄρκέω, to suffice, etc. Pass. with σ (also to be sufficient).

έμέω, to vomit, Fut. έμέσω, etc.; Perf. Act. έμήμικα; Perf. Mid. or Pass. έμήμισμαι, § 124, 2.

ζέω, to boil, usually intrans., and ζέννυμι, usually trans. Pass. with σ.

ξέω, to scrape. Pass. with σ. — τελέω, to accomplish. Pass. with σ, § 117, 2.

τρέω, to tremble. — χέω, to pour. See § 154, Rem. 1.

2. The following have in some tenses the long, in others, the short vowel:

αἰνέω, to praise, Fut. αἰνέσω; Aor. ἤνεσα; Perf. ἤνεκα; Aor. Pass. ἤνέσθην; but Perf. Mid. or Pass. ἤνημαι.

αἰρέω, to choose, Aor. Pass. ἤρέσθην; also η; αἰρήσω, ἤρηκα, ἤρημαι.

γαμέω, to marry, Fut. γαμῶ; Aor. ἔγημα; Perf. γεγάμηκα; Aor. Pass. ἔγαμήσθην (I was taken to wife).

δέω, to bind, δήσω, ἔδησα, ἐδησάμην; but δέδεκα, δέδεμαι, ἐδέσθην; Fut. Perf. δεδήσομαι, which takes the place of the Fut. Pass. δεθήσομαι not used by the Attic writers.

καλέω, to call, Fut. καλέσω, Att. καλώ, § 117, 2; Aor. ἐκάλεσα; Perf. Act. κέκληκα; Perf. Mid. or Pass. κέκλημαι, I am called; Fut. Perf. κεκλήσομαι, I shall be called; Aor. Pass. ἐκλήσθην; Fut. Pass. κληθήσομαι; Fut. Mid. καλοῦμαι; Aor. Mid. ἐκαλεσάμην.

ποθέω, to desire, Ion. and in Plato ποθέσομαι, ἐπόθεισα; elsewhere, ποθήσω, ἐπόθησα; Perf. Act. πεπόθηκα; πεπόθημαι; Aor. Pass. ἐποθέσθην.

πονέω, laboro, Fut. πονήσω, etc. (to work); πονέσω (to be in pain); Perf. πεπόνηκα in both senses.

(e) -οω.

ἄρῶ, to plough, Fut. ἄρόσω, Aor. ἤροσα; Perf. Mid. or Pass. ἀρήρομαι, § 124, 2; Aor. Pass. ἠρόσθην.

§ 131. *Formation of the Aor. and Fut. Pass., and Pluperf. Mid. or Pass. with σ.* (113—114.)

1. Pure verbs, which retain the short characteristic-vowel in forming the tenses, unite, in the Aor. and Fut. Pass., and in the Perf. and Plup. Mid. or Pass., the tense-endings *θην, μαι*, etc. to the tense-forms by inserting *σ*, § 130, e. g.

τελέ-ω	έ-τελέ-σ-θην	τε-τέλε-σ-μαι
	τελε-σ-θήσομαι	έ-τε-τελέ-σ-μην.

2. Besides these verbs, several others also, which either have a long characteristic-vowel in the stem, or lengthen the short characteristic-vowel of the stem in forming the tense, take the same formation, viz.

ἀκούω, *to hear*, Aor. Pass. ἤκου-σθην, Fut. Pass. ἀκου-σ-θήσομαι, Perf. Mid. or Pass. ἤκου-σ-μαι, Plup. ἤκου-σ-μην; ἐναιώ, *to kindle*; κελεύω, *to command*; κναιώ, *to scratch*; κνλίω, *to roll*; λεύω, *to stone*; νέω (secondary form νήθω), *to spin*, Perf. Pass. νήνμαι and νήνημαι, but Aor. Pass. ἐνήθην and the verbal adjective νητός; ξύω, *to scrape*; παίω, *to strike*; παλάω, *to wrestle*; πλείω, *to sail*; πρίω, *to saw*; πταίω, *to strike against*, *to stumble*; ραίω (poetic), *to destroy*; σειώ, *to shake*; ὕω, *to rain*, Aor. Pass. ὕσθην, *I was rained upon*, Perf. Pass. ὕσμαι (ἐφνυσμένος X. Ven. 9, 5.), Fut. ὕσμαι, instead of ὕσθήσομαι; φρέω, *to let through*, occurring only in compounds, e. g. εἰσφ., ἐκφ., Fut. φρήσω, etc., Mid. φρήσομαι, Aor. Pass. ἐφρήσθην; χόω, *to heap up*; χράω, *to give an oracle*, § 129, Rem. 2; χρίω, *to anoint*, § 130, (a); ψάω, *to touch*;

3. The following vary between the regular formation and that with *σ*:

γεύω, *to cause to taste*, Mid. *to taste*, *to enjoy*, Perf. Mid. or Pass. γέγενμαι (Eurip.); but Aor. Pass. probably ἐγεύσθην. Comp. γεύμα, but γευστίον, γευστικός.

δράω, *to do*, Fut. δράσω, etc.; Perf. δέδρακα; Perf. Mid. or Pass. δέδραμαι and δέδραμαι (Th.); Aor. Pass. ἐδράσθην (Th.) Verbal adjective δραστήος, δραστήος.

θραύω, *to break in pieces*, Perf. Mid. or Pass. τέθραυμαι (Plat. τέθραυμαι); Aor. Pass. ἐθραύσθην. Verbal adjective θραυστός.

κλαίω, Att. κλάω, *to weep*, Perf. Mid. or Pass. κέκλαμαι and κέκλασμαι.

κλείω, *to shut*, Perf. Mid. or Pass. Att. κέκλειμαι and κέκλεισμαι; Aor. Pass. ἐκλείσθην and ἐκλήσθην (Th.)

κολοῦω, *to maim*; Perf. Mid. or Pass. κέκολουμαι and κέκολουσμαι; Aor. Pass. ἐκολούσθην, more rarely ἐκολούθην.

κρούω, *to strike upon*, Perf. Mid. or Pass. κέκρουμαι and κέκρουσμαι; Aor. Pass. ἐκρούσθην.

νήω, *to heap up*, Fut. νήσω, etc.; Perf. Mid. or Pass. νήνμαι and νήνημαι; Aor. Pass. ἐνήθην. Verbal adjective νητός.

ψάω, *to rub*, Perf. Mid. or Pass. ἔψημαι and ἔψησμαι; Aor. Pass. ἐψήσθην and ἐψήσθην.

4. The following verbs assume σ in the Aor. Pass., but not in the Perf.:

μιμνήσκω (MNA-Ω), to remind, Pf. μέμνημαι, I remember, A. P. ἐμνήσθην
 πνέω, to blow, πέπνυμαι (poet.) ἐπνέυσθην
 χράσμαι (χρῶμαι), utor, κέχρημαι ἐχρήσθην
 παύω, to cause to cease, to finish, πέπαυμαι ἐπαύσθην
 and ἐπαύσθην, παυθήσομαι in Th. Verbal adjective παυστικός.

5. The following verbs, although they do not retain the short characteristic-vowel, never assume σ :

δύω, θύω, λύω, § 130, (b), 2, ελάω, § 130, (c), αἰνέω, αἰρέω, δέω § 130, (d), 2, ἄρῳ, § 130, (e), χέω, § 154, Rem. 1, σέω, to excite, § 230.

PARADIGMS OF PURE VERBS.

A. Uncontracted Pure Verbs.

§ 132. (a) without σ in the Mid. and Pass. (115.)

κωλύω, to hinder.		ACTIVE.			
Pres.	Ind. κωλύ-ω	Subj. κωλύ-ῶ	Imp. κώλυ-ε	Inf. κωλύ-ειν	Part. κωλύ-ων
Impf.	Ind. ἐ-κώλυ-ων	Opt. κολύ-οιμι			
Perf.	Ind. κε-κώλυ-κα	Inf. κε-κωλύ-κέναι	Part. κε-κωλύ-κώς		
Plup.	Ind. ἐ-κε-κωλύ-κειν				
Fut.	Ind. κωλύ-σω	Opt. κωλύ-σοιμι	Inf. κωλύ-σειν	Part. κωλύ-σων	
Aor.	Ind. ἐ-κώλυ-σα	Subj. κωλύ-σω	Opt. κωλύ-σαιμι		
		Imp. κώλυ-σον	Inf. κωλύ-σαι	Part. κωλύ-σας.	
MIDDLE.					
Pres.	Ind. κωλύ-ομαι	Subj. κωλύ-ωμαι	Imp. κωλύ-ου	Inf. κωλύ-εσθαι	Part. κωλύ-όμενος
Impf.	Ind. ἐ-κωλύ-όμην	Opt. κωλύ-οίμην			
Perf.	S. 1.	Ind. κε-κώλυ-μαι	Imperative	Infinitive	
	2.	κε-κώλυ-σαι	κε-κώλυ-σο	κε-κωλύ-σθαι	
	3.	κε-κώλυ-ται	κε-κωλύ-σθω		
	D. 1.	κε-κωλύ-μεθον			Participle
	2.	κε-κώλυ-σθον	κε-κώλυ-σθον	κε-κωλύ-μένος	
	3.	κε-κώλυ-σθον	κε-κωλύ-σθων		
	P. 1.	κε-κωλύ-μεθα			Subjunctive
	2.	κε-κώλυ-σθε	κε-κώλυ-σθε	κε-κωλύ-μένος ᾧ	
	3.	κε-κώλυ-νται	κε-κωλύ-σθωσαν	οἱ κε-κωλύ-σθων]	
Plup.	S. 1. ἐ-κε-κωλύ-μην	D. ἐ-κε-κωλύ-μεθον	P. ἐ-κε-κωλύ-μεθα	Opt. κε-	
Ind.	2. ἐ-κε-κώλυ-σο	ἐ-κε-κώλυ-σθον	ἐ-κε-κώλυ-σθε	[κωλυ-μέ-	
	3. ἐ-κε-κώλυ-το	ἐ-κε-κωλύ-σθην	ἐ-κε-κώλυ-ντο	[νος εἶην	
Fut.	Ind. κωλύ-σομαι	Opt. κωλύ-σοίμην	Inf. κωλύ-σεσθαι	Part.	
		κωλύ-σόμενος			
Aor.	Ind. ἐ-κωλύ-σάμην	Subj. κωλύ-σωμαι	Opt. κωλύ-σαιμην	Imp.	
		κώλυ-σαι	Inf. κωλύ-σασθαι	Part. κωλύ-σάμενος.	

PASSIVE.				
Aor.	Ind. ἐ-κωλύ-θην	Subj. κωλύ-θῶ	Opt. κωλύ-θείην	
	Imp. κωλύ-θητι	Inf. κωλύ-θῆναι	Part. κωλύ-θείς	
Fut.	Ind. κωλύ-θήσομαι	Opt. κωλύ-θησοίμην	Inf. κωλύ-θήσεσθαι	
	Part. κωλύ-θησόμενος.			

§ 133. (b) with σ in the Mid. and Pass. § 131. (117.)

κελεύω, to command.		ACTIVE.					
Pres.	κελεύ-ω	Perf.	κε-κέλευ-κα	Fut.	κελεύσω		
Impf.	ἐ-κέλευ-ον	Plup.	ἐ-κε-κέλευ-κειν	Aor.	ἐ-κέλευ-σα.		
MIDDLE.							
Present		κελεύ-ομαι				Impf.	ἐ-κελευ-όμην
Perf. S. 1.	κε-κέλευ-σμαι	Imperative		Infinitive			
Ind. 2.	κε-κέλευ-σαι	κε-κέλευ-σο		κε-κελεύ-σθαι			
3.	κε-κέλευ-σται	κε-κελεύ-σθω		Participle.			
D. 1.	κε-κελεύ-σμεθον	κε-κέλευ-σθον		κε-κελευ-σ-μένος			
2.	κε-κέλευ-σθον	κε-κελεύ-σθων		Subjunctive			
3.	κε-κελεύ-σθον	κε-κελεύ-σθων		κε-κελευ-σ-μένος ᾧ			
P. 1.	κε-κελεύ-σμεθα	κε-κέλευ-σθε					
2.	κε-κέλευ-σθε	κε-κελεύ-σθωσαν or κε-κελεύ-σθων					
3.	κε-κελευ-σ-μένοι εἰσὶ						
Plup. S. 1.	ἐ-κε-κελεύ-σ-μην	D. ἐ-κε-κελεύ-σ-μεθον	P. ἐ-κε-κελεύ-σ-μεθα				
Ind. 2.	ἐ-κε-κέλευ-σο	ἐ-κε-κέλευ-σθον	ἐ-κε-κέλευ-σθε				
3.	ἐ-κε-κέλευ-στο	ἐ-κε-κελεύ-σθην	κε-κελευ-σ-μένοι ἦσαν				
Opt.	κε-κελευ-σ-μένος εἴην						
Future	κελεύσομαι	Fut. Perf.	κε-κελεύ-σομαι	Aor.	ἐ-κελευ-σάμην.		
PASSIVE.							
Aorist	ἐ-κελεύ-σ-θην						
Future	κελευ-σ-θήσομαι.						

B. Contract Pure Verbs.

§ 134. *Preliminary Remark.* (118.)

Contract pure verbs are such as have for their characteristic either α, ε or ο, § 127, and contract these with the mode-vowel following. The contraction, which is made according to the rules stated above, § 9, belongs only to the Pres. and Impf. Act. and Mid., because in these two tenses only, is the characteristic-vowel followed by another vowel. On the tense-formation, see §§ 129—131.

§ 135. *Paradigms of*

ACTIVE				
Modes and Participles.	Numbers and Persons.	Present.		
		Characteristic α.	Characteristic ε.	Characteristic ο.
Indicative,	S. 1.	τιμ(ά-ω)ῶ, to honor,	φιλ(έ-ω)ῶ, to love,	μισθ(ό-ω)ῶ, to let,
	2.	τιμ(ά-εις)ᾶς	φιλ(έ-εις)εῖς	μισθ(ό-εις)οῖς
	3.	τιμ(ά-ει)ᾷ	φιλ(έ-ει)εῖ	μισθ(ό-ει)οῖ
	D. 1.			
	2.	τιμ(ά-ε)ᾱ-τον	φιλ(έ-ε)εῖ-τον	μισθ(ό-ε)οῦ-τον
	3.	τιμ(ά-ε)ᾱ-τον	φιλ(έ-ε)εῖ-τον	μισθ(ό-ε)οῦ-τον
	P. 1.	τιμ(ά-ο)ῶ-μεν	φιλ(έ-ο)οῦ-μεν	μισθ(ό-ο)οῦ-μεν
	2.	τιμ(ά-ε)ᾱ-τε	φιλ(έ-ε)εῖ-τε	μισθ(ό-ε)οῦ-τε
	3.	τιμ(ά-ο)ῶ-σθε	φιλ(έ-ο)οῦ-σθε	μισθ(ό-ο)οῦ-σθε
Subjunctive,	S. 1.	τιμ(ά-ω)ῶ	φιλ(έ-ω)ῶ	μισθ(ό-ω)ῶ
	2.	τιμ(ά-ῃς)ᾷς	φιλ(έ-ῃς)ᾷς	μισθ(ό-ῃς)οῖς
	3.	τιμ(ά-ῃ)ᾷ	φιλ(έ-ῃ)ᾷ	μισθ(ό-ῃ)οῖ
	D. 1.			
	2.	τιμ(ά-ῃ)ᾱ-τον	φιλ(έ-ῃ)ᾱ-τον	μισθ(ό-ῃ)ῶ-τον
	3.	τιμ(ά-ῃ)ᾱ-τον	φιλ(έ-ῃ)ᾱ-τον	μισθ(ό-ῃ)ῶ-τον
	P. 1.	τιμ(ά-ω)ῶ-μεν	φιλ(έ-ω)ῶ-μεν	μισθ(ό-ω)ῶ-μεν
	2.	τιμ(ά-ῃ)ᾱ-τε	φιλ(έ-ῃ)ᾱ-τε	μισθ(ό-ῃ)ῶ-τε
	3.	τιμ(ά-ω)ῶ-σθε	φιλ(έ-ω)ῶ-σθε	μισθ(ό-ω)ῶ-σθε
Imperative,	S. 2.	τιμ(α-ε)ᾶ	φιλ(ε-ε)εῖ	μισθ(ο-ε)οῦ
	3.	τιμ(α-ε)ᾶ-τω	φιλ(ε-ε)εῖ-τω	μισθ(ο-ε)οῦ-τω
	D. 2.	τιμ(ά-ε)ᾱ-τον	φιλ(έ-ε)εῖ-τον	μισθ(ό-ε)οῦ-τον
	3.	τιμ(α-ε)ᾶ-των	φιλ(ε-ε)εῖ-των	μισθ(ο-ε)οῦ-των
	P. 2.	τιμ(ά-ε)ᾱ-τε	φιλ(έ-ε)εῖ-τε	μισθ(ό-ε)οῦ-τε
	3.	τιμ(α-ε)ᾶ-τωσαν or τιμ(α-ό)οῦ-ντων	φιλ(ε-ε)εῖ-τωσαν or φιλ(ε-ό)οῦ-ντων	μισθ(ο-ε)οῦ-τωσαν or μισθ(ο-ό)οῦ-ντων
Infinitive,		τιμ(ά-ειν)εῖν	φιλ(έ-ειν)εῖν	μισθ(ό-ειν)οῦν
Participle,	Nom.	τιμ(ά-ων)ῶν	φιλ(έ-ων)ῶν	μισθ(ό-ων)ῶν
		τιμ(ά-ον)ῶ-σα	φιλ(έ-ον)οῦ-σα	μισθ(ό-ον)οῦ-σα
		τιμ(ά-ον)ῶν	φιλ(έ-ον)οῦν	μισθ(ό-ον)οῦν
	Gen.	τιμ(ά-ο)ῶ-ντος	φιλ(έ-ο)οῦ-ντος	μισθ(ό-ο)οῦ-ντος
		τιμ(α-οῦ)ῶ-σης	φιλ(ε-οῦ)οῦ-σης	μισθ(ο-οῦ)οῦ-σης.
Imperfect.				
Indicative,	S. 1.	ἐτιμ(α-ον)ων	ἐφιλ(ε-ον)ουν	ἐμισθ(ο-ον)ουν
	2.	ἐτιμ(α-ες)ας	ἐφιλ(ε-ες)εις	ἐμισθ(ο-ες)ους
	3.	ἐτιμ(α-ε)α	ἐφιλ(ε-ε)ει	ἐμισθ(ο-ε)ου
	D. 1.			
	2.	ἐτιμ(ά-ε)ᾱ-τον	ἐφιλ(έ-ε)εῖ-τον	ἐμισθ(ό-ε)οῦ-τον
	3.	ἐτιμ(α-ε)ᾶ-την	ἐφιλ(ε-ε)εῖ-την	ἐμισθ(ο-ε)οῦ-την
	P. 1.	ἐτιμ(ά-ο)ῶ-μεν	ἐφιλ(έ-ο)οῦ-μεν	ἐμισθ(ό-ο)οῦ-μεν
	2.	ἐτιμ(ά-ε)ᾱ-τε	ἐφιλ(έ-ε)εῖ-τε	ἐμισθ(ό-ε)οῦ-τε
		ἐτιμ(α-ον)ων	ἐφιλ(ε-ον)ουν	ἐμισθ(ο-ον)ουν

Contract Verbs.

(119.)

MIDDLE.		
<i>Present.</i>		
Characteristic α.	Characteristic ε.	Characteristic ο.
τιμ(ά-ο)ῶμαι τιμ(ά-η)ᾷ τιμ(ά-ε)ᾷται τιμ(α-ο)ῶμεθον τιμ(ά-ε)ᾷσθον τιμ(ά-ε)ᾷσθον τιμ(α-ο)ῶμεθα τιμ(ά-ε)ᾷσθε τιμ(α-ο)ῶνται	φιλ(έ-ο)νῶμαι φιλ(ε-η)ῇ φιλ(έ-ε)εῖται φιλ(ε-ο)νῶμεθον φιλ(έ-ε)εῖσθον φιλ(έ-ε)εῖσθον φιλ(ε-ο)νῶμεθα φιλ(έ-ε)εῖσθε φιλ(έ-ο)νῶνται	μισθ(ό-ο)νῶμαι μισθ(ό-η)οῖ μισθ(ό-ε)οῖται μισθ(ο-ο)νῶμεθον μισθ(ό-ε)οῖσθον μισθ(ό-ε)οῖσθον μισθ(ο-ο)νῶμεθα μισθ(ό-ε)οῖσθε μισθ(ό-ο)νῶνται
τιμ(ά-ω)ῶμαι τιμ(ά-η)ᾷ τιμ(ά-η)ᾷται τιμ(α-ω)ῶμεθον τιμ(ά-η)ᾷσθον τιμ(ά-η)ᾷσθον τιμ(α-ω)ῶμεθα τιμ(ά-η)ᾷσθε τιμ(α-ω)ῶνται	φιλ(έ-ω)ῶμαι φιλ(έ-η)ῇ φιλ(έ-η)ῇται φιλ(ε-ω)ῶμεθον φιλ(έ-η)ῇσθον φιλ(έ-η)ῇσθον φιλ(ε-ω)ῶμεθα φιλ(έ-η)ῇσθε φιλ(έ-ω)ῶνται	μισθ(ό-ω)ῶμαι μισθ(ό-η)οῖ μισθ(ό-η)ῶται μισθ(ο-ω)ῶμεθον μισθ(ό-η)ῶσθον μισθ(ό-η)ῶσθον μισθ(ο-ω)ῶμεθα μισθ(ό-η)ῶσθε μισθ(ό-ω)ῶνται
τιμ(ά-ον)ῶ τιμ(α-ε)ᾷσθω τιμ(ά-ε)ᾷσθον τιμ(α-ε)ᾷσθων τιμ(ά-ε)ᾷσθε τιμ(α-ε)ᾷσθωσαν or τιμ(α-ε)ᾷσθων	φιλ(έ-ον)οῦ φιλ(ε-ε)εῖσθω φιλ(έ-ε)εῖσθον φιλ(ε-ε)εῖσθων φιλ(έ-ε)εῖσθε φιλ(ε-ε)εῖσθωσαν or φιλ(ε-ε)εῖσθων	μισθ(ό-ον)οῦ μισθ(ο-ε)οῖσθω μισθ(ό-ε)οῖσθον μισθ(ο-ε)οῖσθων μισθ(ό-ε)οῖσθε μισθ(ο-ε)οῖσθωσαν or μισθ(ο-ε)οῖσθων
τιμ(ά-ε)ᾷσθαι	φιλ(έ-ε)εῖσθαι	μισθ(ό-ε)οῖσθαι
τιμ(α-ο)ῶμενος τιμ(α-ο)ῶμένη τιμ(α-ο)ῶμενον τιμ(α-ο)ῶμενον	φιλ(ε-ο)νῶμενος φιλ(ε-ο)νῶμένη φιλ(ε-ο)νῶμενον φιλ(ε-ο)νῶμενον	μισθ(ο-ο)νῶμενος μισθ(ο-ο)νῶμένη μισθ(ο-ο)νῶμενον μισθ(ο-ο)νῶμενον
τιμ(α-ο)ῶμενος τιμ(α-ο)ῶμένης	φιλ(ε-ο)νῶμενος φιλ(ε-ο)νῶμένης	μισθ(ο-ο)νῶμενος μισθ(ο-ο)νῶμένης
<i>Imperfect.</i>		
ἐτιμ(α-ό)ῶμην ἐτιμ(ά-ον)οῦ ἐτιμ(ά-ε)ᾷτο ἐτιμ(α-ό)ῶμεθον ἐτιμ(ά-ε)ᾷσθον ἐτιμ(ά-ε)ᾷσθην ἐτιμ(α-ό)ῶμεθα ἐτιμ(ά-ε)ᾷσθε ἐτιμ(α-ο)ῶντο	ἐφιλ(ε-ό)νῶμην ἐφιλ(έ-ον)οῦ ἐφιλ(έ-ε)εῖτο ἐφιλ(ε-ό)νῶμεθον ἐφιλ(έ-ε)εῖσθον ἐφιλ(ε-ε)εῖσθην ἐφιλ(ε-ό)νῶμεθα ἐφιλ(έ-ε)εῖσθε ἐφιλ(έ-ο)νῶντο	ἐμισθ(ο-ό)νῶμην ἐμισθ(ό-ον)οῦ ἐμισθ(ό-ε)οῖτο ἐμισθ(ο-ό)νῶμεθον ἐμισθ(ό-ε)οῖσθον ἐμισθ(ο-ε)οῖσθην ἐμισθ(ο-ό)νῶμεθα ἐμισθ(ό-ε)οῖσθε ἐμισθ(ό-ο)νῶντο

Like the Indicative

Modes and Participles.	Numbers and Persons.	<i>Imperfect.</i>		
		Characteristic α.	Characteristic ε.	Characteristic ο.
Optative,	S. 1.	τιμ(ά-οι)ῶ-μι	φιλ(έ-οι)οῖ-μι	μισθ(ό-οι)οῖ-μι
	2.	τιμ(ά-οις)ῶς	φιλ(έ-οις)οῖς	μισθ(ό-οις)οῖς
	3.	τιμ(ά-οι)ῶ	φιλ(έ-οι)οῖ	μισθ(ό-οι)οῖ
	D. 1.	τιμ(ά-οι)ῶ-τον	φιλ(έ-οι)οῖ-τον	μισθ(ό-οι)οῖ-τον
	2.	τιμ(α-οι)ῶ-την	φιλ(ε-οι)οῖ-την	μισθ(ο-οι)οῖ-την
	3.	τιμ(ά-οι)ῶ-την	φιλ(έ-οι)οῖ-την	μισθ(ό-οι)οῖ-την
	P. 1.	τιμ(ά-οι)ῶ-μεν	φιλ(έ-οι)οῖ-μεν	μισθ(ό-οι)οῖ-μεν
	2.	τιμ(ά-οι)ῶ-τε	φιλ(έ-οι)οῖ-τε	μισθ(ό-οι)οῖ-τε
	3.	τιμ(ά-οι)ῶ-εν	φιλ(έ-οι)οῖ-εν	μισθ(ό-οι)οῖ-εν
Attic Optative,	S. 1.	τιμ(α-οι)ῶ-ην	φιλ(ε-οι)οῖ-ην	μισθ(ο-οι)οῖ-ην
	2.	τιμ(α-οι)ῶ-ης	φιλ(ε-οι)οῖ-ης	μισθ(ο-οι)οῖ-ης
	3.	τιμ(α-οι)ῶ-η	φιλ(ε-οι)οῖ-η	μισθ(ο-οι)οῖ-η
	D. 1.	τιμ(α-οι)ῶ-ητον	φιλ(ε-οι)οῖ-ητον	μισθ(ο-οι)οῖ-ητον
	2.	τιμ(α-οι)ῶ-ητην	φιλ(ε-οι)οῖ-ητην	μισθ(ο-οι)οῖ-ητην
	3.	τιμ(α-οι)ῶ-ημεν	φιλ(ε-οι)οῖ-ημεν	μισθ(ο-οι)οῖ-ημεν
	P. 1.	τιμ(α-οι)ῶ-ημεν	φιλ(ε-οι)οῖ-ημεν	μισθ(ο-οι)οῖ-ημεν
	2.	τιμ(α-οι)ῶ-ητε	φιλ(ε-οι)οῖ-ητε	μισθ(ο-οι)οῖ-ητε
	3.	τιμ(α-οι)ῶ-εν	φιλ(έ-οι)οῖ-εν	μισθ(ό-οι)οῖ-εν
Indicative,	Perf.	τετίμηκα πεφωράκα	πεφίληκα	μεμίσθωκα
	Plup.	ἔτετιμήκειν ἔπεφωράκειν	ἔπεφιλήκειν	ἔμεμισθώκειν
	Fut.	τιμήσω φωράσω	φιλήσω	μισθώσω
	Aor.	ἐτίμησα ἐφωράσα	ἐφίλησα	ἐμίσθωσα
	F. Pf.			
PAS				
Aorist,		ἐτίμήθην ἐφωράθην	ἐφιλήθην	ἐμίσθώθην
Verbal adjectives: τιμη-τέος, -τέα, -τέον, φωρα-τέος, -τέα, -τέον,				

§ 136. *With short Vowel*

ACTIVE.			
Tenses.	Characteristic α.	Characteristic ε.	Characteristic ο.
Present,	σπ(ά-ω)ῶ, to draw,	τελ(έ-ω)ῶ, to com-	ἀρ(ό-ω)ῶ, to plough,
Imperfect,	ἔσπ(α-ον)ων	ἔτελ(ε-ον)ουν [plete,	ἔαρ(ο-ον)ουν
Perfect,	ἔσπακα	τετέλεκα	ἀρ-ήροκα
Perfect,	ἔσπακειν	ἔτετελέκειν	ἀρ-ηρόκειν
are,	σπάσω	τελώ	ἀρόσω
ist,	ἔσπασα	ἔτελεσα	ἔροσα
PAS			
-ist,	ἔσπα-σ-θην	ἔτελε-σ-θην	ἔρόθην
Verbal adjectives: σπα-σ-τέος, -τέα, -τέον,			

<i>Imperfect.</i>		
Characteristic α.	Characteristic ε.	Characteristic ο.
τιμ(α-οί)ψ-μην τιμ(ά-οι)ψ-ο τιμ(ά-οι)ψ-το τιμ(α-οί)ψ-μεθον τιμ(ά-οι)ψ-σθον τιμ(α-οί)ψ-σθην τιμ(α-οί)ψ-μεθα τιμ(ά-οι)ψ-σθε τιμ(ά-οι)ψ-ντο	φιλ(ε-οί)οί-μην φιλ(έ-οι)οί-ο φιλ(έ-οι)οί-το φιλ(ε-οί)οί-μεθον φιλ(έ-οι)οί-σθον φιλ(ε-οί)οί-σθην φιλ(ε-οί)οί-μεθα φιλ(έ-οι)οί-σθε φιλ(έ-οι)οί-ντο	μισθ(ο-οί)οί-μην μισθ(ό-οι)οί-ο μισθ(ό-οι)οί-το μισθ(ο-οί)οί-μεθον μισθ(ό-οι)οί-σθον μισθ(ο-οί)οί-σθην μισθ(ο-οί)οί-μεθα μισθ(ό-οι)οί-σθε μισθ(ό-οι)οί-ντο
τετίμημαι πεφωράμαι	πεφίλημαι	μεμίσθωμαι
ἔτετιμήμην ἔπεφωράμην	ἔπεφίλημην	ἔμεμισθώμην
τιμήσομαι φωράσομαι	φιλήσομαι	μισθώσομαι
ἐτιμήσάμην ἔφωράσάμην	ἐφιλήσάμην	ἐμισθώσάμην
τετιμήσομαι πεφωράσομαι	πεφιλήσομαι	μεμισθώσομαι
SIVE.		
Future, τιμηθήσομαι φωράθήσομαι φιληθήσομαι μισθωθήσομαι φιλη-τέος, -τέα, -τέον, μισθω-τέος, -τέα, -τέον.		

in forming the Tenses.

(190.)

MIDDLE.		
Characteristic α.	Characteristic ε.	Characteristic ο.
σπ(ά-ο)ῶ-μαι ἐσπ(α-ό)ῶ-μην ἐσπα-σ-μαι ἐσπ(ά-σ-μην σπάσσομαι ἐσπασάμην	τελ(έ-ο)οῦ-μαι ἐτελ(ε-ό)οῦ-μην τετελέε-σ-μαι ἐτετελέε-σ-μην τελοῦμαι ἐτελεσάμην	ἀρ(ό-ο)οῦ-μαι ἤρ(ο-ό)οῦ-μην ἀρ-ήρομαι ἀρ-ηρόμην ἀρόσομαι ἤρσάμην
SIVE.		
Future, σπα-σ-θήσομαι τελε-σ-θήσομαι ἀροθήσομαι τελε-σ-τέος, -έα, -έον, ἀρο-τέος, -έα, -έον.		

REMARK. On the formation of the Perf. and Aor. with σ , see §§ 130, 131; on the omission of the σ in $\alpha\rho\eta\rho\omicron\mu\alpha\iota$, $\eta\rho\acute{o}\theta\eta\nu$, see § 131, 5; and on the Attic Reduplication in $\alpha\rho\text{-}\eta\rho\omicron\mu\alpha\iota$, see § 124, 2. The further inflection of $\epsilon\sigma\pi\alpha\text{-}\sigma\text{-}\mu\alpha\iota$, $\epsilon\sigma\pi\acute{\alpha}\text{-}\sigma\text{-}\mu\eta\nu$, $\tau\epsilon\iota\lambda\epsilon\text{-}\sigma\text{-}\mu\alpha\iota$, $\epsilon\tau\epsilon\iota\lambda\epsilon\text{-}\sigma\text{-}\mu\eta\nu$, is like that of $\kappa\epsilon\iota\lambda\epsilon\upsilon\text{-}\sigma\text{-}\mu\alpha\iota$, § 133. On the Attic Fut., $\tau\epsilon\lambda\acute{\epsilon}\sigma\omega = \tau\epsilon\lambda\acute{\omega}$, $-\epsilon\tilde{\iota}\varsigma$, etc., $\tau\epsilon\lambda\acute{\epsilon}\sigma\omicron\mu\alpha\iota = \tau\epsilon\lambda\omicron\upsilon\mu\alpha\iota$, $\tau\epsilon\lambda\tilde{\eta}$, [$\epsilon\tilde{\iota}$] etc., see § 117.

§ 137. *Remarks on the Conjugation of Contract Verbs.* (131.)

1. The Attic dialect omits contraction only in Poetry, and there very seldom; yet verbs in $-\acute{\epsilon}\omega$ with a monosyllabic stem are a uniform exception, e. g. $\pi\lambda\acute{\epsilon}\omega$, *to sail*, $\pi\nu\acute{\epsilon}\omega$, *to blow*, $\theta\acute{\epsilon}\omega$, *to run*, etc., which are contracted only into $-\epsilon\iota$ (from $-\epsilon\epsilon\iota$ or $-\epsilon\epsilon\iota$); in the remaining forms they are uncontracted, e. g.

Act. Pr. Ind. $\pi\lambda\acute{\epsilon}\omega$, $\pi\lambda\acute{\epsilon}\tilde{\iota}\varsigma$, $\pi\lambda\acute{\epsilon}\tilde{\iota}$, $\pi\lambda\acute{\epsilon}\omicron\mu\epsilon\nu$, $\pi\lambda\acute{\epsilon}\tilde{\iota}\tau\epsilon$, $\pi\lambda\acute{\epsilon}\omicron\upsilon\sigma\iota(\nu)$,

Subj. $\pi\lambda\acute{\epsilon}\omega$, $\pi\lambda\acute{\epsilon}\eta\varsigma$, $\pi\lambda\acute{\epsilon}\eta$, $\pi\lambda\acute{\epsilon}\omega\mu\epsilon\nu$, $\pi\lambda\acute{\epsilon}\eta\tau\epsilon$, $\pi\lambda\acute{\epsilon}\omega\sigma\iota(\nu)$.

Imp. $\pi\lambda\acute{\epsilon}\tilde{\iota}$. Inf. $\pi\lambda\acute{\epsilon}\iota\nu$. Part. $\pi\lambda\acute{\epsilon}\omega\nu$.

Impf. Ind. $\epsilon\pi\lambda\epsilon\omicron\nu$, $\epsilon\pi\lambda\epsilon\iota\varsigma$, $\epsilon\pi\lambda\epsilon\iota$, $\epsilon\pi\lambda\acute{\epsilon}\omicron\mu\epsilon\nu$, $\epsilon\pi\lambda\acute{\epsilon}\tilde{\iota}\tau\epsilon$, $\epsilon\pi\lambda\epsilon\omicron\nu$.

Opt. $\pi\lambda\acute{\epsilon}\omicron\iota\mu\iota$, $\pi\lambda\acute{\epsilon}\omicron\iota\varsigma$, etc.

Mid. Pr. Ind. $\pi\lambda\acute{\epsilon}\omicron\mu\alpha\iota$, $\pi\lambda\acute{\epsilon}\eta$, $\pi\lambda\acute{\epsilon}\tilde{\iota}\tau\alpha\iota$, $\pi\lambda\acute{\epsilon}\omicron\mu\epsilon\theta\omicron\nu$, $\pi\lambda\acute{\epsilon}\tilde{\iota}\sigma\theta\omicron\nu$, etc.

Inf. $\pi\lambda\acute{\epsilon}\tilde{\iota}\sigma\theta\alpha\iota$. Part. $\pi\lambda\acute{\epsilon}\omicron\mu\epsilon\nu\omicron\varsigma$. Impf. $\epsilon\pi\lambda\acute{\epsilon}\omicron\mu\eta\nu$.

2. The verb $\delta\acute{\epsilon}\omega$, *to bind*, is commonly contracted in all the forms, particularly in compounds, e. g. $\tau\acute{o}\ \delta\omicron\tilde{\upsilon}\nu$, $\tau\omicron\tilde{\upsilon}\ \delta\omicron\tilde{\iota}\nu\tau\omicron\varsigma$, $\delta\iota\alpha\delta\omicron\tilde{\upsilon}\mu\alpha\iota$, $\kappa\alpha\tilde{\iota}\epsilon\delta\omicron\upsilon\nu$. But $\delta\epsilon\tilde{\iota}$, *necesse est*, and $\delta\acute{\epsilon}\omicron\mu\alpha\iota$, *to need*, follow the analogy of verbs in $-\acute{\epsilon}\omega$, with a monosyllabic stem, e. g. $\tau\acute{o}\ \delta\acute{\epsilon}\omicron\nu$, $\delta\acute{\epsilon}\omicron\mu\alpha\iota$, $\delta\acute{\epsilon}\tilde{\iota}\sigma\theta\alpha\iota$; uncontracted forms of $\delta\acute{\epsilon}\omicron\mu\alpha\iota$ occur, instead of those contracted into $-\epsilon\iota$, e. g. $\delta\acute{\epsilon}\tilde{\iota}\tau\alpha\iota$, $\delta\acute{\epsilon}\tilde{\iota}\sigma\theta\alpha\iota$, $\acute{\epsilon}\delta\acute{\epsilon}\tilde{\iota}\sigma\tau\omicron$, Xen., and sometimes also forms of other verbs belonging here are uncontracted, e. g. $\epsilon\pi\lambda\epsilon\tilde{\iota}\nu$, X. H. 6. 2, 27. $\pi\lambda\acute{\epsilon}\tilde{\iota}\nu$, Th. 4, 28.

3. Several verbs deviate in contraction from the general rules, e. g.

(a) $-\alpha\epsilon$ and $-\alpha\epsilon\iota$ are contracted into $-\eta$ and $-\eta\tilde{\iota}$, instead of into $-\alpha$ and $-\alpha\tilde{\iota}$, e. g. $\zeta(\acute{\alpha}-\omega)\tilde{\omega}$, *to live*, $\zeta\tilde{\eta}\varsigma$, $-\tilde{\eta}$, $-\tilde{\eta}\tau\omicron\nu$, $-\tilde{\eta}\tau\epsilon$, Inf. $\zeta\tilde{\eta}\nu$, Imp. $\zeta\tilde{\eta}$, Impf. $\epsilon\zeta\omega\nu$, $-\tilde{\eta}\varsigma$, $-\tilde{\eta}$, $-\tilde{\eta}\tau\omicron\nu$, $-\tilde{\eta}\tau\eta\nu$, $-\tilde{\eta}\tau\epsilon$; — $\pi\epsilon\iota\nu(\acute{\alpha}-\omega)\tilde{\omega}$, *to hunger*, Inf. $\pi\epsilon\iota\nu\tilde{\eta}\nu$, etc.; — $\delta\iota\psi(\acute{\alpha}-\omega)\tilde{\omega}$, *to thirst*, $\delta\iota\psi\tilde{\eta}\varsigma$, etc., Inf. $\delta\iota\psi\tilde{\eta}\nu$; — $\kappa\nu(\acute{\alpha}-\omega)\tilde{\omega}$, *to scratch*, Inf. $\kappa\nu\tilde{\eta}\nu$; — $\sigma\mu(\acute{\alpha}-\omega)\tilde{\omega}$, *to run*, Inf. $\sigma\mu\tilde{\eta}\nu$; — $\psi(\acute{\alpha}-\omega)\tilde{\omega}$, *to rub*, Inf. $\psi\tilde{\eta}\nu$; — $\chi\rho(\acute{\alpha}-\omega)\tilde{\omega}-\mu\alpha\iota$, *to use*, $\chi\rho\tilde{\eta}$, $\chi\rho\tilde{\eta}\tau\alpha\iota$, $\chi\rho\tilde{\eta}\sigma\theta\alpha\iota$; so $\acute{\alpha}\pi\omicron\chi\rho\tilde{\omega}\mu\alpha\iota$, *to have enough*, $\acute{\alpha}\pi\omicron\chi\rho\tilde{\eta}\sigma\theta\alpha\iota$; — $\acute{\alpha}\pi\acute{\alpha}\chi\rho\eta$ (abridged from $\acute{\alpha}\pi\omicron\chi\rho\tilde{\eta}$), *it suffices*, Inf. $\acute{\alpha}\pi\omicron\chi\rho\tilde{\eta}\nu$, Impf. $\acute{\alpha}\pi\acute{\iota}\chi\rho\eta$; — $\chi\rho(\acute{\alpha}-\omega)\tilde{\omega}$, *to give an oracle*, *to prophesy*, $\chi\rho\tilde{\eta}$, $\chi\rho\tilde{\eta}\nu$.

(b) $-\omicron\omicron$ and $-\omicron\varsigma$ are contracted, in the Ionic manner, into $-\omega$, instead of into $-\omicron\nu$, and $-\acute{\omicron}\eta$ into $-\acute{\omicron}$, instead of into $-\acute{\omicron}\tilde{\iota}$, e. g. $\acute{\phi}\iota\gamma(\acute{\omicron}-\omega)\tilde{\omega}$, *to freeze*, Inf. $\acute{\phi}\iota\gamma\tilde{\omega}\nu$, Aristoph., but $\acute{\phi}\iota\gamma\omicron\tilde{\upsilon}\nu$, X. Cy. 5. 1, 10. Part. G. $\acute{\phi}\iota\gamma\tilde{\omega}\nu\tau\omicron\varsigma$, Aristoph., but $\acute{\phi}\iota\gamma\omicron\tilde{\upsilon}\nu\tau\omicron\nu$, X. H. 4. 5, 4. and $\acute{\phi}\iota\gamma\tilde{\omega}\sigma\alpha$, Simon. de mulier. 26. Subj. $\acute{\phi}\iota\gamma\tilde{\omega}$, Pl. Gorg. 517, d. Opt. $\acute{\phi}\iota\gamma\tilde{\omega}\nu$, Hippocr.

REMARK 1. The Ionic verb $\acute{\iota}\delta\rho\acute{\omicron}\omega$, *to sweat*, corresponds with $\acute{\phi}\iota\gamma\acute{\omicron}\omega$, *to freeze*, though with an opposite meaning: $\acute{\iota}\delta\rho\tilde{\omega}\sigma\iota$, $\acute{\iota}\delta\rho\tilde{\omega}\tilde{\eta}\nu$, $\acute{\iota}\delta\rho\tilde{\omega}\sigma\alpha$, $\acute{\iota}\delta\rho\tilde{\omega}\nu\tau\epsilon\varsigma$.

4. The following things are to be noted on the use of the Attic forms of the Opt. in $-\eta\nu$, § 116, 8, namely, in the Sing. of verbs in $-\acute{\epsilon}\omega$ and $-\acute{\omicron}\omega$, the form in $-\acute{\omicron}\tilde{\iota}\eta\nu$ is far more in use than the common form, and in verbs in $-\acute{\alpha}\omega$ it is

used almost exclusively; but in the Dual and Pl. the common form is more in use. The third Pers. Pl. has always the shorter form, except that Aeschin., 2. § 108. Bekk., uses *δοκίησαν*.

5. The verb *λούω*, *to wash*, though properly not a contract, admits contraction in all the forms of the Impf. Act. and of the Pres. and Impf. Mid., which end in *-ε* or *-ο*, e. g. *ἔλου* instead of *ἔλουε*, *ἐλούμεν* instead of *ἐλούομεν*, Mid. *λοῖμαι*, (*λόυ*), *λοῦται*, etc., Imp. *λοῦ*, Inf. *λούσθαι*, Impf. *ἐλούμην*, *ἐλοῖ*, *ἐλούτο*, etc., as if from the stem *ΛΟΕΩ*; still, uncontracted forms are found, e. g. *λούομαι*, *ἐλούοντο*, Xen.

REM. 2. On the change of the accent in contraction, see § 30, 2.

II. FORMATION OF THE TENSES OF IMPURE VERBS.

§ 138. General Remarks.

(136.)

Pure and Impure Stem.—Theme.

1. Impure verbs, i. e. those whose characteristic is a consonant, undergo a variety of changes in the stem; a part of these are occasioned by the formation of the tenses; the stem of the verb admits,

- (a) Either a strengthening of the consonants, e. g. *τύπ-τ-ω*, stem *ΤΠΠ*; *κράζ-ω*, stem *ΚΡΑΓ*; *φράζ-ω*, stem *ΦΡΑΔ*; even an entire syllable is inserted, e. g. *ἀμαρτ-άν-ω*, stem *ΑΜΑΡΤ*;
- (b) Or a strengthening of the stem-vowel, e. g. *φείγ-ω*, stem *ΦΤΓ*; *λήθ-ω*, stem *ΛΑΘ*; *τίπ-ω*, stem *ΤΑΚ*;
- (c) Or a change of the stem-vowel in the tenses; this change may be called a *Variation*, § 16, 6, e. g. *κλέπτ-ω*, *έ-κλεῖπ-ην*, *κί-κλοφ-α*; comp. Eng. *steal*, *stole*, *stolen*.

2. The two stems of verbs, which are thus changed in the formation of the tenses, are to be distinguished, namely, the original and simple stem, and the strengthened stem; the first is called the pure stem, the last, the impure. The Pres. and Impf. of these verbs commonly contain the impure stem; the Secondary tenses, when such are formed, and specially the second Aor. as a general thing, contain the pure stem; the remaining tenses may contain either the pure or the impure stem, e. g.

Pres. *τύπ-τ-ω*, *to strike*, Aor. II. Pass. *έ-τῦπ-ην* Fut. Act. *τύψω* (*τύπ-σω*)
 “ *λείπ-ω*, *to leave*, “ Act. *έ-λείπ-ον* “ “ *λείψω* (*λείπ-σω*)
 “ *σπάζ-ω*, *to kill*, “ Pass. *έ-σφάγ-ην* “ “ *σφάξω*
 “ *φαίν-ω*, *to show*, “ “ *έ-φάιν-ην* “ Mid. *φαν-οῦμαι*
 “ *φθείρ-ω*, *to destroy* “ “ *έ-φθείρ-ην* “ Act. *φθερεῖω*.

3. For every form of a verb, which cannot be derived from

the Pres. tense in use, another Present is assumed, mostly for the mere purpose of formation; this may be termed the *Theme*, *Θέμα*, and it is printed in capitals, so as to distinguish it from the form of the Pres. in actual use, thus, e. g. *φεύγω* is the Pres. form in use, *ΦΥΓΩ* is the assumed Pres. form, or the *Theme*, in order to construct the second Aor., *ἔφυγον*.

§ 139. *Strengthening of the Stem.* (139.)

1. The strengthening of the stem by a consonant is merely the strengthening of the simple characteristic consonant of the stem by means of another consonant, e. g.

τίπτω, to strike,	Aor. II. Pass. <i>ἐ-τίϋ-π-ην</i>
τάττω, to arrange,	“ “ <i>ἐ-τάττω-ην</i>
κράζω, to cry,	Act. <i>ἔ-κραγ-ον</i> .

2. Yet the stem, strengthened in this way, is found only in the Pres. and Impf.; in the other tenses the simple stem appears, e. g.

Pres. *τύπτω* Impf. *ἐτυπτον* Aor. II. Pass. *ἐτύπην* Fut. *τύψω* (*τύπσω*).

REMARK 1. The characteristic of the pure stem, e. g. *π* in *ΤΥΠ-Ω* is called the pure characteristic; that of the impure stem, e. g. *πτ* in *τύπτ-ω*, the impure characteristic.

3. In order to strengthen the stem by the prolongation of the stem-vowel, the short stem-vowel of many verbs is lengthened in the Pres. and Impf.; this short vowel reappears in the second Aor., and in liquid verbs in the Fut. Thus,

ᾱ is changed into η in mute verbs,	e. g. (<i>ἔ-λαῶ-ον</i>)	<i>λήθω</i>
ᾱ “ αι liquid “	“ (<i>φαῖν-ω</i>)	<i>φαίνω</i>
ε “ ει “ “	“ (<i>φθερ-ω</i>)	<i>φθείρω</i>
ι “ ει mute “	“ (<i>ἔ-λιπ-ον</i>)	<i>λείπω</i>
ι “ ι “ and liquid verbs,	“ (<i>ἐ-τρῖβ-ην</i>)	<i>τριβω</i>
υ “ υ “ “ “	“ (<i>ἐ-φρῦγ-ην</i>)	<i>φρύγω</i>
υ “ ευ mute verbs,	“ (<i>ἔ-φύγ-ον</i>)	<i>φεύγω</i> .

REM. 2. The difference between the Impf. and the second Aor. Ind. and Opt., and between the Pres. and second Aor. Subj. and Imp., depends upon this strengthening of the stem, e. g. *ἐκράζον* *ἐκράγον*, *κράζοιμι* *κράγοιμι*, *κράζω* *κράγω*, *κράζε* *κράγε*; — *ἔλειπον* *ἐλίπον*, *λείποιμι* *λίποιμι*, *λείπω* *λίπε*, *λείπε* *λίπε*.

§ 140. *Change or Variation of the Stem-vowel.*
(133, 134.)

1. The change or variation of the stem-vowel, § 138, 1, (e), occurs only in the Secondary tenses, except in a few first Perfects.

2. Most mute, as well as liquid, verbs, with a monosyllabic stem and with ε as a stem-vowel, take the vowel of variation, namely, short α in the second Aor. instead of ε, e. g.

τρέπ-ω, to turn,	Aor. II. Act.	ἔ-τρεῖς π-ον
κλέπ-τ-ω, to steal,	" Pass.	ἔ-κλεῖς π-ην
τρέφ-ω, to nourish,	" "	ἔ-τρεῖς φ-ην
στρέφ-ω, to turn,	" "	ἔ-στρεῖς φ-ην
βρέχ-ω, to wet,	" "	ἔ-βρεῖς χ-ην
δέρ-ω, to flay,	" "	ἔ-δρεῖς ρ-ην
στέλλ-ω, to send,	" "	ἔ-στεῖς λ-ην
σπείρ-ω, to sow,	" "	ἔ-σπεῖς ρ-ην
φθείρ-ω, to destroy,	" "	ἔ-φθεῖς ρ-ην
τέμν-ω, to cut,	Act.	ἔ-ταῖς μ-ον.

(The Aor. II. ἔταμον is very rare and mostly doubtful, commonly ἔτεμον.) But polysyllables do not undergo this change, e. g. ἡγγεῖλον, ἡγγέλην, ὠφέλον, ἡγγερόμην. The first Aor. Pass. of τρέπω is ἐτρεφθην, of τρέφω, ἐθρεφθην, ἐσ-τρεφθην is rather poet., ἐκλέφθην is Ion. and Eur. Or. 1380.; but ἐβρέχθην is prose, ἐβρέαχην is rare; the first Aor. Pass. of δέρω, στέλλω, σπείρω, φθείρω, is not found.

REMARK 1. This change of the stem-vowel does not occur in the second Aor. Pass. of some verbs of this class, (the second Aor. Act. not being used), because the second Aor. Pass. cannot be mistaken for the Impf., see § 141, Rem., e. g. βλέπ-ω, to see, Impf. ἑ-βλεπ-ον, second Aor. Pass. ἑ-βλέπ-ην (first Aor. Pass. is wanting); λέγω, to collect (in compounds), second Aor. Pass. κατε-λέγ-ην, συνέλεγ-ην (and συνελέχθην, ἐξελέχθην; with the meaning to say, always ἐλέχθην); so also λείπ-ω, to peel, ἐ-λέπ-ην first Aor. Pass. wanting; πλέκ-ω, to braid, ἐ-πλέκ-ην and ἐ-πλέκ-ην (first Aor. Pass. ἐπλέχθην Aesch. Eum. 259.); φλέγ-ω, to burn, ἐ-φλέγ-ην, rarely ἐφλέχθην; ψέγω, to censure, ἐ-ψέγ-ην, first Aor. Pass. wanting.

REM. 2. The verb πλῆττω, to strike, retains the η in the second Aor. Pass. as a simple, but when compounded, it takes the vowel of variation, namely, α, thus, ἐ-πλήγ-ην, ἐξε-πλήγ-ην, κατε-πλήγ-ην.

3. Liquid verbs with monosyllabic stems and with the stem-vowel ε, take the short α, not only in the second Aor., but also in the first Perf. and first Plup. Act. and the Perf. and Plup. Mid. or Pass. and the first Aor. Pass., e. g.

στέλλω, to send,	Fut. στεῖλ-ῶ	Pf. ἔ-σταλ-κα	ἔ-σταλ-μαι	Aor. ἐ-στάλ-θην
φθείρω, to destroy,	Fut. φθερ-ῶ	Pf. ἔ-φθαρ-κα	ἔφθαρ-μαι	

But polysyllables do not undergo this change, e. g. ἡγγεῖλα, ἡγγέλθην from ἡγγεῖλλω, ἀγγέμεναι, ἡγγεθην from ἀγγείρω. Comp. No. 1.

4. Those mute verbs, which have an *ε* in the final stem-syllable of the Pres., take the *ο* of variation in the second Perf.; but those which have *ει* in the final stem-syllable, take the *οι*; liquid-verbs, which have *ε* or *ει* in this syllable, take the *ο*, e. g.

δέχομαι, (poet.) to see, διδορα	δίρω, to flay, διδορα
τρέφω, to nourish, τέτροφα	έγείρω, to wake, έγρήγορα, I awoke,
λείπω, to leave, λείλοιπα	σπείρω, to sow, έσπορα
πείθω, to persuade, πέποιθα, I trust,	φθείρω, to destroy, έφθορα.

REM. 3. Here are classed the following anomalies in the second Perf., *ἔδω* (Epic), *εἶωθα* instead of *εἶδα*, to be wont, *εἶωθῆναι*, *εἶωθως*, Plup. *εἰώθειν*;—*Εἶδω*, video, *οἶδα*, I know;—*Εἶκω*, *ἔοικα*, to be like, to appear, Plup. *εἴκειν*;—*ἔλπω* (poet.) to cause to hope, *ἔολπα*, I hope, Plup. *εἴλπειν*, I hoped;—*ἔργω*, to do, *ἔοργα*, Plup. *εἴργειν*;—*ῥήγνυμι*, to break, *ῥήγωγα*, I am broken.

5. The following take the *ο*, the vowel of variation, in the first Perf., contrary to the rule in No. 1.

κλέπτω, to steal, first Perf. *κίκλοφα*, but Perf. Mid. or Pass. *κίλεμμαι* (very rare and only poet. *κίλαμμαι*).

λέγω, to collect, first Perf. *ξυνέλοχα*, *ἔξελοχα*; but Perf. Mid. or Pass. *συνέλεγμαι*.

πέμπω, to send, first Perf. *πέπομφα*; but Perf. Mid. or Pass. *πέπεμμαι*.

τρέπω, to turn, “ “ *τίτροφα*, (like the second Perf. of *τρέφω*, to nourish, and *τέτροφα*; still, this last form is rare, the more usual form is *τέτροφα*. The *α* in the Perf. Act. is not found elsewhere, and is probably here used only to distinguish it from *τέτροφα* Perf. of *τρέφω*).

6. The following mute verbs with a monosyllabic stem and with the stem-vowel *ε*, take, like liquid verbs, No. 3, the *α* of variation in the Perf. Mid. or Pass.; still the *α* is not found in the first Aor. Pass., as is the case in liquid verbs, e. g.

στρέφω, to turn, Pf. Mid. or P. <i>ἔστραμμαι</i> , but first A. P. <i>ἑστρέφθην</i>	
τρέπω, to turn, “ “ <i>τέτραμμαι</i> , “ “ <i>ἑτρέφθην</i>	
τρέφω, to nourish, “ “ <i>τέθραμμαι</i> , “ “ <i>ἑθρέφθην</i>	

On *κλέπτω*, see No. 5.

§ 141. Remarks on the Secondary Tenses. (135, 136.)

1. The Secondary tenses differ from the Primary, partly in wanting the tense-characteristic, and consequently in appending the personal-endings, *-ον*, *-όμεν*, *-ην*, *-ήσομαι*, *-α* and *-ειν*, to the pure characteristic of the verb, e. g. second Aor. *ἔ-λιπ-ον*, but first Aor. *ἑ-παίδευ-σ-α*; partly in being formed throughout from an unchanged pure verb-stem, (except the Perf. which prefers a long vowel, see No. 2.), e. g. *λίπω* *ἔ-λιπ-ον*, *φεύγω* *ἑ-φύγ-ον*;

and partly in taking the vowel of variation, e. g. *στρέφω* $\acute{\epsilon}$ -*στρέφ-θην* $\sigma\tau\rho\acute{\alpha}\varphi$ -*ήσομαι*, but $\acute{\epsilon}$ -*στρέφ-θην*.

2. The second Perf. lengthens the short stem-vowel, i. e. $\acute{\alpha}$ into η , and, when it stands after other vowels or after φ , into $\tilde{\alpha}$, e. g.

<i>κράζω</i> , to cry out,	second Aor. $\tilde{\epsilon}$ - <i>κράζ-ον</i>	second Perf. $\pi\acute{\epsilon}$ - <i>κράζ-α</i>
<i>φρίσσω</i> , to shudder,	stem: <i>ΦΡΙΚ</i> ($\tilde{\iota}$)	" $\pi\acute{\epsilon}$ - <i>φρίκ-α</i>
<i>θάλλω</i> , to bloom,	Fut. $\theta\tilde{\alpha}\lambda\tilde{\omega}$	" $\tau\acute{\epsilon}$ - <i>θῆλ-α</i> ;

so, *πέφηνα*, *λέληθα* from *ΦΑΝ-ω*, *ΛΑΘ-ω*; or it retains the long vowel or diphthong of the Pres., e. g. *πέφηνα* from *φένω*, but second Aor. Act. $\tilde{\epsilon}\varphi\tilde{\upsilon}\gamma\omicron\nu$, *τέτηκα* from *τήκω*, but second Aor. Pass. $\acute{\epsilon}\tau\tilde{\alpha}\kappa\eta\nu$; a short vowel occurs only in the cases referred to in § 124, and § 140, 4.

REMARK. Those verbs whose second Aor. Act. would not be distinguished from the Impf., or at least, be distinguished only by the quantity of the stem-vowel, have no second Aor. Act. and Mid., but only the second Aor. Pass., since this last form has a different ending from the Impf., e. g.

<i>γράφω</i> I. $\tilde{\epsilon}\gamma\rho\tilde{\alpha}\varphi\omicron\nu$ A. I. $\tilde{\epsilon}\gamma\rho\alpha\psi\alpha$ A. II. Act. want. A. I. P. $\tilde{\epsilon}\gamma\rho\tilde{\alpha}\varphi\eta\nu$ (A. I. P. does not occur)
<i>κλίνω</i> " $\tilde{\epsilon}\kappa\lambda\tilde{\iota}\nu\omicron\nu$ " $\tilde{\epsilon}\kappa\lambda\iota\nu\alpha$ " " " $\tilde{\epsilon}\kappa\lambda\tilde{\iota}\nu\eta\nu$ (A. I. P. $\tilde{\epsilon}\kappa\lambda\tilde{\iota}\nu\eta\nu$ in Aristoph.)
<i>ψύχω</i> " $\tilde{\epsilon}\psi\upsilon\chi\omicron\nu$ " $\tilde{\epsilon}\psi\upsilon\chi\alpha$ " " " $\tilde{\epsilon}\psi\upsilon\chi\eta\nu$ Plat. (in later writers $\tilde{\epsilon}\psi\upsilon\gamma\eta\nu$; A. I. $\tilde{\epsilon}\psi\upsilon\chi\theta\eta\nu$ Plat.)

3. The following things are to be noted; (a) There is no verb which forms the three first Aorists, together with the three second Aorists; (b) There is no verb which has in use at the same time the second Aor. Act. and Mid., and the second Aor. Pass.; but all verbs, which form the second Aor., have either the second Aor. Act. and Mid. only, or the second Aor. Pass. only. A single exception in regard to both the particulars specified, is seen in the verb *τρέπω*, to turn, which has three first Aorists together with three second Aorists, $\tilde{\epsilon}\tau\rho\tilde{\alpha}\pi\omicron\nu$ (Ion. and poet.) $\tilde{\epsilon}\tau\rho\tilde{\alpha}\pi\omicron\mu\eta\nu$, $\tilde{\epsilon}\tau\rho\tilde{\alpha}\pi\eta\nu$, $\tilde{\epsilon}\tau\rho\epsilon\psi\alpha$ (the common form in Attic prose), $\tilde{\epsilon}\tau\rho\epsilon\psi\acute{\alpha}\mu\eta\nu$ transitive, e. g. $\tau\rho\epsilon\psi\alpha\sigma\theta\alpha\iota$ $\epsilon\acute{\iota}\varsigma$ $\varphi\upsilon\gamma\acute{\eta}\nu$, to put to flight, $\tilde{\epsilon}\tau\rho\epsilon\psi\theta\eta\nu$ rarely; but in compounds, e. g. $\tilde{\epsilon}\pi\iota\tau\rho\epsilon\psi\theta\eta\nu$ Antiph. 4. 126, 4. 127, 5.

On this last point (b) there are but few exceptions, since either the second Aor. Act. and Mid. or the second Aor. Pass., occur but rarely, and mostly in the poet. dialect, e. g. $\tilde{\epsilon}\nu\tilde{\nu}\omicron\nu$ Eur. and $\tilde{\epsilon}\nu\tilde{\nu}\eta\nu$; $\tilde{\epsilon}\lambda\tilde{\iota}\nu\omicron\nu$ and $\tilde{\epsilon}\lambda\tilde{\iota}\nu\eta\nu$ Hom.

4. It is rare that a verb has both Aor. forms in the Act., Pass. and Mid.; where this is the case, the two forms are used under certain conditions, namely:

(a) The two Aor. forms of the Act. and Mid. have a different meaning, i. e. the first Aor. has a transitive meaning, the second Aor., an intransitive, as will be seen below. The same thing is true of the two forms of the Perf., where they are constructed from the same verb.

(b) The two forms of the Aor. belong either to different dialects, or different periods, or to different species of literature, prose or poetry. Thus the older Attic writers prefer the fuller form of the first Aor. Pass.; the later, on the contrary, the softer second Aor. Pass., e. g. *ταχθῆναι* and *ταγῆναι*. Still, in some verbs both forms occur in prose, e. g. *ἀπηλλάχθην* and *ἀπηλλάγγην*, etc. Several verbs in poetry have a second Aor., which in prose have commonly a first Aor. only, e. g. *κτείνω*, to kill, Aor. prose, *ἔκτεινα*, poet. *ἐκτάων* and *ἔκταν*.

(c) The two Aorists stand in such a relation to each other, that the forms of one Aorist take the place of the forms of the other not in use, and in this way each supplies, respectively, the place of the other, as will be seen under the verbs *τίθημι* and *δίδωμι*.

A. FORMATION OF THE TENSES OF MUTE-VERBS.

§ 142. Introduction.

(137.)

Mute verbs are divided, like mute letters, into three classes, according to their primary sounds; in each of these classes, verbs with a pure characteristic in the Pres. and Impf. are distinguished from those with an impure characteristic, § 139, 2.

1. Verbs, whose characteristic is a Pi-mute, β, π, φ pure characteristic; πτ, § 24, 1, impure characteristic, e. g.
 - (a) pure characteristic, *πέμπ-ω*, to send, *τρίβ-ω*, to rub, *γράφ-ω*, to write;
 - (b) impure characteristic, *τύπτ-ω*, to strike, pure characteristic π, pure stem *ΤΠΠ*, *βλάπτ-ω*, to injure, (β, *ΒΛΑΒ*), *ρίπτ-ω*, to hurl, (φ, *ΡΙΦ*).
2. Verbs, whose characteristic is a Kappa-mute, κ, γ, χ pure characteristic; σσ or Attic ττ, § 24, 1, impure characteristic, e. g.
 - (a) pure characteristic, *πλέκ-ω*, to weave, *ἄγ-ω*, to lead, *τεύχ-ω*, to prepare;
 - (b) impure characteristic, *φρίσσ-ω*, Att. *φρίττ-ω*, to shudder, pure characteristic κ, pure stem *ΦΠΙΚ*, *τάσσ-ω*, Att. *τάττ-ω*, to arrange, (γ, *ΤΑΓ*), *βήσσ-ω*, Att. *βήττ-ω*, to cough, (χ, *ΒΗΧ*).
3. Verbs, whose characteristic is a Tau-mute, τ, δ, θ, pure characteristic; ζ, § 24, 1, impure characteristic, e. g.
 - (a) pure characteristic, *ἀνύτ-ω*, to complete, *ᾄδ-ω*, to sing, *πείθ-ω*, to persuade;

(b) impure characteristic, φράζ-ω, to say, pure characteristic
δ, pure stem ΦΡΑΔ.

§ 143. *Remarks on the Characteristic.* (129, 130.)

1. The following mute verbs in -πιω and -σω (-τιω) form the Secondary tenses, especially the second Aor. Pass., and have for their characteristic,

π: κλέπι-ω, to steal, κόπι-ω, to cut, τύπι-ω, to strike, second Aor. Pass. ἐ-κλᾶπ-ην, etc.

β: βλάπι-ω, to injure, and κρύπι-ω, to conceal, second Aor. Pass. ἐ-βλᾶβ-ην and ἐβλάφθην, ἐ-κρύβ-ην and ἐκρύφθην.

φ: βιάπι-ω, to tinge, θάπι-ω, to bury, θρύπι-ω, to break, ζάπι-ω, to sew together, φέπι-ω, to cast, σκάπι-ω, to dig, second Aor. Pass. ἐ-βᾶφ-ην, ἐ-τᾶφ-ην, ἐ-τρυφ-ην, ἐ-ζᾶφ-ην, ἐ-φῆφ-ην and ἐφύφθην, ἐ-σκάφ-ην.

κ: κρῖσσω, to shudder, second Perf. πῆ-φρικ-α.

γ: ἀλλάσσω, to change, second Aor. Pass. ἄλλᾶγ-ῆναι, first Aor. Pass. ἀλλσχθῆναι, Soph., Eur., Aristoph., μύσσω, to knead (μᾶγ-ῆναι), ὀρύσσω, to dig (ὀρυγ-ῆναι and ὀρυχθῆναι), πλήσσω, to strike (ἐπλήγ-ην, ἐξεπλᾶγ-ην), πράσσω, to do (πῆ-πράγ-α), σφάτιω, to kill (ἐσφαγ-ην, rarely ἐσφάχθην), τάσσω, to arrange (ταγῆς, Eur., elsewhere ἐτάχθην), φράσσω, to hedge round (ἐφραγ-ην and ἐφράχθην).

2. Two verbs strengthen the pure characteristic κ by τ, like verbs with the impure characteristic π:

πέκτι-ω (commonly πεκτίω, also πείκω), to shear, to comb, Fut. πέξω, etc.; still κείρειν is commonly used for πέκτειν with the meaning to shear, and κτενίζειν and ξαίνειν with the meaning to comb;

τέκτι-ω (formed from τε-τέκ-ω), to beget, Fut. τέξομαι, second Aor. Act. ἔτεκον, second Perf. τέτοκα.

3. The following verbs in -σσω, -τιω have a Tau-mute—not a Kap-pa-mute—for the pure characteristic: ἄρμώτιω (ἀρμώζω), to fit, Fut. -έσω; —βλίτιω, to cut honey combs, Fut. -ίσω; —βράσσω (rarer βράζω), to shake; —ἐρέσσω, to rove, Fut. -έσω; —πάσσω, to scatter, Fut. -άσω; —πλάσσω, to form, Fut. -άσω; —πρίσσω, to pound, Fut. -ίσω; —and Poet. ἱμάσσω, to whip, Fut. -άσω; κνώσσω, to sleep, Fut. -άσω; λείσσω, to look, Fut. λείσω; λίσσομαι (especially Hom., also λίστομαι), to pray, Aor. ἐλισάμην, ἐλιτόμην; νίσσομαι, νείσσομαι, to go, Fut. νείσομαι; κρούσσω, to rust (Epic Perf. κρ-κρόρυθ-μαι).

Here are classed derivatives in -ώτιω: λιμώτιω, to hunger, ὀνειρῶτιω, to dream, ὑπνώτιω, to be sleepy.

4. The following verbs in -σσω vary between the two formations: νάσσω, to press together, to draw, Fut. νάξω, etc.; Perf. Mid. or Pass. νέυσμαι; verbal Adj. ναστός; —ἀφύσσω (Poet.), to draw water, Fut. -έξω, Aor. ἤφυσσα, ἤφυσάμην.

5. Of verbs in -ζω, whose pure characteristic is a Tau-mute, commonly δ, there are only a few primitives, e. g. ἕζομαι, Poet., καθέζομαι, prose, I seat myself, ἵζω, commonly καθίζω, to seat, σχίζω, to separate, χέζω, alvum dejicere; yet there are many derivatives, namely, all in -άζω and most in -ίζω, e. g. ἐθίζω, εἰκάζω, etc.

6. Verbs in -ζω, whose pure characteristic is a Kappa-mute, commonly γ, are mostly *Onomatopoeics*, i. e. words whose sound corresponds to the sense; the greater part of these denote a *call* or *sound*, e. g. αἰάζω, to *groan*, Fut. αἰάξω; ἀλαλάζω, to *shout*; (αὐδάσασθαι, to *speak*, Aor. wanting in Her.); ποῖζω, to *squeak*, to *grunt* (like a swine), Fut. ποῖξω; κραάζω, to *scream*, Aor. ἐκραγον; κρώζω, to *crash*; μασιρίζω, to *whip*; ὀδάζω, to *scratch*; οἰμώζω, to *lament*, Fut. οἰμώξομαι; ὀλολύζω, to *howl*; ψυστάζω, to *tease*; στάζω and σταλάζω, to *trickle*; στεναάζω, to *sigh*; στιγρίζω, to *make firm*; στίζω, to *stick*; συρίζω, to *whistle*; Fut. συρίξομαι, etc.; συρίσω, etc., later and not Att.; σφάζω (Att. σφάττω), to *kill*; σφύζω, to *undulate*; τρίζω, to *chirp* (τέρτρυα); φλύζω, to *bubble*, and the Poet. βάζω, to *chat*, Fut. βάξω, third Perf. Mid. or Pass. βέβακται; βρίζω, to *slumber* (βρίζαι); δαΐζω, to *divide*, to *kill*; ἐλελίζω, to *whirl*, to *tumble*; ἐναρίζω, *spolio*; ῥέζω (properly, to *stretch*, to *stir*), to *do* (ῥοργα).

7. The following verbs in -ζω vary between the two modes of formation: βασταάζω, to *bear*, Fut. -άσω, etc., Aor. ἐβαστάχθην; — δισταάζω, to *doubt*, διστάσω, from which the verbal Subst. δισταγμός and διστασις; — νυστάζω, to *nod*, to *sleep*, Fut. -άσω and -άξω; — παίζω, to *jest*, Fut. παιξοῦμαι and παίξομαι, Aor. Att. ἔπαισα (in later writers ἐπαιξα), Perf. Mid. or Pass. Att. πέπαισμαι (in later writers πέπαιγμαι); — ῥπαίζω, to *rob*, Att. ῥηπάσσομαι, ῥηᾶσα, etc. (but in the Epic and Common language ῥηπάξω and -άσω, etc., second Aor. Pass. ῥηπάγην); — μύζω, to *groan*, has II. δ, 20. ἐπέμυζαν, but in Hippocr. ἔμυσεν.

8. The following verbs in -ζω have for a pure characteristic γγ: κλάζω, to *sound*, to *cry*, Perf. κέ-κλαγγ-α, Fut. κλάγξω, Aor. ἐκλαγγα; — πλάζω, to *drive round*, Fut. πλάγξω, etc., Aor. Pass. ἐπλάγχθην; — σαλπίζω, to *blow a trumpet*, Fut. -ίγξω, etc. (later also -ίσω, etc.).

§ 144. Formation of the Tenses.

(138.)

Mute verbs form the Fut. and the first Aor. Act. and Mid. with the tense-characteristic σ, and the first Perf. and first Plup. Act. with the aspirated endings -ά and -ειν, when the characteristic is a Pi-mute or a Kappa-mute; but with the endings -κα, -κειν, when the characteristic is a Tau-mute. Still, the Tau-mute is omitted before κ, as also in the Perf. Mid. or Pass. before μ, § 19, 1; and τ, § 17, 5, is changed into σ; but this σ is omitted before σ of the personal-endings, e. g. πείθω, to *persuade*, πέπαισμαι, -σται; φράζω, to *speak*, πέφρασμαι, -σται; still, the second Pers. is πείπει-σαι. The vowels α, ι, υ are short in the verbs which have a Tau-mute as a characteristic before endings with the tense-characteristic σ and κ (-κα, -κειν), e. g. φράζω, φράσω, ἔφραᾶσα, πέφραᾶκα; πλάσσω, to *form*, πλάσω; νομίζω, to *think*, ἐνόμῃσα; κλύζω, to *wash*, κλύσω, etc.

REMARK 1. On the changes which the Mutes undergo by the addition of the endings beginning with σ , θ , μ or τ , and before the aspirated endings $-\acute{\alpha}$, $-\acute{\epsilon}\nu$, see §§ 17, 2 and 3. 19, 1. 20, 1; on the lengthening of $-\epsilon$ into $-\epsilon\iota$ before σ of verbs in $-\acute{\epsilon}\nu\theta\omega$ or $-\acute{\epsilon}\nu\theta\omega$, e. g. $\sigma\pi\acute{\epsilon}\nu\theta-\omega$, to make a libation, Fut. ($\sigma\pi\acute{\epsilon}\nu\theta-\sigma\omega$) $\sigma\pi\acute{\epsilon}\iota\sigma\omega$, Aor. $\acute{\epsilon}\sigma\pi\epsilon\iota\sigma\alpha$, Perf. Mid. or Pass. $\acute{\epsilon}\sigma\pi\epsilon\iota\sigma\mu\alpha\iota$, see § 20, 2; on the omission of σ in endings beginning with $\sigma\theta$, e. g. $\kappa\epsilon\kappa\rho\acute{\upsilon}\phi\theta\alpha\iota$ instead of $\kappa\epsilon\kappa\rho\acute{\upsilon}\phi\sigma\theta\alpha\iota$, $\pi\epsilon\pi\lambda\acute{\epsilon}\chi\theta\alpha\iota$ instead of $\pi\epsilon\pi\lambda\acute{\epsilon}\chi\sigma\theta\alpha\iota$, see § 25, 3; on the endings of the third Pers. Pl. Perf. and Plup. Mid. or Pass., $-\acute{\alpha}\tau\alpha\iota$ and $-\acute{\alpha}\tau\omicron$ instead of $-\gamma\tau\alpha\iota$, $-\gamma\tau\omicron$, see §§ 18, 1 and 116, 15; on the vowel of variation in the Secondary tenses, and in some first Perfects and Perfects Mid. or Pass., see § 140; on the Att. Fut. of verbs in $-\acute{\alpha}\zeta\omega$ and $-\acute{\epsilon}\zeta\omega$, e. g. $\beta\iota\beta\acute{\alpha}\zeta\omega$, Fut. $\beta\iota\beta\acute{\alpha}\sigma\omega$, $\beta\iota\beta\acute{\omega}$, $-\acute{\alpha}\zeta\epsilon\varsigma$, $-\acute{\alpha}\zeta\epsilon$, $-\acute{\alpha}\tau\omicron\nu$, $-\acute{\omega}\mu\epsilon\nu$, etc., $\kappa\omicron\mu\acute{\iota}\zeta\omega$, Fut. $\kappa\omicron\mu\acute{\iota}\sigma\omega$, $\kappa\omicron\mu\acute{\iota}\omega$, $-\mu\acute{\iota}\zeta\epsilon\varsigma$, etc., see § 117.

REM. 2. When μ precedes a Pi-mute, which serves as a characteristic, e. g. in $\pi\acute{\iota}\mu\pi-\omega$, the μ is rejected in the Perf. Mid. or Pass. before endings beginning with μ , thus, $\pi\acute{\epsilon}\mu\pi-\omega$, to send, $\pi\acute{\epsilon}-\pi\epsilon\mu-\mu\alpha\iota$ (instead of $\pi\acute{\epsilon}-\pi\epsilon\mu\mu-\mu\alpha\iota$, $\pi\acute{\epsilon}-\pi\epsilon\mu\mu-\mu\alpha\iota$), $\pi\acute{\epsilon}\pi\epsilon\mu\psi\alpha\iota$, $\pi\acute{\epsilon}\pi\epsilon\mu\psi\tau\alpha\iota$, etc., Inf. $\pi\epsilon\pi\acute{\epsilon}\mu\phi\theta\alpha\iota$, Part. $\pi\epsilon\pi\epsilon\mu-\mu\acute{\iota}\tau\omicron\varsigma$; so $\kappa\acute{\alpha}\mu\pi\tau-\omega$, to bend down, $\kappa\acute{\epsilon}-\kappa\alpha\mu-\mu\alpha\iota$ (instead of $\kappa\acute{\epsilon}-\kappa\alpha\mu\mu-\mu\alpha\iota$, $\kappa\acute{\epsilon}-\kappa\alpha\mu\mu-\mu\alpha\iota$). When the letter γ would be regularly repeated before μ , one γ is omitted, e. g. $\sigma\phi\acute{\iota}\gamma\gamma-\omega$, to tie, $\acute{\epsilon}-\sigma\phi\iota\gamma-\mu\alpha\iota$ (instead of $\acute{\epsilon}-\sigma\phi\iota\gamma\gamma-\mu\alpha\iota$), $\acute{\epsilon}\sigma\phi\iota\gamma\acute{\epsilon}\xi\alpha\iota$, $\acute{\epsilon}\sigma\phi\iota\gamma\acute{\epsilon}\chi\tau\alpha\iota$, etc., Inf. $\acute{\epsilon}\sigma\phi\iota\gamma\chi\theta\alpha\iota$, Part. $\acute{\epsilon}\sigma\phi\iota\gamma\mu\acute{\epsilon}\nu\omicron\varsigma$; so $\acute{\epsilon}\zeta\epsilon\lambda\acute{\epsilon}\gamma\chi\omega$, to convince, $\acute{\epsilon}\zeta\epsilon\lambda\acute{\epsilon}\gamma\chi\mu\alpha\iota$ (instead of $\acute{\epsilon}\zeta\epsilon\lambda\acute{\epsilon}\gamma\chi\gamma\mu\alpha\iota$, $\acute{\epsilon}\zeta\epsilon\lambda\acute{\epsilon}\gamma\gamma\mu\alpha\iota$), $\acute{\epsilon}\zeta\epsilon\lambda\acute{\epsilon}\gamma\chi\acute{\epsilon}\xi\alpha\iota$, etc.

PARADIGMS OF MUTE VERBS.

§ 145. A. Verbs, whose Characteristic is a Pi-mute, β , π , φ . (139.)(a) Pure Characteristic, β , π , φ , Fut. $-\psi\omega$. $\tau\rho\acute{\iota}\beta\omega$, to rub.

ACTIVE.	
Pres.	Ind. $\tau\rho\acute{\iota}\beta-\omega$ Subj. $\tau\rho\acute{\iota}\beta-\omega$ Imp. $\tau\rho\acute{\iota}\beta-\epsilon$ Inf. $\tau\rho\acute{\iota}\beta-\epsilon\iota\nu$ Part. $\tau\rho\acute{\iota}\beta-\omega\nu$
Impf.	Ind. $\acute{\epsilon}-\tau\rho\acute{\iota}\beta-\omicron\nu$ Opt. $\tau\rho\acute{\iota}\beta-\omicron\mu\iota$
Perf.	Ind. ($\tau\acute{\epsilon}-\tau\rho\acute{\iota}\beta-\acute{\alpha}$) $\tau\acute{\epsilon}-\tau\rho\acute{\iota}\beta-\alpha$ Subj. $\tau\epsilon-\tau\rho\acute{\iota}\beta-\omega$ Imp. not used, Inf. $\tau\epsilon-\tau\rho\acute{\iota}\beta-\acute{\epsilon}\nu\alpha\iota$ Part. $\tau\epsilon-\tau\rho\acute{\iota}\beta-\acute{\omega}\varsigma$
Plup.	Ind. ($\acute{\epsilon}-\tau\epsilon-\tau\rho\acute{\iota}\beta-\acute{\epsilon}\iota\nu$) $\acute{\epsilon}-\tau\epsilon-\tau\rho\acute{\iota}\beta-\acute{\epsilon}\iota\nu$ Opt. $\tau\epsilon-\tau\rho\acute{\iota}\beta-\omicron\mu\iota$
Fut.	Ind. ($\tau\rho\acute{\iota}\beta-\sigma\omega$) $\tau\rho\acute{\iota}\psi\omega$ Opt. $\tau\rho\acute{\iota}\psi\omicron\mu\iota$ Inf. $\tau\rho\acute{\iota}\psi\epsilon\iota\nu$ Part. $\tau\rho\acute{\iota}\psi\omega\nu$
Aor. I.	Ind. $\acute{\epsilon}-\tau\rho\acute{\iota}\psi\alpha$ Subj. $\tau\rho\acute{\iota}\psi\omega$ Opt. $\tau\rho\acute{\iota}\psi\alpha\mu\iota$ Imp. $\tau\rho\acute{\iota}\psi\omicron\nu$ Inf. $\tau\rho\acute{\iota}\psi\alpha\iota$ Part. $\tau\rho\acute{\iota}\psi\alpha\varsigma$.
MIDDLE.	
Pres.	Ind. $\tau\rho\acute{\iota}\beta-\omicron\mu\alpha\iota$ Subj. $\tau\rho\acute{\iota}\beta-\omega\mu\alpha\iota$ Imp. $\tau\rho\acute{\iota}\beta-\omicron\nu$ Inf. $\tau\rho\acute{\iota}\beta-\epsilon\sigma\theta\alpha\iota$ Part. $\tau\rho\acute{\iota}\beta-\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$
Impf.	Ind. $\acute{\epsilon}-\tau\rho\acute{\iota}\beta-\acute{\omicron}\mu\epsilon\nu$ Opt. $\tau\rho\acute{\iota}\beta-\acute{\omicron}\mu\epsilon\nu$

Perf.	Ind.	(τέ-τριβ-μαι)	Imperative.	Infinitive.
	S. 1.	τέ-τριμ-μαι	(τέ-τριβ-σο)	(τε-τρίβ-θαι
	2.	τέ-τριψαι	τέ-τριψο	τε-τρίψ-θαι
	3.	τέ-τριπ-ται	τε-τρίψ-θω	
	D. 1.	τε-τρίμ-μεθον		Participle.
	2.	τέ-τριψ-θον	τέ-τριψ-θον	τε-τριμ-μένος, -η, -ον
	3.	τέ-τριψ-θον	τε-τρίψ-θων	
	P. 1.	τε-τρίμ-μεθα		Subjunctive.
	2.	τέ-τριψ-θε	τέ-τριψ-θε	τε-τριμ-μένος ὦ
	3.	τε-τριμ-μένοι εἰσὶν or τε-τρίψ-ᾶται	τε-τρίψ-θωσαν or τε-τρίψ-θων	
Plup.	S. 1.	ἔ-τε-τρίμ-μην	D. ἔ-τε-τρίμ-μεθον	P. ἔ-τε-τρίμ-μεθα
Ind.	2.	ἔ-τέ-τριψο	ἔ-τέ-τριψ-θον	ἔ-τέ-τριψ-θε
	3.	ἔ-τέ-τριπ-το	ἔ-τε-τριψ-θην	τε-τριμ-μένοι ἦσαν [or ἔ-τε-τρίψ-ατο
Opt.		τε-τριμ-μένος εἴην		
Fut.	Ind.	τριψομαι	Opt. τριψοίμην	Inf. τριψέσθαι
Aor. I.	Ind.	ἐ-τριψάμην	Subj. τριψώμαι	Opt. τριψάμην
		Inf. τριψασθαι	Part. τριψάμενος	Imp. τρίψαι
F. Pf.	Ind.	τε-τρίψομαι	Opt. τε-τριψοίμην	Inf. τε-τρίψεσθαι
		Part. τε-τριψόμενος.		
PASSIVE.				
Aor. I.	Ind.	(ἐ-τρίβ-θην)	ἐ-τρίψ-θην	Subj. τριψ-θῶ
		Inf. τριψ-θῆναι	Imp. τριψ-θείην	Opt. τριψ-θείην
Fut. I.	Ind.	τριψ-θήσομαι	Opt. τριψ-θησοίμην	Inf. τριψ-θήσεσθαι
		Part. τριψ-θησόμενος		
A. II.	Ind.	ἐ-τρίβ-ην	Subj. τρίβ-ῶ	Opt. τρίβ-είην
		Inf. τρίβ-ῆναι	Part. τρίβ-εις	Imp. τρίβ-ηθι
F. II.	Ind.	τρίβ-ήσομαι	Opt. τρίβ-ησοίμην	Inf. τρίβ-ήσεσθαι
		Part. τρίβ-ησόμενος.		
Verbal adjective: (τριβ-τός) τριπ-τός, -ή, -όν, τριπ-τέος, -έα, -έον.				

§ 146. (b) Impure Characteristic, πτ in Pres. and Impf.

Fut. -ψω.

(140.)

κόπτω, to cut.

	ACTIVE.	MIDDLE.	PASSIVE.
Pres.	κόπτ-ω	κόπτ-ομαι	
Impf.	ἔ-κοπ-ον	ἔ-κοπ-όμην	
Perf. I.	(κέ-κοπ-ά) κέ-κοψ-α	κέ-κομ-μαι, like τέ-τριμμαι	
Plup. I.	ἔ-κε-κόψ-ειν	ἔ-κε-κόμ-μην, like ἔ-τε-τριμμην	
Perf. II.	κέ-κοπ-α (Hom.)		
Plup. II.	ἔ-κε-κόπ-ειν		
Fut.	(κόπ-σω) κόψω	κόψομαι	A. I. ἐ-κόψ-θην
Aor. I.	ἔ-κοψα	ἔ-κοψάμην	F. I. κοψ-θήσομαι
Fut. Pf.		κε-κόψομαι	A. II. ἐ-κοπ-ην
			F. II. κοπ-ήσομαι
Verbal adjective: κοπ-τός, -ή, -όν, κοπ-τέος, -τέα, -τέον.			

Inflection of the Perf. Mid. or Pass. κάμπ-τ-ω, to bend down (κέκαμ-μαι for κέκαμν-μαι, § 144, Rem. 2).			
Ind.	S. 1.	κέκαμμαι	Imperative.
	2.	κέκαμναι	κέκαμψο
	3.	κέκαμπται	κεκάμφθω
	D. 1.	κεκαμμεθον	Infinitive.
	2.	κέκαμψον	κεκάμφθαι
	3.	κέκαμψον	Participle.
	P. 1.	κεκάμμεθα	κεκαμμένος, -η, -ον
	2.	κέκαμψθε	Subjunctive.
	3.	κεκαμμένοι εισά(ν)	κεκαμμένος ὦ
Verbal adjective: καμπτός, -ή, -όν, καμπτός, -τία, -τέον.			

§ 147. B. Verbs, whose Characteristic is a Kappa-mute, γ, κ, χ. (141.)

(a) Pure Characteristic, γ, κ, χ. (b) Impure Characteristic in the Pres. and Impf., σσ, Att. ττ, rarer ζ.

πλέκ-ω, to weave. Fut. -ξω. τᾶσσω, Att. τᾶττω, to arrange.

ACTIVE.		MIDDLE.		ACTIVE.		MIDDLE.	
Pres.	πλέκ-ω	πλέκ-ομαι	τάσσω	τάσσω	τάσσω-ομαι	τάσσω-ομαι	τάσσω-ομαι
Impf.	ἔ-πλεκ-ον	ἔ-πλεκ-ομην	ἔ-τασσο-ον	ἔ-τασσο-ον	ἔ-τασσο-ομην	ἔ-τασσο-ομην	ἔ-τασσο-ομην
Perf.	(πέ-πλεκ-ά)	(πέ-πλεκ-μαι)	(τέ-ταγ-ά)	(τέ-ταγ-ά)	τέ-ταγμα	τέ-ταγμα	τέ-ταγμα
Plup.	ἔ-πε-πλέχ-ειν	ἔ-πε-πλέγ-μην	ἔ-τε-τάχ-ειν	ἔ-τε-τάχ-ειν	ἔ-τε-τάχ-μην	ἔ-τε-τάχ-μην	ἔ-τε-τάχ-μην
Fut.	(πλέκ-σω) πλέξω	πλέξομαι	(τάγ-σω) τάξω	τάξω	τάξομαι	τάξομαι	τάξομαι
Aor.	ἔ-πλεξα	ἔ-πλεξαμην	ἔ-ταξα	ἔ-ταξα	ἔ-ταξαμην	ἔ-ταξαμην	ἔ-ταξαμην
F. Pf.		πε-πλέξομαι			τε-τάξομαι	τε-τάξομαι	τε-τάξομαι
PASSIVE.							
Aor. I.	(ἔ-πλέκ-θην)	ἔ-πλέχ-θην	(ἔ-τάγ-θην)	ἔ-τάχ-θην	ἔ-τάχ-θην	ἔ-τάχ-θην	ἔ-τάχ-θην
Fut. I.		πλεχ-θήσομαι		ταχ-θήσομαι	ταχ-θήσομαι	ταχ-θήσομαι	ταχ-θήσομαι
A. II.	ἔ-πλάκ-ην and ἔ-πλεκ-ην			ἔ-τάγ-ην	ἔ-τάγ-ην	ἔ-τάγ-ην	ἔ-τάγ-ην
F. II.	πλακ-ήσομαι			ταγ-ήσομαι	ταγ-ήσομαι	ταγ-ήσομαι	ταγ-ήσομαι

Verbal Adj. πλεκτός, -ή, -όν; πλεκ-τέος, -τία, -τέον; τακτός, τακτός.

Inflection of the Perf. Mid. or Pass. τᾶσσω, to arrange, and σφιγγω (§ 144, Rem. 2), to bind.			
Ind.	S. 1.	τέταγμα	ἔσφιγμαι
	2.	τέταξαι	ἔσφιγξαι
	3.	τέτακται	ἔσφιγκται
	D. 1.	τετάγμεθον	ἔσφιγμεθον
	2.	τέταχθον	ἔσφιγχθον
	3.	τέταχθον	ἔσφιγχθον
	P. 1.	τετάγμεθα	ἔσφιγμεθα
	2.	τέταχθε	ἔσφιγχθε
	3.	τεταγμένοι εισά(ν) or τετάχᾱται	ἔσφιγμένοι εισά(ν) or τεταχθων or ἔσφιγχθων
Inf. τετάχθαι ἔσφιγθαι Part. τεταγμένος ἔσφιγμένος.			

§ 148. C. Verbs, whose Characteristic is a Tau-mule, δ, τ, θ. (142.)

(a) Pure Characteristic, δ, τ, θ. (b) Impure Characteristic in Pres. and Impf., ζ, rarer σσ.—Fut. σω.

	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Pres.	ψεύδ-ω, to deceive.	ψεύδ-ομαι, to lie,	φράζ-ω, to say,	φράζ-ομαι, to think,
Impf.	ἔ-ψεуд-ον	ἔ-ψεуд-όμην	ἔ-φραζ-ον	ἔ-φραζ-όμην
Perf.	(ἔ-ψεуд-κα)	(ἔ-ψεуд-μαι)	(πέ-φραδ-κα)	(πέ-φραδ-μαι)
	ἔ-ψευ-κα	ἔ-ψευσ-μαι	πέ-φρά-κα	πέ-φρασ-μαι
Plup.	ἔ-ψεύ-κειν	ἔ-ψεύσ-μην	ἔ-πε-φρά-κειν	ἔ-πε-φράσ-μην
Fut.	(ψεύδ-σω)	(ψεύδ-σομαι)	(φράδ-σω)	(φράδ-σομαι)
	ψεύσ-ω	ψεύ-σομαι	φράξ-σω	φράξ-ομαι
Aor. I.	ἔ-ψευ-σα	ἔ-ψευ-σάμην	ἔ-φράξ-σα	ἔ-φρα-σάμην
F. Pf.		ἔ-ψεύ-σομαι		πε-φρά-σομαι

PASSIVE.		
Aor. 1.	(ἔ-ψεύδ-θη) ἔ-ψεύσ-θην	(ἔ-φράδ-θη) ἔ-φράσ-θην
Fut. 1.	ψευσ-θήσομαι	φρασ-θήσομαι
Verbal. Adj. (ψευδ-τέος) ψευσ-τέος, -τέα, -τέον; φρασ-τέος, -τέα, -τέον.		

Inflection of Perf. Mid. or Pass.			
Ind. S. 1.	ἔψευσ-μαι	Imper.	Infinitive.
2.	ἔψευ-σαι	ἔψευ-σο	ἔ-ψεύσ-θαι
3.	ἔψευσ-ται	ἔψεύ-σθω	Participle.
D. 1.	ἔψευσ-μεθον		ἔ-ψευσ-μένος, -η, -ον
2.	ἔψευ-σθον	ἔψευ-σθον	Subjunctive.
3.	ἔψευ-σθον	ἔψεύ-σθων	ἔ-ψευσ-μένος ὦ.
P. 1.	ἔψευσ-μεθα		
2.	ἔψευ-σθε	ἔψευ-σθε	
3.	ἔψευσ-μένοι εἰσίν	ἔψεύ-σθωσαν or ἔψεύ-σθων]	

§ 149. FORMATION OF THE TENSES OF LIQUID-VERBS. (143—145.)

1. Liquid verbs, i. e. verbs whose characteristic is one of the liquids λ, μ, ν, ρ, form the Fut. Act. and Mid. and the first Aor. Act. and Mid. without the tense-characteristic σ, § 20, 3, but the Perf. Act. with the tense-characteristic κ, e. g.

σφάλλω, stem ΣΦΑΛΛ, Fut. σφαλ-ῶ, first Aor. ἔ-σφηλ-α, Perf. ἔ-σφαλ-κα.

REMARK 1. The endings of the Fut. in liquid verbs, namely, -ω, -οῦμαι, are contracted from -ίσω, -ίσομαι after the rejection of σ, § 20, 3. The inflection of these contracted endings is like that of contracts in -ίω in the Pres. Act. and Mid. φιλ-ῶ, φιλ-οῦμαι, § 135. The Fut. Perf. is wanting in liquid verbs.

2. The Present tense of the above verbs—with the exception of a few whose stem-vowel is ϵ —is strengthened, either by doubling the characteristic λ , or by inserting the liquid ν after the characteristic, or by either lengthening the short stem-vowel, as is the case in all verbs in $-i\sigma\omega$, $-v\sigma\omega$, $-v\rho\omega$, or by changing it into a long vowel or diphthong, § 16, 3, e. g. $\sigma\phi\acute{\alpha}\lambda\text{-}\lambda\text{-}\omega$, $\tau\acute{\epsilon}\mu\text{-}\nu\text{-}\omega$, $\kappa\rho\acute{\iota}\nu\text{-}\omega$, $\acute{\alpha}\mu\acute{\upsilon}\nu\text{-}\omega$, $\kappa\tau\acute{\epsilon}\iota\nu\text{-}\omega$, $\phi\alpha\acute{\iota}\nu\text{-}\omega$, stem $\Sigma\Phi\Lambda\Lambda$, TEM , $KPIN(i)$, $\lambda\acute{M}T\lambda N(\ddot{v})$, $KT\lambda N$, $\Phi\lambda N$); but $\mu\acute{\epsilon}\nu\text{-}\omega$, $\nu\acute{\epsilon}\mu\text{-}\omega$ with a pure stem.

3. All the tenses are formed from the pure stem, yet the vowel in the final syllable of the stem in the first Aor. Act. and Mid., is lengthened, see No. 5, e. g. $\sigma\phi\acute{\alpha}\lambda\lambda\text{-}\omega$ ($\Sigma\Phi\Lambda\Lambda$), Fut. $\sigma\phi\acute{\alpha}\lambda\text{-}\omega$, second Aor. Pass. $\acute{\epsilon}\text{-}\sigma\phi\acute{\alpha}\lambda\text{-}\eta\nu$, first Aor. Perf. $\acute{\epsilon}\text{-}\sigma\phi\alpha\lambda\text{-}\kappa\alpha$, first Aor. Act. $\acute{\epsilon}\text{-}\sigma\phi\eta\lambda\text{-}\alpha$. The second Aorists Act. and Mid. rarely occur, and very seldom in prose; on the contrary, the second Aor. Pass. is more in use than the first Aor.; the first Aor. is wholly wanting in many verbs.

4. In liquid verbs with an impure characteristic, the ground-form of the stem is not borrowed—as is the case with mute-verbs—from the second Aor., but from the Fut., since only a few verbs of this class form a second Aor. Act. and Mid.

5. Liquid verbs are divided into four classes according as the stem-vowel of the Fut. is α , ϵ , i or \ddot{v} before the ending $-\omega$. In the first Aor. Act. and Mid., α is lengthened into η , ϵ into $\epsilon\iota$, into ι , \ddot{v} into \ddot{v} , § 16, 3. Thus:

I. Class with α in the Future.

Pres.	Fut.	Aor.
$\sigma\phi\acute{\alpha}\lambda\lambda\text{-}\omega$, to deceive,	$\sigma\phi\acute{\alpha}\lambda\text{-}\omega$	$\acute{\epsilon}\text{-}\sigma\phi\eta\lambda\text{-}\alpha$
$\kappa\acute{\alpha}\mu\text{-}\omega$, to labor,	$\kappa\acute{\alpha}\mu\text{-}\omega$	wanting
$\tau\epsilon\chi\mu\acute{\alpha}\iota\sigma\text{-}\omega$, to point out,	$\tau\epsilon\chi\mu\acute{\alpha}\sigma\text{-}\omega$	$\acute{\epsilon}\text{-}\tau\epsilon\chi\mu\eta\sigma\text{-}\alpha$
$\phi\alpha\acute{\iota}\nu\text{-}\omega$, to show,	$\phi\acute{\alpha}\nu\text{-}\omega$	$\acute{\epsilon}\text{-}\phi\eta\nu\text{-}\alpha$

II. Class with ϵ in the Future.

$\mu\acute{\epsilon}\nu\text{-}\omega$, to remain,	$\mu\epsilon\nu\text{-}\omega$	$\acute{\epsilon}\text{-}\mu\epsilon\nu\text{-}\alpha$
$\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\lambda\text{-}\omega$, to announce,	$\acute{\alpha}\gamma\gamma\epsilon\lambda\text{-}\omega$	$\acute{\eta}\gamma\gamma\epsilon\iota\lambda\text{-}\alpha$
$\tau\acute{\epsilon}\mu\text{-}\omega$, to cut,	$\tau\epsilon\mu\text{-}\omega$	wanting
$\nu\acute{\epsilon}\mu\text{-}\omega$, to divide,	$\nu\epsilon\mu\text{-}\omega$	$\acute{\epsilon}\text{-}\nu\epsilon\mu\text{-}\alpha$
$\kappa\tau\acute{\epsilon}\iota\nu\text{-}\omega$, to kill,	$\kappa\tau\epsilon\nu\text{-}\omega$	$\acute{\epsilon}\text{-}\kappa\tau\epsilon\nu\text{-}\alpha$
$\acute{\iota}\mu\epsilon\iota\sigma\text{-}\omega$, to desire,	$\acute{\iota}\mu\epsilon\sigma\text{-}\omega$	$\acute{\iota}\mu\epsilon\iota\sigma\text{-}\alpha$

III. Class with i in the Future.

$\tau\acute{\iota}\lambda\text{-}\omega$, to pluck,	$\tau\acute{\iota}\lambda\text{-}\omega$	$\acute{\epsilon}\text{-}\tau\acute{\iota}\lambda\text{-}\alpha$
$\kappa\rho\acute{\iota}\nu\text{-}\omega$, to separate,	$\kappa\rho\acute{\iota}\nu\text{-}\omega$	$\acute{\epsilon}\text{-}\kappa\rho\acute{\iota}\nu\text{-}\alpha$

IV. Class with υ in the Future.

Pres.	Fut.	Aor.
$\sigma\acute{\upsilon}\rho\text{-}\omega$, to draw,	$\sigma\acute{\upsilon}\rho\text{-}\omega$	$\tilde{\sigma}\text{-}\sigma\acute{\upsilon}\rho\text{-}\alpha$
$\tilde{\alpha}\mu\acute{\upsilon}\nu\text{-}\omega$, to defend,	$\tilde{\alpha}\mu\acute{\upsilon}\nu\text{-}\omega$	$\tilde{\eta}\mu\acute{\upsilon}\nu\text{-}\alpha$.

REM. 2. The following verbs in $\text{-}\alpha\iota\nu\omega$ of the first class take $\tilde{\alpha}$ in the Aor. instead of η , namely, $\iota\sigma\chi\nu\alpha\iota\nu\omega$, to make emaciated, ($\iota\sigma\chi\nu\tilde{\alpha}\nu\alpha$, $\iota\sigma\chi\nu\tilde{\alpha}\nu\alpha\iota$), $\kappa\epsilon\rho\delta\alpha\iota\nu\omega$, to gain, ($\kappa\epsilon\rho\delta\tilde{\alpha}\nu\alpha$, $\kappa\epsilon\rho\delta\tilde{\alpha}\nu\alpha\iota$), $\kappa\omicron\iota\lambda\alpha\iota\nu\omega$, to hollow out, ($\kappa\omicron\iota\lambda\tilde{\alpha}\nu\alpha$, $\kappa\omicron\iota\lambda\tilde{\alpha}\nu\alpha\iota$), $\lambda\epsilon\nu\text{-}\kappa\alpha\iota\nu\omega$, to whiten, $\delta\epsilon\rho\gamma\alpha\iota\nu\omega$, to enrage, $\pi\epsilon\pi\alpha\iota\nu\omega$, to ripen; also all verbs in $\text{-}\rho\alpha\iota\nu\omega$, e. g. $\pi\epsilon\rho\alpha\iota\nu\omega$, Fut. $\pi\epsilon\rho\alpha\nu\tilde{\omega}$, Aor. $\acute{\epsilon}\pi\epsilon\rho\tilde{\alpha}\nu\alpha$, Inf. $\pi\epsilon\rho\tilde{\alpha}\nu\alpha\iota$ (except $\tau\epsilon\tau\rho\alpha\iota\nu\omega$, to bore, $\acute{\epsilon}\tau\epsilon\rho\eta\nu\alpha$, $\tau\epsilon\tau\rho\tilde{\eta}\nu\alpha\iota$), and all in $\text{-}\iota\alpha\iota\nu\omega$, e. g. $\pi\iota\alpha\iota\nu\omega$, to make fat, $\acute{\epsilon}\pi\iota\tilde{\alpha}\nu\alpha$, $\pi\iota\tilde{\alpha}\nu\alpha\iota$ (except $\mu\iota\alpha\iota\nu\omega$, to stain, $\mu\iota\tilde{\eta}\nu\alpha\iota$, rarely $\mu\iota\tilde{\alpha}\nu\alpha\iota$).—The verb $\sigma\eta\mu\alpha\iota\nu\omega$, to give a signal, has both $\sigma\eta\mu\tilde{\eta}\nu\alpha\iota$, which is usual among the Attic writers, and $\sigma\eta\mu\tilde{\alpha}\nu\alpha\iota$. Also $\alpha\tilde{\iota}\rho\omega$, to raise, and $\tilde{\alpha}\lambda\lambda\omicron\mu\alpha\iota$, to leap, are formed with $\tilde{\alpha}$, $\tilde{\alpha}\rho\alpha\iota$, $\tilde{\alpha}\lambda\alpha\sigma\theta\alpha\iota$, but in the Ind. the α is changed into η on account of the augment, e. g. $\tilde{\eta}\rho\alpha$, $\tilde{\eta}\lambda\omicron\mu\eta\nu$ (second Aor. $\tilde{\eta}\lambda\omicron\mu\eta\nu$ is not used in the Ind. and very rarely elsewhere). Comp. on α , § 16, 7.

6. The first Perf. Act. of verbs with the characteristic ν , according to § 19, 3, must end in $\text{-}\gamma\kappa\alpha$, e. g. $\mu\epsilon\mu\acute{\iota}\alpha\gamma\text{-}\kappa\alpha$ from $\mu\iota\alpha\iota\nu\omega$ instead of $\mu\epsilon\text{-}\mu\acute{\iota}\alpha\nu\text{-}\kappa\alpha$, $\pi\acute{\epsilon}\phi\alpha\gamma\kappa\alpha$ from $\phi\alpha\iota\nu\omega$, $\pi\alpha\rho\omega\tilde{\xi}\nu\gamma\kappa\alpha$ from $\pi\alpha\rho\text{-}\omega\tilde{\xi}\nu\omega$, to excite. But this form is found only among later writers. The best writers endeavor to avoid it, sometimes by dropping the ν , e. g. $\kappa\epsilon\kappa\epsilon\rho\delta\tilde{\alpha}\kappa\alpha$ from $\kappa\epsilon\rho\delta\alpha\iota\nu\omega$, or also, as in $\kappa\tau\epsilon\iota\nu\omega$, by using the form of the second Perf., e. g. $\acute{\epsilon}\kappa\tau\omicron\nu\alpha$, in the sense of the first Perf., or, as in the case of verbs in $\text{-}\acute{\epsilon}\nu\omega$, by not forming any Perf., or, as e. g. in $\mu\acute{\epsilon}\nu\omega$, by forming it from a new theme, as $\mu\epsilon\mu\acute{\epsilon}\nu\eta\gamma\kappa\alpha$ from $\text{MENE}\Omega$.

7. The three following verbs with the characteristic ν drop that letter, not only in the Perf. and Plup. Act., but also in the Perf. and Plup. Mid. or Pass. and in the first Aor. Pass.:

$\kappa\rho\iota\nu\omega$, to separate,	$\kappa\epsilon\rho\tilde{\rho}\iota\kappa\alpha$	$\kappa\epsilon\rho\tilde{\rho}\iota\mu\alpha\iota$	$\acute{\epsilon}\kappa\rho\tilde{\iota}\theta\eta\nu$
$\kappa\lambda\acute{\iota}\nu\omega$, to bend down,	$\kappa\acute{\epsilon}\lambda\tilde{\iota}\kappa\alpha$	$\kappa\acute{\epsilon}\lambda\tilde{\iota}\mu\alpha\iota$	$\acute{\epsilon}\kappa\tilde{\iota}\theta\eta\nu$
$\pi\lambda\acute{\upsilon}\nu\omega$, to wash,	$\pi\acute{\epsilon}\pi\tilde{\lambda}\kappa\alpha$	$\pi\acute{\epsilon}\pi\tilde{\lambda}\mu\alpha\iota$	$\acute{\epsilon}\pi\tilde{\lambda}\theta\eta\nu$.

REM. 3. $\text{T}\epsilon\iota\nu\omega$, to stretch, and $\kappa\tau\epsilon\iota\nu\omega$, to kill, form the above mentioned tenses from new themes, viz. $\text{T}\tilde{\alpha}\Omega$, $\text{K}\tilde{\tau}\tilde{\alpha}\tilde{\nu}\Omega$, $\text{K}\tilde{\tau}\tilde{\alpha}\tilde{\nu}\Omega$, thus:

$\text{t}\tilde{\epsilon}\tilde{\tau}\tilde{\alpha}\kappa\alpha$	$\text{t}\tilde{\epsilon}\tilde{\tau}\tilde{\alpha}\mu\alpha\iota$	$\acute{\epsilon}\tilde{\tau}\tilde{\alpha}\theta\eta\nu$
$\acute{\epsilon}\tilde{\kappa}\tilde{\tau}\tilde{\alpha}\kappa\alpha$ and $\acute{\epsilon}\tilde{\kappa}\tilde{\tau}\tilde{\alpha}\gamma\kappa\alpha$	$\acute{\epsilon}\tilde{\kappa}\tilde{\tau}\tilde{\alpha}\mu\alpha\iota$	$\acute{\epsilon}\tilde{\kappa}\tilde{\tau}\tilde{\alpha}\theta\eta\nu$ ($\acute{\epsilon}\kappa\tilde{\tau}\tilde{\alpha}\nu\theta\eta\nu$ among the later writers);

yet the forms of $\kappa\tau\epsilon\iota\nu\omega$ here presented, are not Attic. The Attic writers use $\acute{\epsilon}\kappa\tau\omicron\nu\alpha$ as the Perf. Act., see No. 6, and instead of $\acute{\epsilon}\tilde{\kappa}\tilde{\tau}\tilde{\alpha}\mu\alpha\iota$ and $\acute{\epsilon}\tilde{\kappa}\tilde{\tau}\tilde{\alpha}\theta\eta\nu$, substitute $\text{t}\tilde{\epsilon}\tilde{\delta}\eta\nu\kappa\alpha$ and $\text{a}\tilde{\pi}\tilde{\epsilon}\tilde{\delta}\tilde{\alpha}\nu\omicron\nu$ in passive phrases with $\tilde{\upsilon}\pi\tilde{\omicron}$ and the Gen.

REM. 4. $\text{K}\rho\iota\nu\omega$, $\text{K}\lambda\acute{\iota}\nu\omega$, $\text{K}\pi\lambda\acute{\upsilon}\nu\omega$ and $\kappa\tau\epsilon\iota\nu\omega$, among the poets, often retain ν in the first Aor. Pass. according to the necessities of the verse, e. g. $\acute{\epsilon}\kappa\lambda\acute{\iota}\nu\text{-}\theta\eta\nu$, $\acute{\epsilon}\pi\lambda\acute{\upsilon}\nu\text{-}\theta\eta\nu$; in prose these forms seem to be doubtful, yet $\kappa\alpha\tau\epsilon\kappa\lambda\acute{\iota}\nu\text{-}\theta\eta$ is found in X. Hell. 4. 1, 30., in all the copies.

8. On the formation of the Perf. Mid., the following things should be noted:

Verbs in *-αίνω* and *-ώνω*, usually drop the *ν* before the endings beginning with *μ*, and insert *σ* to strengthen the syllable, e. g. φαίν-ω πέφα-σ-μαι πε-φά-σ-μεθα — σημαίνω σεσήμασμαι — περαίνω πε-πέρασμαι — ραίνω ῥήρασμαι — παχύν-ω πεπάχυ-σ-μαι — μολύν-ω μεμόλυσμαι — λυμαίνομαι λελυμασμένοι εἰσίν — μαινώ μεμιάσμαι; but some verbs of this kind assimilate the *ν* to the following *μ*, e. g. ξηραίν-ω, ἐξήραμ-μαι and ἐξήρασμαι instead of ἐξήραν-μαι, παροξύνω, *to excite*, παρώξυνμαι, αἰσχύν-ω ἤσχυμμαι; a very few verbs drop *ν* without substituting a strengthening *σ*; the vowel, however, is made long, e. g. τραχύν-ω, *to make rough*, τε-τραχύ-μαι also τετράχυσμαι and τετράχυνμαι. It is evident, that in the personal-endings, except those beginning with *μ*, the *ν* remains, e. g. πέφασ-μαι, πέφαν-σαι, πέφαν-ται, ἐξήραμ-μαι, -ανσαι, -ανται, ἤσχυμμαι, -υνσαι, -υνται, -ύμ-μεθον. See φαίν-ω and ξηραίνω, page 179.

REM. 5. On the omission of *σ* in endings beginning with *σθ*, see § 25, 3; on the *α*, the vowel of variation, in the first Perf. Act. and Mid. and in the first Aor. Pass., and also in the second Aorists of liquid verbs with a monosyllabic stem and the stem-vowel *ε*, see § 140; on the Perf. of ἀγείρω and ἐγείρω with Att. Redup., see § 124.

9. In the second Perf., which, however, belongs only to a few verbs, the short stem-vowel before the ending *-α*, is lengthened, as in the first Aor. Act., except in verbs with *ε* in the Fut., which take *ο*, the vowel of variation, § 140, 4, e. g. φαίν-ω, first Aor. ἔφατ-α, second Perf. πέφατ-α; but σπείρ-ω, Fut. σπερ-ῶ, second Perf. ἔσπου-α.

§ 150. *Paradigms of Liquid-Verbs.* (146.)

ἀγγέλλω, *to announce.*

ACTIVE.					
Present,	Ind. ἀγγέλλ-ω	Subj. ἀγγέλλω	Imp. ἄγγελλε	Inf. ἀγγέλλειν	
	Part. ἀγγέλλον				
Impf.	Ind. ἡγγέλλ-ον	Opt. ἀγγέλλοιμι			
Perf. I.	Ind. ἡγγέλ-κα	Subj. ἡγγέλκω	Imp. not in use	Inf. ἡγγελέναι	
	rt. ἡγγέλκως ἡλ-κειν Opt. ἡγγέλ-κοιμι				
	ε, perdidī, from φθείρ-ω, perdo; Plup. II. ἐ-φθόρ-ειν				

Fut. Ind.	S. 1.	ἄγγελ-ῶ	Opt. ἄγγελοίμι	or	ἄγγελοῖην
	2.	ἄγγελ-εῖς	ἄγγελοῖς	"	ἄγγελοῖης
	3.	ἄγγελ-εῖ	ἄγγελοῖ	"	ἄγγελοῖη
	D. 2.	ἄγγελ-εῖτον	ἄγγελοῖτον	"	ἄγγελοῖητον
	3.	ἄγγελ-εῖτον	ἄγγελοῖτην	"	ἄγγελοῖητην
	P. 1.	ἄγγελ-οῦμεν	ἄγγελοῖμεν	"	ἄγγελοῖημεν
	2.	ἄγγελ-εῖτε	ἄγγελοῖτε	"	ἄγγελοῖητε
	3.	ἄγγελ-οὔσ(ν)	ἄγγελοῖσ(ν)	"	ἄγγελοῖησ(ν)
		Inf. ἀγγελεῖν	Part. ἀγγελῶν, -ούσα, -ούν		
Aor. I.	Ind.	ἤγγειλ-α	Subj. ἀγγεῖλω	Opt. ἀγγεῖλαιμι	Imp. ἄγγειλον
			Inf. ἀγγεῖλαι	Part. ἀγγεῖλας	
Aor. II.	Ind.	ἤγγελ-ον	Subj. ἀγγέλω	Opt. ἀγγέλοιμι	Imp. ἄγγελε
			Inf. ἀγγελεῖν	Part. ἀγγελῶν, -ούσα, -όν.	
MIDDLE.					
Pres.	Ind.	ἄγγελλ-ομαι	Subj. ἀγγέλλωμαι	Imp. ἀγγέλλον	Inf. ἀγγελλασθαι
			Part. ἀγγελλόμενος		
Impf.	Ind.	ἤγγελλ-όμην	Opt. ἀγγελλοίμην		
Pf. Ind.	S. 1.	ἤγγελ-μαι	Imperative.		Infinitive.
	2.	ἤγγελ-σαι			ἤγγελ-θαι
	2.	ἤγγελ-ται	ἤγγελ-θω		Participle.
	D. 1.	ἤγγελ-μεθον			ἤγγελ-μένος
	2.	ἤγγελ-θον	ἤγγελ-θον		Subjunctive.
	3.	ἤγγελ-θον	ἤγγελ-θων		ἤγγελ-μένος ὦ
	P. 1.	ἤγγελ-μεθα			
	2.	ἤγγελ-θε	ἤγγελ-θε		
	3.	ἤγγελ-μένοι εἰσ(ν)	ἤγγελθωσαν or ἤγγελ-θων]		
Plp. Ind.		ἤγγέλ-μην, -σο, -το, -μεθον, -θον, -θην, -μεθα, -θε, ἤγγεμένοι ἦσαν			
Fut. Ind.	S. 1.	ἄγγελ-οῦμαι	Opt. ἄγγελ-οίμην		Infinitive.
	2.	ἄγγελ-ῇ or -εῖ			ἄγγελ-εἶσθαι
	3.	ἄγγελ-εῖται			Participle.
	D. 1.	ἄγγελ-οὔμεθον	ἄγγελ-οῖμεθον		ἄγγελ-οῦμενος
	2.	ἄγγελ-εἰσθον	ἄγγελ-οῖσθον		
	3.	ἄγγελ-εἰσθον	ἄγγελ-οῖσθην		
	P. 1.	ἄγγελ-οὔμεθα	ἄγγελ-οῖμεθα		
	2.	ἄγγελ-εἰσθε	ἄγγελ-οῖσθε		
	3.	ἄγγελ-οὔνται	ἄγγελ-οῖντο		
Aor. I.	Ind.	ἤγγειλ-άμην	Subj. ἀγγεῖλ-ωμαι	Opt. ἀγγεῖλ-αίμην	Imp. ἀγγεῖλ-αι
			Inf. ἀγγεῖλ-ασθαι	Part. ἀγγεῖλ-άμενος	
Aor. II.	Ind.	ἤγγελ-όμην	Subj. ἀγγέλ-ωμαι	Opt. ἀγγελ-οίμην	Imp. ἀγγελ-ού
			Inf. ἀγγελ-έσθαι	Part. ἀγγελ-όμενος.	
PASSIVE.					
Aor. I.	Ind.	ἤγγελ-θην	Subj. ἀγγέλ-θῶ	Opt. ἀγγέλ-θείην	Imp. ἀγγέλ-θε
			Inf. ἀγγέλ-θῆναι	Part. ἀγγέλ-θείς	
Fut. I.	Ind.	ἀγγελ-θήσομαι	Opt. ἀγγελ-θήσοίμην	Inf. ἀγγελ-θήσο-	
				ἀγγελ-θήσθαι	Imp. ἀγγέλ-θηθι

§ 151. *Shorter Paradigms, arranged according to the stem-vowel of the Future.* (147.)

(a) with *ǎ* in the Future, σφάλλω, *fall*; φαίρω, *to show*,
Mid. *to appear*.

ACTIVE.		MIDDLE.	ACTIVE.		MIDDLE.
Pres.	σφάλλ-ω	σφάλλ-ομαι	φαίν-ω	φαίν-ομαι	
Impf.	ἔ-σφαλλ-ον	ἔ-σφαλλ-όμην	ἔ-φαίν-ον	ἔ-φαίν-όμην	
Perf. I.	ἔ-σφαλ-κα	ἔ-σφαλ-μαι	(πέ-φay-κα)	πέ-φας-μαι	
Plup. I.	ἔ-σφάλ-κειν	ἔ-σφάλ-μην	(ἔ-πε-φay-κειν)	ἔ-πε-φας-μην	
Perf. II.			πέ-φην-α, <i>I appeared</i> ,		
Plup. II.			ἔ-πε-φην-ειν, <i>I appeared</i> ,		
Fut.	σφαῶλ-ῶ, εἴς, εἴ	wanting	φαινω-ῶ	φαιν-οῦμαι ¹	
Aor. I.	ἔ-σφηλ-α	wanting	ἔ-φην-α	ἔ-φην-άμην ²	
¹ <i>I shall appear, ἀποφ., I shall affirm.</i> ² <i>Prose ἀπέφ., it was affirmed by me.</i>					
PASSIVE.					
Aor. I.	ἔ-σφάλ-θην		ἔ-φάν-θην, <i>I appeared</i> ,		
Fut. I.	σφαλ-θήσομαι		φαιν-θήσομαι		
Aor. II.	ἔ-σφαλ-την		ἔ-φάν-την, <i>I appeared</i> ,		
Fut. II.	σφαλ-ήσομαι		φαιν-ήσομαι, <i>I will appear.</i>		
Verbal adjective; σφαλ-τός, -τέα, -τέον, φαν-τός.					
Inflection of the Perf. Mid. or Pass. of φαίρω, <i>to show</i> , ξηραίν-ω, <i>to dry</i> , and τείν-ω, § 149, Rem. 3, <i>to stretch</i> .					
Ind. S. 1.	πέ-φας-μαι	ἔ-ξηράμ-μαι	τέ-τᾶ-μαι		
2.	πέ-φαν-σαι	ἔ-ξηραν-σαι	τέ-τᾶ-σαι		
3.	πέ-φαν-ται	ἔ-ξηραν-ται	τέ-τᾶ-ται		
D. 1.	πε-φας-μεθον	ἔ-ξηράμ-μεθον	τε-τᾶ-μεθον		
2.	πέ-φαν-θον	ἔ-ξηραν-θον	τέ-τα-σθον		
3.	πέ-φαν-θον	ἔ-ξηραν-θον	τέ-τα-σθον		
P. 1.	πε-φας-μεθα	ἔ-ξηράμ-μεθα	τε-τᾶ-μεθα		
2.	πέ-φαν-θε	ἔ-ξηραν-θε	τέ-τα-σθε		
3.	πε-φας-μένοι εἰσά(ν)	ἔ-ξηραμ-μένοι εἰσά(ν)	τέ-τα-νται		
Imp. S. 2.	(πέ-φαν-σο)	(ἔ-ξηραν-σο)	τέ-τᾶ-σο		
3.	πέ-φάν-θω	ἔ-ξηράν-θω	τε-τά-σθω		
D. 2.	πέ-φαν-θον	ἔ-ξηραν-θον	τέ-τα-σθον		
3.	πε-φάν-θων	ἔ-ξηράν-θων	τε-τά-σθων		
P. 2.	πέ-φαν-θε	ἔ-ξηραν-θε	τέ-τα-σθε		
3.	πε-φάν-θωσαν or πε-φάν-θων	ἔ-ξηράν-θωσαν or ἔ-ξηράν-θων	τε-τά-σθωσαν or τε-τά-σθων		
	φας-μένος	ἔ-ξηραμ-μένος	τε-τᾶ-μένος.		

§ 152. (b) with ε in the Future, *μεῖρ-ω* (Ion. and Poet.),
to desire, and *στέλλω*, to send. (148.)

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	ἰμεῖρ-ω	ἰμεῖρ-ομαι	στέλλ-ω	στέλλ-ομαι
Impf.	ἰμειρ-ον	ἰμειρ-ομην	ἔ-στελλ-ον	ἔ-στελλ-ομην
Pf. I.	ἰμερ-κα	ἰμερ-μαι	ἔ-σταλ-κα	ἔ-σταλ-μαι
Plp. I.	ἰμερ-κειν	ἰμερ-μην	ἔ-στάλ-κειν	ἔ-στάλ-μην
Pf. II.			ἔ-φθορ-α fr. φθείρ-ω. I have destr.	
Plp. II.			ἔ-φθόρ-ειν, I had destroyed,	
Fut.	ἰμερ-ῶ	ἰμερ-οῦμαι	στελ-ῶ	στελ-οῦμαι
Aor. I.	ἰμειρ-α	ἰμειρ-άμην	ἔ-στειλ-α	ἔ-στειλ-άμην.
PASSIVE.				
Aor. I.	ἰμέρ-θην	ἔ-στάλ-θην	A. II.	ἔ-σταλ-θην
Fut. I.	ἰμερ-θήσομαι	σταλ-θήσομαι	F. II.	στάλ-θήσομαι
Verbal Adj. ἰμερ-τός, -ή, -όν, ἰμερ-τέος, -τέα, -τέον, σταλ-τός, σταλ-τέος.				
REMARK. The inflection of the Perf. Mid. or Pass. is like ἤγγελ-μαι.				

§ 153. (c) With ῖ and ῡ in the Future.

(149.)

(α) *τίλλ-ω*, to pluck, *σύρ-ω*, to draw, *μολύν-ω*, to defile.

Pres.	τίλλ-ω	σύρ-ω	μολύν-ω
	τίλλ-ομαι	σύρ-ομαι	μολύν-ομαι
Perf.	τέ-τιλ-κα	σέ-συρ-κα	(με-μόλυν-κα)
	τέ-τιλ-μαι	σέ-συρ-μαι	με-μόλυσ-μαι
Fut.	τίλ-ῶ	σύρ-ῶ	μολύν-ῶ
	τίλ-οῦμαι	σύρ-οῦμαι	μολύν-οῦμαι
Aor. I.	ἔ-τίλ-α	ἔ-σύρ-α	ἔ-μόλυν-α
	ἔ-τίλ-άμην	ἔ-σύρ-άμην	ἔ-μόλυν-άμεν
A. I. P.	ἔ-τίλ-θην	ἔ-σύρ-θην	ἔ-μόλυν-θην
F. I. P.	τιλ-θήσομαι	συρ-θήσομαι	μολυν-θήσομαι
Aor. II. and Fut. II. P.	ἔ-σῶρ-ην, σύρ-ήσομαι		
Verbal Adj. τιλ-τός, τιλ-τέος, συρ-τός, συρ-τέος, μολυν-τός, μολυν-τέος.			
REMARK 1. The inflection of the Perf. Mid. or Pass. of τέ-τιλ-μαι, σέ-συρ-μαι, is like ἤγγελ-μαι, and that of με-μόλυσ-μαι like πέ-φασ-μαι, that of ἥσχυμ-μαι, formed from αἰσχύν-ω, to shame, like ἐ-ξήραμ-μαι.			

(β) *κλίν-ω*, to bend down, *πλύν-ω*, to wash, with ν dropped, § 149, 7.

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	κλίν-ω	κλίν-ομαι	πλύν-ω	πλύν-ομαι
Perf.	κέ-κλί-κα	κέ-κλί-μαι	πέ-πλυν-κα	πέ-πλυν-μαι
Fut.	κλίν-ῶ	κλίν-οῦμαι	πλύν-ῶ	πλύν-οῦμαι
Aor. I.	ἔ-κλιν-α	ἔ-κλιν-άμην	ἔ-πλυν-α	ἔ-πλυν-άμην
PASSIVE.				
Aor. I.	ἔ-κλι-θην	Fut. I. κλί-θήσομαι	ἔ-πλυν-θην	πλυν-θήσομαι
A. II.	ἔ-κλιν-ην	Fut. II. κλίν-ήσομαι		
Verbal Adj. κλι-τός, -ή, -όν, κλι-τέος, -τέα, -τέον, πλυν-τός, πλυν-τέος.				
REM. 2. The inflection of the Perf. Mid. or Pass. of κί-κλι-μαι, and πέ-πλυν-μαι is like τί-τᾶ-μαι, and corresponds with that of pure verbs.				

§ 154. *Special Peculiarities in the Formation of single Verbs, both Pure and Impure.* (150—153.)

1. The Future of very many Active verbs is in the Middle form, e. g. ἀκούω, *to hear*, Fut. ἀκούσομαι, *I shall hear*, Aor. ἤκουσα, *I heard*. See § 198.

2. The following verbs in -αῖω or -ᾶω and -έω, whose stem ended originally in -av and -ev (αF, εF), resume the *v* in the Aorist and Future, § 25, 2:

καίω, Att. κᾶω (without contraction), *to burn*, Fut. καίσω; Aor. ἔκαυσα; Perf. κέκαυκα; Perf. Mid. or Pass. κέκαυμαι; Aor. Pass. ἐκαύθην; Fut. Pass. καυθήσομαι; verbal Adj. καυστός, καυστός, καυτός; but second Aor. Act. ἐκάην, *I burned*, Intrans., in the Ion. and later writers.

κλαίω, Att. κλάω (without contraction), *to weep*, κλαύσομαι or κλανσοῦμαι, No. 3, ἔκλαυσα, etc. See § 166, 18.

θίω, *to run*, Fut. θένσομαι or θενσοῦμαι, No. 3; the other tenses are wanting. See τρέχω, § 167.

νίω, *to swim*, Fut. νένσομαι or νενσοῦμαι, No. 3; Aor. ἔνενσα.

πλέω, *to sail*, Fut. πλένσομαι, usually πλενσοῦμαι, No. 3; Aor. ἔπλενσα; Perf. πέπλενα; Perf. Mid. or Pass. πέπλενμαι; Aor. Pass. ἐπλένθην; verbal Adj. πλενστής.

πνέω, *to blow*, Fut. πνένσομαι or πνενσοῦμαι, No. 3, but the compounds, e. g. συμ-, ἐμ-πνέσω; Aor. ἔπνευσα; Aor. Pass. ἐπνέυσθην.

ῥέω, *to flow*, Fut. ῥένσομαι; Aor. ἔῤῥενσα; neither form belongs to the Attic, which uses instead of them ῥυήσομαι, ῥῥήην, § 192, and so also the Perf. ῥῥήνηκα.

REMARK 1. The verb χέω (χέFω, χεύω), *to pour out*, differs from the preceding verbs; Fut. χέω; Fut. Mid. χέομαι, see No. 4; Aor. ἔχεα, Subj. χέω, Inf. χέαι, Imp. χέον, χέτω, etc.; Aor. Mid. ἐχάμην, see No. 7; Perf. Act. κέχυκα; Perf. Mid. or Pass. κέχυμαι; Aor. Pass. ἐχέθην, § 223. The forms with *ev* belong only to the Epic; Fut. χεύω; Aor. ἔχενα.

3. Doric Future. The circumflexed Fut. form of liquid verbs is used by the Doric writers with verbs whose tense-characteristic is σ, e. g. τυψῶ, -εῖς, -εῖ, -οῦμεν, -εῖτε, -οῦντι; τυψοῦμαι, etc., and this form prevails in common use in the following verbs, yet only in the Middle form, with the signification of the Fut. Act.:

φεύγ-ω, <i>to flee</i> ,	Fut. φευξοῦμαι and φεύξομαι
παίζ-ω, <i>to sport</i> ,	" παιζοῦμαι " παίζομαι
χέζ-ω, <i>alvum exonerare</i> ,	" χεσοῦμαι
πίπτ-ω, <i>to fall</i> ,	" πισσοῦμαι (ΠΕΤΩ)
αι, <i>to inquire</i> ,	" πινσοῦμαι, usually πένσομαι
those mentioned under No. 2, κλαίω, πλέω, πνέω,	

4. Future without the tense-characteristic. The following verbs have a Future, which, as it wants the Future characteristic σ , and has the inflection of the Present, takes, throughout, the form of a Present, viz.

$\tilde{\epsilon}\delta$ - ω , Epic, usually $\tilde{\epsilon}\sigma\theta\acute{\iota}\omega$, to eat, Fut. $\tilde{\epsilon}\delta$ -ομαι; $\pi\acute{\iota}\nu$ - ω (ΠΙΝΩ), to drink, Fut. $\pi\acute{\iota}$ -ομαι; $\chi\acute{\epsilon}\omega$, to pour out, Fut. $\chi\acute{\epsilon}\omega$, $\chi\acute{\epsilon}\acute{\iota}\varsigma$, $\chi\acute{\epsilon}\acute{\iota}$, etc.; Fut. Mid. $\chi\acute{\epsilon}\omicron$ μαι, see Rem. 1.

5. Also two mute verbs take the Future form of liquid verbs in -οῦμαι without σ :

$\mu\acute{\alpha}\chi$ -ομαι, to fight, Fut. $\mu\alpha\chi$ -οῦμαι, formed from the Ion. $\mu\alpha\chi$ -έσομαι.
 $\tilde{\epsilon}\zeta$ ομαι (ΕΛΩ), to sit, Fut. ($\tilde{\epsilon}\delta$ -οῦμαι) $\kappa\alpha\theta\tilde{\epsilon}\delta$ -οῦμαι.

6. The Fut. Perf. of the following verbs has an Active form:

$\theta\nu\acute{\eta}\sigma\kappa\omega$, to die, Perf. $\tau\acute{\epsilon}\theta\nu\eta\kappa\alpha$, I am dead, Fut. Perf. $\tau\acute{\epsilon}\theta\nu\eta\acute{\xi}\omega$ or -ξομαι, I shall be dead;
 $\kappa\lambda\acute{\alpha}\zeta\omega$, to cry out, Perf. $\kappa\acute{\iota}\lambda\alpha\gamma\gamma\alpha$, I am crying out, Fut. Perf. $\kappa\epsilon\lambda\acute{\alpha}\gamma\acute{\xi}\omega$ or -ξομαι, I shall be crying out;
 $\iota\sigma\tau\eta\mu\iota$, to station, Perf. $\tilde{\epsilon}\sigma\tau\eta\mu\alpha$, I stand, Fut. Perf. $\tilde{\epsilon}\sigma\tau\acute{\eta}\acute{\xi}\omega$ or -ξομαι, I shall stand.

7. The three following verbs, which are not liquid, form the first Aor. according to the analogy of the second Aor., without the tense-characteristic σ :

$\epsilon\acute{\iota}\pi\epsilon\acute{\iota}\nu$, second Aor., to say, first Aor. $\epsilon\acute{\iota}\pi$ -α; $\phi\acute{\epsilon}\rho\omega$ (ΕΓΓΕΛΩ), to bear, first Aor. $\eta\gamma\epsilon\gamma\kappa$ -α, second Aor. $\eta\gamma\epsilon\gamma\kappa\omicron\nu$; $\chi\acute{\epsilon}\omega$, $\tilde{\epsilon}\chi\epsilon\alpha$, see Rem. 1.

8. The verb $\chi\acute{\epsilon}\zeta$ - ω (ΧΕΛΩ), *alvum exonerare*, forms the second Aor. according to the analogy of the first Aor., i. e. with the tense-characteristic σ , viz. $\tilde{\epsilon}\chi\epsilon\sigma\omicron\nu$. The first Aor. $\tilde{\epsilon}\chi\epsilon\sigma\alpha$ is more frequent.

REM. 2. In the second Aor., $\tilde{\epsilon}\pi\epsilon\sigma\omicron\nu$, from ΠΕΤ- ω (πίπτω), to fall, the σ is not the tense-characteristic, but belongs to the stem, since the τ has here been changed into σ , Dor. $\tilde{\epsilon}\pi\epsilon\tau\omicron\nu$. The first Aor. $\tilde{\epsilon}\pi\epsilon\sigma\alpha$ is later, but is found in Eurip.

9. The following verbs, pure and impure, but which by assuming an ϵ as their characteristic in forming the tenses, are analogous to pure verbs, form the Perf. Subj. and Plup. Opt. Mid. or Pass. without the aid of an auxiliary verb:

$\kappa\alpha\tau\acute{\alpha}$ -ομαι, to obtain, Perf. $\kappa\acute{\alpha}\tau\eta\mu\alpha\iota$, I possess, Subj. $\kappa\epsilon\kappa\acute{\alpha}\omega\mu\alpha\iota$, -ῆ, -ῆται;
 Plup. $\tilde{\epsilon}\kappa\epsilon\kappa\acute{\alpha}\tau\eta\mu\eta\nu$, I possessed, Opt. $\kappa\epsilon\kappa\acute{\alpha}\tau\eta\mu\eta\nu$, $\kappa\epsilon\kappa\acute{\alpha}\tau\eta\omicron$, $\kappa\epsilon\kappa\acute{\alpha}\tau\eta\tau\omicron$ or $\kappa\epsilon\kappa\acute{\alpha}\tau\omega\mu\eta\nu$, -ῶ, -ῶτο.

$\mu\epsilon\mu\acute{\nu}\eta\sigma\kappa\omega$ (ΜΝΑΩ), to remind, Perf. $\mu\acute{\epsilon}\mu\eta\mu\alpha\iota$, I remember, Subj. $\mu\epsilon\mu\acute{\nu}\omega\mu\alpha\iota$, -ῆ, -ῆται; Plup. $\tilde{\epsilon}\mu\epsilon\mu\acute{\nu}\eta\mu\eta\nu$, Opt. $\mu\epsilon\mu\acute{\nu}\eta\mu\eta\nu$, -ῆ, -ῆτο or $\mu\epsilon\mu\acute{\nu}\eta\mu\eta\nu$, -ῶ, -ῶτο, and in X. An. 1. 7, 5. $\mu\acute{\epsilon}\mu\eta\omicron\iota\omicron$.

βάλλω, to throw (*BAA*), Perf. βέβλημαι, 2 Pers. Pl. Perf. Subj. διαβεβλήσθῃς, Andoc. p. 22. § 24.

καλέω, to name, Perf. κέκλημαι, I am named; Plup. ἐκεκλήμην, Opt. κεκλήμην, -ῆτο, -ῆτο.

REM. 3. ἐκτεμῆσθον may be found in Pl. Rp. 564, c; at present, however, the right reading in most Codd. is ἐκτεμῆσεσθον.

§ 155. *Syncope.* (154.)

1. A few verbs, in certain forms, suffer Syncope, § 16, 8. The following prose words, e. g. belong here:

πέτομαι, to fly, Aor. ἐπτόμην, πτίσθαι

ἐγείνω, to wake, second Aor. ἠγρόμην (also the Inf. ἔγρεισθαι with the accent of the Pres.), I awake.

ἔρχομαι, to go, second Aor. ἦλθον, Inf. ἐλθεῖν, etc., from ἘΑΕΤΘΩ, § 167.

2. This Syncope occurs most frequently after the reduplication; thus, e. g.

a. In the Present:

γίγνομαι, to become, instead of γι-γένομαι, stem *TENZ*.

μῖμνω, to remain, Poet., instead of μι-μένω.

πίπτω, to fall, instead of πι-πέτω, stem *HETZ*.

b. In the Perfect:

πτεάννυμι, to spread out, πέπταμαι.

§ 156. *Metathesis.* (155.)

1. Metathesis, § 22, occurs in the formation of the tenses of several verbs, most frequently in the Perf., Plup., first Aor. Pass. and first Fut. Pass., seldom in the second Aor., sometimes also in the Passive, both for the sake of an easier or more euphonic form, and, in poetry, for the sake of making a syllable long by position.

2. In the Common language, the following verbs are subject to Metathesis:

βάλλω, to throw, Fut. βαλῶ (βαλλήσω, Aristoph.); Aor. ἔβαλον; Aor. Mid. ἐβαλόμην; *BAA*; Perf. βέβληκα; Perf. Mid. or Pass. βέβλημαι; Aor. Pass. ἐβλήθη.

δαμάω, usually δαμάζω, to tame, Fut. δαμάσω; Aor. ἐδάμασα; *AMA*; Perf. Mid. or Pass. δέδημαι; Aor. Pass. ἐδέμη-

ly Poet. and Ion., Aor. ἔδεμα; Aor. Mid. ἐδεμάμην; ἔδεμκα; Perf. Mid. or Pass. δέδεμημαι.

θνήσκω, *to die*, Aor. ἔθανον; Perf. τέθνηκα.

θρόσκω, *to leap*, Aor. ἔθορον.

καλέω, *to call*, Poet. κικλήσκω, like θνήσκω, Fut. καλώ; Perf. ἐκέληκα.

κάμνω, *laboro*, Aor. ἔκαμον; Perf. ἐκέμηκα.

σκέλλω, σκελίω, *to make dry*, second Aor. ἔσκλην; Perf. ἔσκληκα; Fut. σκλησομαι.

τέμνω, *to cut*, Aor. ἔτεμον, Perf. τέτμηκα.

τέλίσσομαι, *I will bear*; Aor. ἔτελην; Perf. τέτεληκα, from the stem ΤΑΛΛ.

REMARK. When the stem of the verb is dissyllabic, then the vowel transposed by Metathesis coalesces with the following vowel; (a) In inflection:

κερά-ννυμι, Poet. κερά-ω, *to mingle*, Fut. κεράσω; Perf. Mid. or Pass. κέ-κρᾶ-μαι instead of κε-κρά-μαι; Aor. Pass. ἐκράθην.

πιπράσκω, *to sell*, instead of πιπεράσκω, πιπράσκω, from περάω, hence Fut. περάσω; Perf. πέπρᾶκα, πέπρᾶμαι; Aor. Pass. ἐπράθην; Fut. Perf. πεπράσομαι.

στροφέ-ννυμι, *to strew*; secondary form στρώννυμι instead of στροφέ-ννυμι; Fut. στρώσω; Aor. ἔστρωσα; Perf. Mid. or Pass. ἔστρω-μαι; Aor. Pass. ἐστρώθην.

πελάζω, *appropinquo, to bring to*, πελάθω, πλάθω; Aor. Pass. ἐπελάσθην; Poet. Att. ἐπλάθην; second Aor. Att. ἐπλάμην; Perf. Mid. or Pass. Att. ἐπλάσμαι.

(b) Also in the stem of the verb θράττω, *to disturb*, formed from ταρατίω, ταρατίω, secondary Attic form of ταρασσω; Aor. ἔθραξα.

§ 157. Verbs in -ω with the Stem of the Present strengthened. (156.)

1. It has already been seen, §§ 138—140, that the stem of many verbs is strengthened in the Present; but this strengthening remains only in the Present and Imperfect. Besides the mode of strengthening there mentioned, by τ (πτ, κτ), σ, (σσ, ζ), and by lengthening the stem-vowel, there are others, which will now be specified.

2. In this specification, all the forms which are assumed for the sake of constructing the tenses in use, are indicated by capitals, § 138, 3. As many verbs do not form the Fut. and first Aor. Mid., every verb, which has these tenses, is denoted by the abbreviation, *Mid.* The abbreviations, D. M., signify *Deponent Middle*, and D. P., *Deponent Passive*, § 102, 3. The μ, placed in parenthesis, shows that the form standing before it, is analogous to the conjugation in -μι, to be treated more at large below. See § 191.

§ 158. I. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting ν before the ending.* (158.)

PRELIMINARY REMARK. *βαίνω* has lengthened the stem-vowel *α* into *αι*; *λαίνω*, *α* into *αιν*; *δύνω* and *πίνω*, *υ* and *ι* into *ῑ* and *ι̇*.

1. *βαίνω*, to go, (BA-), Fut. *βήσομαι*; Perf. *βέβηκα*, § 194; second Aor. *ἔβην* (μ, § 191); Pass. in compounds, e. g. *ἀναβαίνομαι*, *ἀναβέβᾰμαι*, *παραβέβᾰμαι*, *ἀρεβᾶσθην*, *παραβᾶσθην*, §§ 130, (c) and 131, 5. Verbal adjective *βατός*.

REMARK. First Aor. Act. *ἔβησα*, and Fut. *βήσω*, are transitive, *I brought*, *will bring*, and belong only to the poetic Ionic and later writers.

2. *δύνω*, to go in, to go under, to emerge, to put on. The un-strengthened verb *δύω* (*καταδύω*) Fut. *δύσω* and first Aor. Act. *ἔδυσα* has a transitive signification in the Pres., *to wrap up, to sink*; Aor. Pass. *ἔδυσθην*, § 130, (b) 2. But the Mid. *δύομαι*, *δεδύμαι*, *δύσομαι*, *ἔδυσάμην*, *to wrap up one's self, to go into, or under, to clothe one's self*; the Perf. *δέδυκα* and the Aor. *ἔδυν* (μ, § 191), have the same signification.

3. *ελαίνω*, to drive, secondary form *ελῶ*, *-ᾶς*, etc. poetic, yet also in X. Cy. 8. 3. 32. *ἀπέλα* Imp., Fut. *ἐλάσω*, Att. *ελῶ*, *-ᾶς*, *-ᾶ*, Inf. *ἐλᾶν*, § 117; Aor. *ἤλασα*; Perf. *ἐλήλακα*, *ἐλήλαμαι*; Inf. *ἐηλάσθαι*, § 124; Aor. Pass. *ἤλασθην* [*ᾶ* in the tense-formation, § 130, (c); without *σ*, § 131, 5].—Mid.—Verbal adjective *ελατός*, *ελατός* (X. Hipparch. 2, 7.).

4. *θύνω* and *θύω* (poet.), to rage, Fut. *θύσω*, etc.; second Aor. Part. *θύμενος* (μ), *raging*.

5. *πίνω*, to drink, *πίομαι*, § 154, 4, among the later writers *πιούμαι*, but also, in X. Symp. 4, 7. *πιείσθε*; second Aor. *ἔπιον*, Inf. *πιεῖν*, Pass. *πιών*, Imp. *πίθι*, § 192, poet. *πίε*; *ΠΙΟ*- Perf. *πέπωκα*; Perf. Mid. or Pass. *πέπομαι*; Aor. Pass. *ἔπόσθην*, §§ 130, (c) and 131, 5. Verbal adjective *ποτός*, *ποτός*.

6. *τίνω*, to expiate, to satisfy, Fut. *τίσω*; Aor. *ἔτίσα*; Perf. Act. *τέτικα*; Perf. Mid. or Pass. *τέτισμαι*, Aor. Pass. *ἔτίσθην*, § 131. Mid. *τίομαι*, to avenge, to punish, *τίσομαι*, *ἐτίσάμην*.

τίω, to honor, *τίσω*, *ἔτισα*, *τέτιμαι*, Poet.

7. *φθάνω*, to anticipate, Fut. *φθήσομαι*, more rarely *φθάσω*,

e. g. X. Cy. 5. 4, 38; first Aor. ἐφθᾶσα; second Aor. ἐφθην and ἐφθάμην (μ, § 192); Perf. ἐφθᾶκα.

8. φθίνω (poet., rarely prose and only in the Pres., e. g. Pl. Phaedr. 246, e. Symp. 211, a.), *to perish*, (seldom *to consume*), Fut. φθίσω and Aor. ἐφθίσα, *trans. to consume*. — Intrana., Fut. φθίσομαι; Perf. ἐφθίμαι, ἐφθίνται; Plup. and second Aor. ἐφθίμην, Subj. φθίλωμαι, Opt. φθίμην, φθίτω, Imp. φθίσθω, Inf. φθίλωσαι, Part. φθίμενος, e. g. X. Cy. 8. 7, 18. τοῖς φθιμένοις, *to the dead*, (μ, § 192). Verbal adjective φθιτός.

Here belong also three verbs, whose pure stem ends with a consonant:

9. δάκνω, *to bite*, Aor. ἔδᾶκον; Fut. δήξομαι; Perf. Aor. δέδηχα; Perf. Mid. or Pass. δέδηγμαι; Aor. Pass. ἐδήχθην.

10. κάμνω, *laboro*, Aor. ἔκᾰμον; Fut. καμοῦμαι; Perf. κέμηκα, § 156, 2.

11. τέμνω, *to cut*, Fut. τεμῶ; Aor. ἔτεμον (ἔταμον, § 140, 2); Perf. τέτμηκα, § 156, 2); Perf. Mid. or Pass. τέτμημαι, Subj. τέτμησθον, § 154, Rem. 3; Aor. Pass. ἐτμήθην; Fut. Perf. τετμήσομαι.—Mid.

§ 159. II. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable ve before the ending.* (100.)

1. βῦ-νέω, *to stop up*, Fut. βύσω; Aor. ἔβῦσα; Perf. Mid. or Pass. βέβυσμα; Aor. Pass. ἐβύσθην, § 131.

Pres. βύω, not used by the Attic writers.

2. ἰκ-νέομαι, (the simple is seldom used in prose, e. g. Th. 5, 40. Pl. Phaedr. 276, d., the compound being generally used instead of it) ἀφικνέομαι, *to come*, Fut. ἀφίξομαι; Aor. ἀφικόμην, ἀφίξομαι; Perf. ἀφίγμαι, ἀφίχθαι; Plup. ἀφίγμην, ἀφίχτο.

3. κυ-νέω, *to kiss*, Fut. κῦσω; Aor. ἔκῦσα, § 130, (b). But προσκυνέω, *to worship*, Fut. προσκυνήσω; Aor. προσεκύνησα (also poetic προσέκυσα, Inf. προσκύνσαι).

4. ὑπισχ-νέομαι (ὑπίσχωμαι Ion.), *to promise*, Aor. ὑπέσχω-όμην, Imp. ὑπόσχω; but Fut. ὑποσχέσομαι; Perf. ὑπέσχημαι. So, ἀμπισχνόμην or ἀμπέχομαι, *to clothe*, from ἀμπέχω, *to surround*, Fut. ἀμφέξω, Aor. ἤμπισχον, ἀμπισχεῖν, Fut. ἀμφέξομαι; Aor. ἤμπισχόμην and ἤμπεσχόμην, § 126, 1.

§ 160. III. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable αῖν, more rarely αιν, before the ending.* (161.)

B. αῖν or αιν is inserted without any change.

PRELIMINARY REMARK. All verbs of this kind form their tenses from a three-fold stem, viz. the Pres. and Impf. from the strengthened stem, the second Aor. from the pure stem, the Fut. and Perf. from a third stem, consisting of a pure stem and ε, which is changed in the inflexion into η.—The α in the ending -άινω is short Attic, but the Epic is long; in ἰκάνω it is long both among the Attic and the Epic writers.

1. αἰσθ-άιν-ομαι (seldom αἰσθομαι), *to perceive*, Aor. ἤσθ-όμην, αἰσθέσθαι; Perf. ἤσθημαι; Fut. αἰσθήσομαι.

2. ἀμαρτάνω, *to miss*, Aor. ἤμαρτον; Fut. ἀμαρτήσομαι; Perf. ἡμάρτηκα; Perf. Pass. ἡμάρτημαι; Aor. Pass. ἡμαρτίθην (X. An. 5. 9, 21. Vect. 4, 37).

3. ἀπεχθάνομαι, *to be hated*, Aor. ἀπηχθόμην (poet. ἤχθόμην); Fut. ἀπεχθήσομαι; Perf. ἀπήχθημαι, *I am hated*.

4. αὐξάνω (and αὐξω), *to increase*, Fut. αὐξήσω; Aor. ἠὔξησα; Perf. ἠὔξηκα; Mid. and Pass. *to thrive*, Perf. ἠὔξημαι; Fut. αὐξήσομαι; Aor. ἠὔξήθην.

5. βλαστάνω, *to sprout*, Aor. ἐβλαστον; Fut. βλαστήσω; Perf. ἐβλάστηκα and βεβλάστηκα, § 123, 2.

6. δαρθάνω, commonly in composition, κατάδ., *to sleep*, Aor. κατέδαρθον (καταδαρθέντα Aristoph. Plut. 300.); Fut. καταδαρθήσομαι; Perf. καταδεδάρθηκα.

7. ἰζάνω and καθιζάνω, secondary form from ἰζω, καθίζω. See § 166, 16.

8. κλαγγάνω, used of dogs, a secondary form from κλάζω, *to cry out*, Fut. κλάγξω (κεκλάγξομαι Aristoph. Vesp. 930, see § 164, 6); Aor. ἐκλαγξα, ἐκλάγρον Eur. Iph. T. 1062.; Perf. κέκλαγγα (old form κέκληγα).

9. οἰδάνω, οἰδαίνω (also οἰδάω, οἰδέω), *to swell*, Fut. οἰδήσω.

10. ὀλισθάνω (-αίνω not used by the Attic writers), *to slip*, Aor. ὤλισθον; Fut. ὀλισθήσω; Perf. ὤλισθηκα (first Aor. ὤλισθησα later).

11. ὀσφραίνομαι, *to smell*, Aor. ὤσφρόμην; Fut. ὀσφρήσομαι.

Pres. ὀσφραῖσθαι was a rare Attic form; Aor. ὤσφρησάμην and ὀσφρανθῆναι later.

12. *ὀφλισκάνω*, (Inf. *ὀφλεῖν*, Part. *ὀφλων*, seldom), *to be liable to a fine, to incur punishment*—the double strengthening *ισκ* and *αν* is to be noted—Aor. *ὥφλον*; Fut. *ὀφλήσω*; Perf. *ὥφληκα*; Perf. Mid. or Pass. *ὥφλημαι*.

First Aor. *ὀφλήσαι* later.

b. *α* *ν* is inserted before the Tense-ending, and *ν* is inserted before the Characteristic-consonant of the Pure Stem.

PRELIMINARY REMARK. The short vowel in the middle of the pure stem, is changed into a long one, in inflexion. The *ν* suffers the usual changes before the Pi and Kappa-mutes, § 19, 3.

13. *ἐργγάνω*, instead of *ἐρν-ν-γάνω*, *ructor*, Aor. *ἔρῳγον*; Fut. *ἐρεύξομαι*.

14. *θιγγάνω*, *to touch*, Aor. *ἔθιγον*; Fut. *θίξομαι*.

15. *λαγχάνω*, *to obtain by lot*, Aor. *ἔλαχον*; Fut. *λήξομαι*; Perf. *εἴληχα*, rarely *λέλογχα* from *ΛΕΓΧ*-, comp. *πέπονθα*, *παθεῖν*, *πένθος*; Perf. Mid. or Pass. *εἴληγμαι*, § 123, 4; Aor. Pass. *ἐλήχθην*.

16. *λαμβάνω*, *to take*, Aor. *ἔλαβον*, Imp. *λάβε* and Attic *λαβέ*, § 118, 3, (a); Fut. *λήψομαι*; Perf. *εἴληφα*; Perf. Mid. or Pass. *εἴλημμαι*, § 123, 4; Aor. Mid. *ἐλαβόμην*; Aor. Pass. *ἐλήφθην*.

17. *λανθάνω* (poet. and also X. O. 7, 31., also *λήθω*), *to be concealed*, Aor. *ἔλαθον*; Fut. *λήσω*; Perf. *ἔληθα*, *I am concealed*, Mid. *λανθάνομαι* (Ion. and poet. also *λήθομαι*), *to forget*, Fut. *λήσομαι*; Perf. *ἔλησμαι*, § 131; Aor. *ἐλαθόμην*.

18. *λιμπάνω*, rare secondary form from *λείπω*.

19. *μανθάνω*, *to learn*, Aor. *ἔμαθον*; Fut. *μαθήσομαι*; Perf. *μεμάθηκα*.—The *α* remains short, and the Fut. and Perf. are formed from the stem *ΜΑΘΕ*, according to No. a.

20. *πνιθάνομαι*, *to ask*, Aor. *ἐπνθόμην*; Perf. *πέπυσμαι*, *πέπυσαι*, etc., § 131; Fut. *πένσομαι* (very rarely *πενσοῦμαι*, § 154, 3). Verbal adjective *πενστός*, *πενστέος*.

21. *τυγχάνω*, *to happen*, Aor. *ἐτύχον*; Fut. *τεύξομαι* (*TETX*-); Perf. *τετύχηκα* (*TTYXE*- according to No. a.). The transitive of this verb is the poetic *τεύχω*, *paro*.

22. *φυγγάνω*, secondary form from *φεύγω*, *to flee*, Fut. *φεύξομαι* and *-ξοῦμαι*, § 154, 3; Aor. *ἔφυγον*; Perf. *πέφευγα*. Verbal adjective *φευκτός*, *-τέος*.

23. *χαυνάω*, to take, Aor. *ἔχᾶδον*; Perf. with a Pres. signification *κέχανδα*; Fut. *χέισομαι*, stem *XENΔ-*, comp. *ἐπαθον*, *πέισομαι*.

§ 161. IV. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by annexing the two consonants *σx* or the syllable *ισx*. (162, 163.)

Σx is annexed, when the stem-characteristic is a vowel, and *ισx*, when it is a consonant; *κx-ίσκω*, and *χρη-ίσκομαι* are exceptions. Most verbs, whose pure stem ends with a consonant, form the Future, etc. according to the analogy of pure verbs, e. g. *εὐρ-ίσκω*, Fut. *εὐρή-σω* from *ΕΤΡΕ-*; *ἀμβλίσκω*, Fut. *ἀμβλώ-σω* from *ΑΜΒΛΟ-*. Some of these verbs, in the Pres. and Impf., take a reduplication also, which consists in repeating the first consonant of the stem with *ι*.

1. *ἀλ-ίσκ-ομαι*, to be taken, to be conquered, Impf. *ἡλίσκόμεην*; (A.O.) Fut. *ἀλώσομαι*; second Aor. *ἦλυν*, Att. *ἑάλων* and *ἦλυν* (*μ*, § 192), *I was taken*; Perf. *ἦλωνα*, and Att. *ἑάλωνα* and *ἦλωνα*, *I have been taken* (Aug., § 122, 4 and 6). The Active is supplied by *αἰρεῖν*, signifying, to take captive, to conquer.

2. *ἀμβλίσκω* (seldom *ἀμβλόω*), to miscarry, *ΑΜΒΛΟ-*, Fut. *ἀμβλώσω*; Aor. *ἤμβλωσα*; Perf. *ἤμβλωκα*.

3. *ἀναβιώσκομαι*, (a) to recall to life, (b) to live again, Aor. *ἀνέβιωσάμην*, *I lived again*; but second Aor. *ἀνέβιον* (*μ*, § 192), *I recalled to life*.

4. *ἀνᾶλίσκω* (also *ἀνᾶλώω*), to spend, to consume, Impf. *ἀνῆλυσκον* (*ἀνάλων* without Aug.); Fut. *ἀνᾶλώσω*; Aor. *ἀνῆλωσα* and *ἀνάλωσα*, *κατηνάλωσα*; Perf. *ἀνῆλωκα* and *ἀνάλωκα*; Perf. Mid. or Pass. *ἀνῆλωμαι* and *ἀνάλωμαι*; Aor. *ἀνᾶλώθην*.

5. *ἀρέσχω*, to please, Fut. *ἀρέσω*; Aor. *ἤρεσα*, § 130, (d); Perf. (*ἄρῃρεκα* is mentioned as in use) Mid. or Pass. *ἤρεσμαι*; Aor. Pass. *ἠρέσθην*. — Mid.

6. *βιβρώσχω*, to eat (Fut. Att. *ἔδομαι* from *ἔσθίω*, second Aor. *ἔφαγον*), Perf. *βέβρωκα*; Part. *βεβρώς*, § 194; Perf. Mid. or Pass. *βέβρωμαι*; Aor. Pass. *ἔβρωθην*.

7. *γινώσκω*, mostly Poet., to call, to make known, Fut. *γινωνήσω*; Aor. *ἔγινώκησα*; Perf. *γίγωνα*, with a Present signification; — further, *γινωνέτω*, Xen., *γινωνεῖν*, Poet., seldom prose, e. g. Pl. Hipp. M. 292, d, from the Prim. *ΓΕΓΩΝΕΩ*.

8. γηράσκω or γηράω, *to grow old*, Fut. γηράσομαι, seldom γηράσω; Aor. ἐγήρασα, in Aesch. Suppl. 901., Trans. *to cause to grow old*, Inf. γηράσαι (also γηράναι from an old second Aor. ἐγήραν, μί, § 192); Perf. γεγήρακα.

9. γινώσκω (γινώσκω), *to know*, (ΓΝΟ-) Fut. γνώσομαι; second Aor. ἔγνω (μί, § 192); Perf. ἔγνωκα; Perf. Mid. or Pass. ἔγνωμαι, § 131; verbal Adj. γνωστός (old form γνωτός), γνωστέος.

10. διδράσκω, *to run away* (usually in compounds, e. g. ἀποδ., ἐκδ., διαδ.), Fut. δράσομαι; Perf. δέδρακα; second Aor. ἔδραν (μί, § 192).

11. εὔρισκω, *to find*, second Aor. εὔρον; Imp. εὔρέ, § 118, 3, (a); (ΕΥΡΕ-) Fut. εὔρήσω; Perf. εὔρηκα; Perf. Mid. or Pass. εὔρημαι; Aor. Pass. εὔρέσθην, § 130, (d); Aor. Mid. εὔρόμην (Aug., § 121, Rem.); verbal Adj. εὔρετός.

12. ἡβάσκω, *to become marriageable*, Aor. ἡβησα (ἡβάω, *to be young*, but ἀνηβάω, *to become young again*).

13. θνήσκω, commonly ἀποθνήσκω, *to die* (Metathesis, § 156, 2), (ΘΑΝ-) Aor. ἀπέθανον (Poet. ἔθανον; θανών, οἱ θανόντες, *the dead*, also in prose); Fut. ἀποθανοῦμαι, Poet. θανοῦμαι; Perf. τέθνηκα both in prose and poetry, τέθναμεν, § 194, etc., Inf. τεθνάνα; Fut. Perf. τεθνήξω, old Att., § 154, 6, and τεθνήξομαι, *I shall be dead*.

14. ἱλάσκομαι, *to propitiate*, Fut. ἱλάσομαι; Aor. ἱλάσάμην.

15. κνίσκω and κνίσκομαι, *to conceive*, inchoative, from κύνω.

16. μεθύσκω, *to intoxicate*, Fut. μεθύσω; Aor. ἐμέθυσα. But μεθύω, *to be intoxicated*, borrows its tenses from the Passive, e. g. ἐμεθύσθην, § 131.

17. μιμνήσκω, *to remind*, (ΜΝΑ-) Fut. μνήσω; Aor. ἔμνησα; Perf. Mid. or Pass. μέμνημαι, memini, *I remember*, *I am mindful* (Redup. § 123, Rem. 1), Subj. μεμνῶμαι, -ῆ, -ῆται, § 154, 9, Imp. μέμνησο; Plup. ἐμεμνήμην, *I remembered*, Opt. μεμνήμην, -ῆτο, or μεμνήμην, -ῶτο, -ῶτο, § 154, 9; Fut. Perf. μεμνήσομαι, *I shall be mindful*; among the Tragedians also, *I will mention*; Aor. ἐμνήσθην, *I remembered*, ἔμνησάμην Poet.; Fut. μνησθήσομαι, *I shall remember*.

18. πάσχω, formed from πάθω, by transferring the aspiration to π, *to experience a sensation*, *to suffer*, Aor. ἔπαθον; (ΠΕΝΘ-) Fut. πείσομαι; Perf. πέπονθα. Verbal Adj. παθητός.

19. *πίσσω*, to give to drink, Fut. *πίσω*; Aor. *ἔπισα*.

20. *πιδράσκω*, to sell, Fut. and Aor. in the Common language expressed by *ἀποδώσομαι*, *ἀπεδόμην*; Perf. *πέπρῶκα*, § 156, Rem.; Perf. Mid. or Pass. *πέπρῶμαι* (Inf. *πεπρῶσθαι* often instead of the Aor.); Aor. *ἐπράθην*; Fut. Perf. *πεπρώσομαι* in the sense of the simple Fut. *πρωθήσομαι*.

21. *στερίσκω* (seldom *στερέω*), to deprive of, Fut. *στερήσω*; Aor. *ἑστέρησα*; Perf. *ἑστέρηκα*; Mid. and Pass. *στερίσκομαι*, *στερούμαι*, privor, *στέρομαι*, I am deprived, Fut. *στερήσομαι*; Perf. *ἑστέρημαι*; Aor. *ἑστερήθην*; Fut. *στερηθήσομαι*. The simple occurs most frequently in the Middle form; in the Active, the compound *ἀποστερίσκω* is more frequent.

22. *τρώσκω*, to wound, Fut. *τρώσω*; Aor. *ἔτρωσα*; Perf. Mid. or Pass. *τέτρωμαι*, Inf. *τετρώσθαι*, Part. *τετρωμένος*; Aor. *ἐτρώθην*; Fut. *τρωθήσομαι* and *τρώσομαι*.

23. *γῶσκω*, to say, to think (Ind. not used), Impf. *ἔφασκον*; Fut. *γήσω*; Aor. *ἔφησα*.

24. *χάσκω*, to gape (XAN-, among the later writers *χαίνω*), Aor. *ἔχῶνον*; Fut. *χῶνούμαι*; Perf. *κέχηνα*, to stand open.

REMARK. In *διδάσκω*, *doc*-eo, the *x* belonging to the stem is strengthened by *σ* prefixed; hence the *x* remains in forming the tenses, Fut. *διδάξω*; Aor. *ἑδίδαξα*; Perf. *δεδίδαχα*; Perf. Mid. or Pass. *δεδιδάχμαι*; Aor. Pass. *ἑδιδάχθην*. This is found in the Epic and poetic verbs, *ἀλθήσκω*, *ἀλίσκω*, *λάσκω*. See § 230.

§ 162. V. Verbs which have a Secondary Form in -ΘΩ. (162.)

Several verbs, particularly in poetry, have secondary forms in -ΘΩ, e. g. *φλέγειν*, poetic, instead of *φλέγειν*, to burn; *ἡγείρεσθονται* and *ἡγέρεσονται*, Epic, instead of *ἡγίφονται* and *αἰφονται*. Here belong also the Pres. and Impf. endings, -άθειν and -αθον, which are used even in Attic prose, e. g. *ἀλέξω*, to ward off, tragic Inf. *ἀλάθειν*, stem *AAK*; *ἄμυνω*, to ward off, *ἄμυνάθειν*, Impf. *ἡμύναθον*;—*διώκω*, to pursue, *διωκάθειν*, Impf. *ἑδιώκαθον*, also prose;—*εἴκω*, to yield, Impf. *εἴκαθον*;—*εἴρω*, to shut up, Impf. and Aor. *εἴρωαθον*;—*ἔχω*, to have, *σχεθίειν*, in Homer *σχεθίειν* as Aor.

§ 163. VI. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by prefixing the Reduplication. (163.)

The reduplication consists in repeating the first consonant of the root with the stem-vowel *α*. In the Epic and poetic dialects, there are also verbs,

which take the Attic reduplication, i. e. they repeat the first two letters of the root, see ἀναχάζω, ἀπαφίσκω, ἀραρίσκω, § 230.

1. βιβάζω, *to make go, to convey*, Fut. βιβάσω, Att. βιβῶ, -ᾶς, -ᾷ.

2. γίγνομαι (commonly γίνομαι) instead of γιγένομαι, § 155, 2, *to become*, (ΓΕΝ-) Aor. ἐγενόμην; Fut. γενήσομαι (Pl. Parm. 141, e. γενήσεται, *fiet*, and moreover γενεθήσεται, *efficietur*); Perf. γεγένημαι, *I have become, factus sum, exstisti*, and γέγονα with a present signification, *I am*.

3. πίπτω, instead of πιπέτω, § 155, 2, *to fall*, Imp. πίπτε; (ΠΙΕΤ-) Fut. πεσοῦμαι, § 154, 3; Aor. ἔπεσον (very seldom first Aor. ἔπεσα), § 154, Rem. 2; Perf. πέπτωκα with irregular vowel of variation (Part. πεπτῶς, πεπτῶτος Poet., § 194).

4. τιτράω, *to bore*, Fut. τρήσω; Aor. ἔτρησα. More usual the secondary form τετραίνω, Fut. τετράνω; Aor. ἐτέτρηνα, § 149, Rem. 2; Perf. τέτρηκα, τέτρημαι.—Mid.

Several verbs of class IV, § 161, belong here, as γιγνώσκω, and several verbs in -μι, as δίδωμι.

§ 164. VII. *Verbs, whose Pure Stem-vowel α is strengthened in the Pres. and Impf. by ι.* (157.)

Here belong the dialectic verbs, mostly Epic and poetic, ἀγaloμαι, *to be indignant*, δαλω, *to divide* and burn, μαιoμαι, *to rage*, ραλω, *to dwell*. See § 230.

§ 165. VIII. *Verbs, whose Pure Stem takes ε in the Pres. and Impf.* (170.)

1. γαμέω, *to marry* (of the man), Perf. γεγάμηκα; but Fut. γᾶμῶ; Aor. ἔγημα, γῆμαι (ἐγάμησα in Lucian.; γαμήσειας with the better reading γαμησεῖεις in X. Cy. S. 4, 20). Mid. γαμοῦμαι (with the Dat.), *to marry* (of the woman, nubo), Fut. γαμοῦμαι; Aor. ἐγημάμην. Pass. in matrimonium ducor, Aor. ἐγαμήθην, etc., § 130, (d) 2.

2. γηθίω, usually Perf. γέγηθα, (also prose), *to rejoice*, Fut. γηθήσω.

3. δοκέω, *to seem, videor, to think*, Fut. δόξω; Aor. ἔδοξα; Aor. Pass. ἐδόχθην, Perf. Mid. or Pass. δέδογμαι, *visus sum*.

4. πυνπίω (Poet.), *to resound*, Fut. -ήσω, etc.; second Aor. ἔκτυπον (Epic and S. O. C. 1450); first Aor. ἐκτύπησα (ib. 1606).

5. μαρτυρέω, *to witness*, Fut. μαρτυρήσω, etc. But μαρτύρομαι, Dep. Mid. *to call as witnesses*.

6. ξυρέω, *to shave*, Mid. ξύρομαι; Aor. ἐξυράμην; but Perf. ἐξύρημαι.

7. ώθέω, *to push*, Impf. ώθουν; Fut. ώσω and ώθήσω; Aor. έωσα, ώσαι; Perf. έωκα; Perf. Mid. or Pass. έωσμαι; Aor. έώσθην (Aug., § 122, 4).—Mid.

§ 166. *Verbs, whose Stem is Pure in the Pres. and Impf. but which assume an ε in forming the tenses.* (168.)

This change has taken place in the formation of verbs in -έω, partly from necessity, as is the case with verbs whose characteristic is ξ, ψ, partly for the sake of perspicuity, that the root may not wholly disappear by the introduction of consonants, as in verbs whose characteristic is σκ, χθ, and partly from mere choice or the desire of euphony, as in verbs whose characteristic is δ, τ, ζ, λ, ρ, π, κ, χ, α, αι, ε, οι. The ε is changed into η in inflexion. Exceptions: αἰδομαι, ἄχθομαι and μάχομαι, § 130, (d).

1. αἰδομαι, *to be ashamed* (Pres. and Impf. old poetic, in the Common language αἰδέομαι), Impf. αἰδόμην without Aug.; Fut. αἰδέσομαι and -ήσομαι; Aor. ᾔδισάμην, *to regard a suppliant*, and ᾔδίσθην, *I was ashamed*.

2. ἄλεξω, *to ward off*, Fut. ἄλεξήσω; Mid. *to ward off from myself*, Fut. ἄλεξήσομαι, seldom ἄλεξομαι (from ἈΛΕΚ-); Aor. ἤλεξάμην (Inf. second Aor. ἀλκάθειν, used by the Trag., § 162).

3. αὖξω, *to increase*, see αὖξάνω, § 160, 4.

4. ἄχθομαι, *to be vexed*, Fut. ἄχθήσομαι; Aor. ἤχθέσθην, § 131; Fut. ἄχθεσθήσομαι having the same signification as ἄχθήσομαι.

5. βόσχω, *to feed*, Fut. βοσκήσω; Aor. ἐβόσκησα; Mid. *I fed*, intransitive.

6. βούλομαι, *to wish*, (second Pers. βούλει, § 116, 11), Fut. βουλήσομαι; Perf. βεβούλημαι; Aor. ἐβουλήθην and ἤβουλ. (Aug., § 120, Rem. 1).

want, to need, usually Impers. δεῖ, *it is wanting*, it

7, 2, Subj. δέη, Part. δέον, Inf. δεῖν; Impf. ἔδει, εἰ; Aor. ἐδέησε(ν); Perf. δεδέηκε(ν); Mid. δέομαι; Aor. ἐδεήθην.

will, Impf. ἤθελον and ἔθελον; Fut. ἐθεήλω and ἐθέλω; Perf. only ἠθέληκα.

9. *εἴλω, εἴλλω, ἔλλω*, also *εἰλέω*, to *press*, to *shut up*, Fut. *εἰλήσω*; Perf. Mid. or Pass. *εἴλημαι*; Aor. Pass. *εἰλήθην*.

10. *εἴλω*, to *drain*, Fut. *εἴξω* (which more commonly has the other form *εἰκύνω* from *ΕΙΚΥΝΩ*); Aor. *εἰκνυσα*, § 122, 3, *εἰκύναι* (more common than *εἴλξα*); Aor. Pass. and Perf. Mid. or Pass. only *εἰκύνσθην, εἰκνυσμαι*.—Mid.

11. *ΕΙΠΟΜΑΙ*, Aor. *ἠρόμην*, I *inquired*, *ἐρέσθαι, ἔρωμαι, ἐροίμην, ἐροῦν, ἐρόμενος*; Fut. *ἐρήσομαι*. The other tenses are supplied by *ἐρωτᾶν*; but the Aor. *ἠρώτησα* is rejected.

12. *ἐρέω*, to *go forth*, Fut. *ἐρήρῃσω*; Aor. *ἤρῃσα*.

13. *εὕδω*, commonly *καθεύδω*, to *sleep*, Fut. *καθευδήσω* (Aug., § 121, Rem. and 126, 3). Verbal adjective *καθευδητέον*.

14. *ἔχω*, to *have*, to *hold*, Impf. *εἶχον*, § 122, 3; Aor. *ἔσχον*, instead of *ἔ-σεχον*, Inf. *σχεῖν*, Imp. *σχέε*, *παράσχεε* according to verbs in *μι* (in composition also *παράσχε*), Subj. *σχῶ, -ης, παράσχω, παράσχη*, etc., Opt. *σχοίην* (*μι*, § 192, Rem.), Part. *σχών*; Fut. *ἔξω* and *σχήσω*; Perf. *ἔσχηκα*; Aor. Mid. *ἐσχόμην*, Subj. *σχωμαι*, Opt. *σχοίμην*, Imp. *σχοῦ, παράσχον*, Inf. *σχέσθαι, παρασχεσθαι*, Pass. *σχόμενος*; Fut. *σχήσομαι*; Perf. Mid. or Pass. *ἔσχημαι*; Aor. Pass. *ἐσχέθην*. Verbal adjective *ἐκτός* and *σχετός*.

15. *ἔψω*, to *cook*, Fut. *ἐψήσω*. Verbal adjective *ἐφθός* or *ἐψητός*, *ἐψητέος*.

16. *ἕζω*, commonly *καθίζω*, to *seat*, to *sit*, Perf. *ἐκάθισον*, old Attic *καθίζον*; Fut. *καθιῶ*; Aor. *ἐκάθισα*, old Attic *καθῖσα*, § 126, 3; Perf. *κεκάθισα*; Mid. I *seat myself*, Fut. *καθιζήσομαι*; Aor. *ἐκαθισάμην*, I *seated for myself*, I *caused to sit*. But *καθεζομαι*, I *seat myself*, I *sit*, Impf. *ἐκαθεζόμην*; Fut. *καθεδοῦμαι*.

17. *κῆδω*, to *make anxious*, (Act. only Epic), Fut. *κηδήσω*; Perf. *κέκηδα*, I *am anxious*; Mid. *κῆδομαι*, to *be anxious in prose* ~~only~~ Pres. and Impf.; in Aesch. S. 138. is *ῥω*.

19. μάχομαι, *to fight*, Fut. μαχοῦμαι, § 154, 5; Aor. ἐμαχεσάμην; Perf. μεμάχημαι. Verbal adjective μαχετός and μαχητός.

20. μέλλω, *to intend, to consider, to be about to do, hence to delay*, Impf. ἔμελλον and ἤμελλον; Fut. μελλήσω; Aor. ἐμέλλησα; Pass. μέλλεσθαι, *to be put off*, (Aug. § 120, Rem. 1).

21. μέλει μοι, *curae mihi est* (rarely personal μέλω), Fut. μελήσει; Aor. ἐμέλησε(ν); Perf. μεμέληκε(ν); Mid. μέλομαι, commonly ἐπιμέλομαι (and ἐπιμελοῦμαι); Fut. ἐπιμελήσομαι (sometimes ἐπιμελήσομαι); Aor. ἐπεμελήθην.

The compounds, e. g. μεταμέλει ποενίτῃ, are used as impersonals only. Epic Perf. μέμηλε, *I am concerned about*; μέμηλα has in prose the sense of the Pres, as well as of the Perf., curo, curavi, μεμηλώς, *caring for*.

22. μύζω, *to suck*, Fut. μυζήσω, etc.

23. ὀζω, *to smell*, Fut. ὀζήσω; Aor. ὤζησα; Perf. ὄδωδα with the meaning of the Pres., § 124, 2.

24. οᾶμαι and οἶμαι, *to think*, second Pers. οἶσι, § 116, 11; Impf. φόμην and φῶμην; Fut. οἴσομαι; Aor. φήθην, οἴθηται, (Aug., § 122, 1).

The abbreviated forms, οἶμαι, φῶμην, are used in prose as a mere parenthetical expression, like the Lat. *credo*, and hence are often employed in an ironical sense; οἶομαι, on the contrary, has such a sense, only when it is a governing verb; still, this difference of usage is not fully observed even by the best Attic writers.

25. οἶχομαι, *to go away, abii*, Inf. φόχμην, *I went away*; Fut. οἰχήσομαι; Perf. ὤχημαι, in the Common language only as a compound, e. g. παρῳχίμαι, Ion. and Att. Poet. οἶχωκα, (so originate, οἶχα, οἶκ-ωχα, οἶχ-ωκα, comp. the Epic ὄκωχα from ἔχω, § 230).

26. ὀφείλω, *to be obliged, to owe, debeo*, Fut. ὀφείλῃσω; Aor. ὠφείλησα; second Aor. ὠφελον, -ες, -ε(ν) (first and second Pers. Pl. not used), in forms expressing *wish, imprecation, utinam*.

27. παῖω, *to strike*, Fut. παῖσω (Att. secondary form παῖήσω in Aristoph.); Aor. ἔπαισα; Perf. πέπαικα; Pass. with σ, § 131, 2. —Mid.

28. πέρωδω, *emittere flatum*, Aor. ἔπαρδον; Fut. παρδήσομαι; Perf. πέπαρδα, § 140, 4.

29. πέτομαι, *to fly*, Fut. (πετήσομαι, Aristoph.) commonly πτήσομαι; Aor. ἐπτόμην, πτέσθαι (rarer ἔπτην and ἐπτάμην, § 192, 2); Perf. πεπότημαι.—Syncope, § 155, 1.

30. σκέλλω or σκελέω, *to dry*, Aor. ἔσκλην, § 192, 4, and Perf. ἔσκληκα and Fut. σκλήσομαι, intensive, *to dry up*.—Metathesis, § 156, 2.

31. τύπτω, *to strike*. Instead of τύψω the Attic dialect has τυπτήσω, but Aor. ἔτυψα, second Aor. only in Eur. Ion. 766; Aor. Pass. ἐτύπην. Verbal Adj. τυπτητός.

32. χαίρω, *to rejoice*, Fut. χαρήσω; Aor. ἐχάρην (μ., § 192, 8); Perf. καχάρηκα, *I have rejoiced*, and καχάρημαι, *I am glad*.

REMARK 1. Of the preceding classes, there belong here verbs in -άναι, § 160, and ὑπισχνέομαι, mentioned in § 159.

REM. 2. With these verbs several liquid verbs are classed, § 149, 6; still, these form the Fut. and the Aor. regularly, e. g.

μένω, *to remain*, Fut. μενῶ; Aor. ἔμεινα; Perf. μεμείνηκα. Verbal Adj. μενετός.

νίμω, *to divide*, Fut. νεμῶ; Aor. ἔνειμα; Perf. νενέμηκα; Aor. Pass. ἐνεμήθη. — Mid. νίμομαι, Fut. νιμούμαι; Aor. ἐνεμάμην; Perf. Mid. or Pass. νενέμημαι. Verbal Adj. νεμητός.

§ 167. *Verbs, whose Tenses are formed from different Roots, and which are classed together only in respect to Signification.* (171.)

1. αἰρέω, *to take, to capture*, e. g. a city, Impf. ἤρουν; Fut. αἰρήσω; Perf. ἤρηκα; Aor. (from ΕΛ) εἶλον, εἶλεῖν; Aor. Pass. ἤρέθην; Fut. Pass. αἰρεθήσομαι, § 130, (d). — Mid. *to choose*, Fut. αἰρήσομαι; Perf. Mid. or Pass. ἤρημαι; Fut. Perf. ἤρήσομαι, Pl. Prot. 338, b. Verbal Adj. αἰρετός, -τέος.

2. ἔρχομαι, *to go, to come*, (the remaining modes and participials are borrowed from εἶμι, § 181, thus ἔρχομαι, ἴω, ἴθι, ἰέναι, ἰών), Impf. ἤρχόμην, commonly ἦειν and ἦα, Opt. ἴοιμι; Fut. εἶμι, *I shall go*, ἦξω, *I shall come*; — (ΕΛΕΤΘ-) Perf. ἐλήλυθα, § 124, 2; Fut. ἐλεύσομαι almost exclusively poetical and later prose, still also Lys. p. 165, § 11; Aor. ἦλθον, ἔλθω, ἔλθοιμι, ἔλθέ, § 118, 3, (a), ἔλθειν, ἔλθών. Verbal Adj. ἐλευστέον. — ἔρχομαι has in common the signification of *to come* and *to go*; the idea of *coming* commonly belongs to the form from ἐλθεῖν, and the idea of *going* to that of εἶμι. But in compounds, each of these three verbs expresses both ideas, and only the preposition limits it to the one or to the other signification.

3. ἐσθίω, *to eat*, Impf. ἥσθιον; (ἔδω, Ep.) Fut. ἔδομαι, § 154, 4;

Perf. ἐδήδοκα; Aor. ἔφαγον, φαγεῖν; Perf. Mid. or Pass. ἐδήδεσμαι, § 124, 2; Aor. Pass. ἠδέσθην. Verbal Adj. ἐδεστός.

4. ὁράω, *to see*, Impf. ὥρων; Perf. ὥρῳκα, Poet. also ὅρακα, (Aug., § 122, 6); Aor. (from ἴδ-) εἶδον, ἴδω, ἴδοιμι, ἴδέ, § 118, 3, (a), ἰδεῖν, ἰδών. On the second Perf. οἶδα, *I know*, see § 195. Fut. (from ὄψ-) ὄψομαι, 2. p. ὄψει, § 116, 11. — Mid. or Pass. ὁρώμαι; Perf. Mid. or Pass. ὥρῳμαι or ὠμαι, ὠψαι, etc.; Inf. ὠφθαι; Aor. Mid. εἰδόμην, ἰδέσθαι, ἰδοῦ (and with the meaning *ecce, ἰδόν*), as a simple only Poet.; Aor. Pass. ὥφθην, ὠφθήναι; Fut. ὀφθήσομαι. Verbal Adj. ὁρατός and ὀπιτός.

5. τρέχω, *to run*, (APEM-) Fut. δρῶμαι; Aor. ἔδραμον; Perf. δεδράμην; Perf. Mid. or Pass. δεδράμηναι.

Δρῶμαι, ἔδρεξα very rare. — Epic second Perf. δέδραμα (APEMΩ).

6. φέρω, *to bear*, (OI-) Fut. οἴσω (Aor. Imp. οἴσῃς, οἴσέτω, *bring*, in Aristoph., see § 230, under φέρω); — (EΓK-) Aor. ἤνεγκον (rarer ἤνεγκα), -ες, -ειν, -ομεν, -ετε, -ον (and -αμεν, -ατε, -αν), § 124, Rem. 2, Opt. ἐνέγκοιμι, etc. (rarer -αίμι, etc.), Inf. ἐνεγκεῖν, Part. ἐνεγκών and ἐνέγκας, Imp. ἐνεγκε, -έτω, etc.; — (ENEK-) Perf. ἐνήνοχα, § 124, 2; Perf. Mid. or Pass. ἐνήνεγμαι, -γξαι, -γξται, or ἐνήνεγται; Aor. Mid. ἤνεγάμην, ἐνεγκαι, -ασθαι, -άμενος; Aor. Pass. ἠνέχθην; Fut. ἐνεχθήσομαι, rarer οἰσθήσομαι. — Verbal Adj. οἰστός, οἰστέος, Poet. φερτός. — Mid.

7. φημί, § 178, *to say*, Impf. ἔφην with the meaning of the Aor., also φάναι and φάς, § 178, Rem. 2; — (EII-) Aor. εἶπον, εἶπω, εἶποιμι, εἶπέ, § 118, 3, (a), (the other forms of the Imp. are rarely or never used, compound πρόειπε), εἶπειν, εἶπών, first Aor. εἶπα, not very frequent in Attic writers, more frequent εἶπας, very frequent εἶπατε, rarely εἶπαν, Imp. εἶπον rarely, very frequent εἰπάτω, εἰπάτον, εἰπάτων, and always εἶπατε; all other forms wanting in the Att. From the Epic Pres. εἶρω, come Fut. ἐρῶ, Perf. εἶρηκα, Perf. Mid. or Pass. εἶρημαι, § 123, 4; — (PE-) Aor. Pass. ἐρρήθην (ἐρρήθην appears to be not Attic), ῥηθήναι, ῥηθείς; Fut. Pass. ῥηθήσομαι and εἰρήσομαι. — Mid. only in compounds, Fut. ἀπεροῦμαι and first Aor. ἀπείπασθαι, *to deny, to despair*, like ἀπειπεῖν. — Verbal Adj. ῥητός, ῥητέος.

Compare ἀπαγορεύω, *to forbid*, ἀπείπον, *I forbade*; ἀντιλέγω, *to contradict*, ἀντίπον, *I contradicted*, oftener than ἀπηγόρευσα and ἀντίεξα. So, ἀγορεύω τινά κακῶς, but ἀντίπον κακῶς.

§ 168. *Conjugation of Verbs in -μ.* (172.)

1. Verbs in -μ are principally characterized by taking in the Pres. and Impf., (also in the second Aor. Act. and Mid. of several verbs) personal-endings, different from those of the conjugation in -ω, and also by omitting the mode-vowel in the Ind. of the tenses just named. The formation of all the remaining tenses of these verbs is like that of verbs in -ω, with a few exceptions.

2. Several verbs in -μ, which have a monosyllabic stem, take, in the Pres. and Impf., a reduplication, § 163, which consists in repeating the first consonant of the stem with ι, when the stem begins with a simple consonant, or with a mute and liquid; but, when the stem begins with στ, πτ, or with an aspirated vowel, ι with the rough Breathing is placed before the stem. These verbs are the following:

ΣΤΑ ἴ-στη-μῖ	ΠΑ Πι-μ-πη-μῖ
ΧΡΑ κί-χρη-μῖ	ΔΕ (δι-δη-μῖ) διδίασι
ΒΑ (βι-βη-μῖ) βιβάζ	ΘΕ τί-θη-μῖ
ΠΑΤ ἰ-πα-μαι	Ε ἴ-η-μῖ
ΠΑΔ πι-μ-πλη-μῖ	ΔΟ δι-δω-μῖ.

REMARK. Most verbs in -μ do not follow this conjugation throughout in the three tenses above named, but only in some particular forms; four verbs, τίθημι, to place, ἵστημι, to station, δίδωμι, to give, and ἵημι, to send, have this conjugation complete, though even in these verbs there are forms in use (together with several forms of the inflexion in -μῖ), which are borrowed from the conjugation in -ω. See § 172, Rem. 8.

§ 169. *Division of Verbs in -μῖ.* (173.)

Verbs in -μῖ are divided into two principal classes:

1. Such as annex the personal-ending to the stem-vowel. The stem of verbs of this class ends,

(a) in α, e. g. ἴ-στη-μῖ, to station,	Stem ΣΤΑ-
(b) " ι, " τί-θη-μῖ, to place,	" ΘΕ-
(c) " ο, " δι-δω-μῖ, to give,	" ΔΟ-
(d) " ι, " ἵημι, to go,	" ἴ-
(e) " σ, " εἶμι, instead of εἶμι, to be,	" ΕΞ-

2. Such as annex to their stems the syllable -ρνῖ or -ρῖ, and then append to this syllable the personal-endings. The stem of verbs of this class ends,

A. In one of the four vowels, α, ε, ι, ο, and assumes -rv̄.

- (a) in α, e. g. *σπεῖν-rv̄-μI*, to scatter, Stem ΣΚΕΔΑ-
 (b) " ε, " *κορεῖ-rv̄-μI*, to satisfy, " ΚΟΡΕ-
 (c) " ι, only *τί-rv̄-μI*, to atone " ΤΙ-
 (d) " ο, e. g. *σπείν-rv̄-μI*, to spread out, " ΣΤΡΟ-

B. In a consonant, and assumes -rv̄.

- (a) in a mute, e. g. *δείκ-rv̄-μI*, to show, Stem ΔΕΙΚ-
 (b) " liquid " *ὅμ-rv̄-μI*, to swear, " ὍΜ-

REMARK 1. When a diphthong precedes the final consonant of the stem, then that consonant is omitted before the -rv̄, except it is a Kappa-mute, e. g.

αἰ-rv̄-μI Stem ΑΙΡ (comp. *αἶρ-ω*, *ἄρ-rv̄-μI*)
δαῖ-rv̄-μI " ΔΑΙΤ (comp. *δαίς*, *δαιτ-ός*)
καῖ-rv̄-μI " ΚΑΙΔ from ΚΑΔ (comp. Perf. *κίκαδ-μαι*, *κίκασμαι*)
κτεῖ-rv̄-μI " ΚΤΕΙΝ from ΚΤΕΝ (Fut. *κτεν-ῶ*); but
δείκ-rv̄-μI, *εἰργ-rv̄-μI*, *ζεύγ-rv̄-μI*, *οἰγ-rv̄-μI*.

REM. 2. Verbs of the second class—those in -vμI—form only the Pres. and Impf. like verbs in μI, and even in these tenses, forms in -v̄μI and -v̄ω often occur indiscriminately, and in the Sing. Impf. the accompanying forms in -v̄ω are predominant, and in the Pres. Subj. and in the Impf. Opt., these are the regular forms. The verb *σβέ-rv̄-μI* from the stem ΣΒΕ-, is the only verb of this class which forms the second Aor., namely *ἔσβην*; there are, also, several verbs in -ω, which form their second Aor. according to the analogy of these verbs, e. g. *δύω*, *ἰδvv̄*.

§ 170. Characteristic-vowel and Strengthening of the Stem of the Present. (174.)

1. In verbs of the first class, the short characteristic-vowel of the stem, ᾱ, ε, ο, is lengthened in the Pres., Impf. and second Aor. Act., as follows:

α and ε into η, and ο into ω.

Still, this prolongation extends in verbs in -ε and -ο only to the Sing. Ind. of the three tenses above named, but in verbs in -α, to the Dual and Pl. Ind., and also to the entire Imp. and Inf. of the second Aor. Act. In the second Aor. Inf. Act. of verbs in -ε and -ο, the -ε is lengthened into -ει, and -ο into -ου, e. g. *θεῖ-ναι*, *δοῦ-ναι*. In the second Aor. Mid., however, the short characteristic-vowel remains throughout.

2. In verbs of the second class in -vμI, the stem ending in a vowel, and which annexes -rv̄, retains the short characteristic-vowel, except those whose stem ends in -ο, e. g. *σπείν-rv̄-μI*,

ΣΤΡΟ-; but the stem ending in a consonant, which annexes -νν, is strengthened in the Pres. by prolonging the stem-vowel, namely,

α	becomes η, as in	πήγ-ννμι, second Aor. Pass. ἐπαῖγ-ην
α	"	αι, " αἶ-ννμι instead of ἄρννμαι, stem ἈΡ, ἈΙΡ
ε	"	ει, " εἶκ-ννμι, stem ΔΕΚ, hence Ion. ἔδεξα
υ	"	υυ, " ζεύγ-ννμι, second Aor. Pass. ἐζεύγ-ην.

§ 171. Mode-vowels.

(175.)

1. The Ind. of the Pres., Impf. and second Aor. do not take the Mode-vowel, § 168, 1, and hence the personal-endings are annexed to the verb-stem, e. g.

ἴ-στα-μεν	ἴ-τι-θε-μεν	ἴ-δο-μεν
ἴ-στα-μεθα	ἴ-τι-θε-μεθα	ἴ-δο-μεθα.

2. The Subj. has, like verbs in -ω, the mode-vowels ω and η, but these vowels coalesce with the characteristic-vowel, so that the following deviations from the verbs in -ω in respect to contraction are to be noted, namely,

ᾱη and ᾱη coalesce into ῆ and ῆ (not, as in contracts in -ᾱω, into ᾱ and ῥ)
 ὀη coalesces into ῶ (not, as in contracts in -ὀω, into οἰ), e. g.

ἴ-στα-ω = ἴ-σιῶ	ἴ-στα-ης = ἴ-σιῆς	ἴ-στα-η-ται = ἴ-σιῆ-ται
στα-ω = σιῶ	στα-ης = σιῆς	
τι-θε-ω = τι-θῶ	τι-θε-ης = τι-θῆς	τι-θε-ω-μαι = τι-θῶ-μαι
δι-δό-ω = δι-δῶ	δι-δό-ης = δι-δῆς	δι-δό-η = δι-δῶ.

REMARK 1. This form of the Subj. of ἵστημι and τίθημι is like the Subj. of the two Aorists of the Pass. of all verbs, e. g. τυφθῶ, -ῆς, -ῆ, etc., τυπ-ῶ, -ῆς, -ῆ, from τύπ-τω, στα-θῶ, -ῆς, -ῆ, from ἵστημι.

REM. 2. The Subj. of verbs in -νμι is like that of verbs in -ω, e. g. δυνάω, -ύης, etc.

3. The Impf. and second Aor. Opt. have the mode-vowel ι, which is annexed to the characteristic-vowel, and with it forms a diphthong, e. g.

Opt. Impf. A. ἴ-στα-ι-ην = ἴ-σιαι-ην	Aor. II. A. σταί-ην	Impf. M. ἴ-σταί-μεν
τι-θε-ι-ην = τι-θεί-ην	θεί-ην	τι-θεί-μεν
δι-δο-ι-ην = δι-δοί-ην	δοί-ην	δι-δοί-μεν

REM. 3. The form of the Opt. of verbs in -ι (τίθημι) is like the Opt. of the Aorists Pass. of all verbs, e. g. στα-θεί-ην, τυφ-θεί-ην, τυπ-θεί-ην.

REM. 4. The Impf. Opt. of verbs in -νμι, like the Subj. Pres., follows the form in -αι, e. g. δυνάοιμαι. The few exceptions will be noted below.

§ 172. *Personal-endings.* (176—178.)

1. The personal endings for the Act. are the following:

(a) Indicative Present,

Sing. 1.	-μι	ἰ-στυη-μι
2.	-ς (properly -σι)	ἰ-στυη-ς
3.	-σι(ν) properly -τι	ἰ-στυη-σι(ν)
Dual 2.	-τον	ἰ-στιά-τον
3.	-τον	ἰ-στιά-τον
Plur. 1.	-μεν (properly -μες)	ἰ-στιά-μεν
2.	-τε	ἰ-στιά-τε
3.	[-νσι(ν)] (properly -ντι)	[ἰ-στιά-ντι ἰ-στιά-νσι(ν)].

The ending of the third Pers. Pl. -νσι(ν) is changed into -ᾶσι(ν), and then is contracted with the preceding stem-vowel of the verb. Still, the Attic dialect admits contraction only in the stems ending in -α, thus:

from	ἰ-στιά-νσι	is formed	ἰ-στιάσι	(ἰ-στιά-ᾶσι)
"	τι-θε-νσι	"	τι-θεῖσι	Att. τι-θεῖ-ᾶσι
"	δι-δο-νσι	"	δι-δοῦσι	" δι-δοῦ-ᾶσι
"	δεικ-νν-νσι	"	δεικ-νῦσι	" δεικ-νῦ-ᾶσι.

REMARK 1. The uncontracted form in -εῖσι, -οῦσι, -ῦσι, is the common form of the Attic writers, though it, also, occurs in the Ionic dialect; the contracted form in -εῖσι, -οῦσι, -ῦσι, is the usual form of the Ionic and of the older Attic writers, as, also, of writers in the Common language. From ἵημι—Stem 'E—do send, comes the Attic ἰᾶσι, contracted from ἰ-ἑ-ᾶσι.

(b) The personal endings of the Pres. and second Aor. Subj. do not differ from those of verbs in -ω.

(c) The following are used for the Impf. and second Aor. Ind.

Sing. 1.	-ν	Impf. ἰ-στυη-ν	ἑ-τι-θῆ-ν
2.	-ς	ἰ-στυη-ς	ἑ-τι-θῆ-ς
3.	-	ἰ-στυη	ἑ-τι-θῆ
Dual 2.	-τον	A. II. ἑ-στυη-τον	ἑ-θε-τον
3.	-την	ἑ-στυη-την	ἑ-θε-την
Plur. 1.	-μεν (properly -μες)	ἑ-στυη-μεν	ἑ-θε-μεν
2.	-τε	ἑ-στυη-τε	ἑ-θε-τε
3.	-σαν	ἑ-στυη-σαν	ἑ-θε-σαν.

be Ind. of the two Aorists Pass. of all verbs is like the second
ἑ-ῖπ-ην, ἑ-στά-θῆ-ν, -ης, -η, -ητον, -ῆ-την, -ημεν, -ητε, -ησαν.

nal-endings of the Opt. Impf. and second Aor.

Pers. Sing.—differ from those of the Opt.
ases of verbs in -ω only, that in verbs in -μ, η

precedes the endings mentioned under (c) above, comp. Opt. *βουλεύοιμι, βουλεύσασαι*, etc. with

σται-ην ἰ-σται-ην θεί-ην τι-θεί-ην δοί-ην δι-δοί-ην.

REM. 3. In the Dual and Pl. Impf. Opt., the -η in the Attic dialect is commonly rejected, and the ending of the third Pers. Pl. -ησαν is regularly shortened into -εν, e. g.

τιθεί-ημεν = *τιθεῖμεν* *ἰσται-ητε* = *ἰσταῖτε*
τιθεί-ησαν = *τιθεῖεν* *διδοί-ησαν* = *διδοῖεν.*

The same holds of the Opt. of Pass. Aorists of all verbs, e. g. *παιδεύθειμεν* = *παιδεύθ-εῖμεν*—wholly like *τιθείην*.—On the contrary, in the second Aor. Opt. Act., the abbreviated forms are very rare, except the third Pers. Pl., which is commonly abridged.

REM. 4. The forms *διδοῖην* and *δοῖην* also occur.

(e) The endings of the Pres. and second Aor. Imp. are,

Sing. 2.	-θι	(ἴ-στα-θι)	(τί-θε-θι)	(δί-δο-θι)
3.	-τω	ἴ-στα-τω	τί-θε-τω	δί-δο-τω
Dual 2.	-τοϋ	ἴ-στα-τοϋ	τί-θε-τοϋ	δί-δο-τοϋ
3.	-των	ἴ-στα-των	τί-θε-των	δί-δο-των
PL. 2.	-τε	ἴ-στα-τε	τί-θε-τε	δί-δο-τε
3.	-τωσαν	ἴ-στα-τωσαν	τί-θε-τωσαν	δί-δο-τωσαν
		or ἰ-σάντων	τι-θέντων	δι-δόντων.

REM. 5. The second Pers. Sing. Pres. Imp. rejects the ending -θι, and as a compensation lengthens the short characteristic-vowel, namely, α into ει, ε into ου, υ into ῡ,

ἴ-στα-θι becomes *ἴ-στε* *τί-θε-θι* becomes *τί-θει*
δί-δο-θι “ *δί-δου* *δείκ-νῦ-θι* “ *δείκνῡ.*

The ending -θι in the Pres. is retained only in a very few verbs, e. g. *φάθι* from *φημί*, *ἴσθι* from *εἰμί*, *ἴθι* from *εἴμι*, and some others; also in simple forms of the Perf. of verbs in -ω, e. g. *τίθναθι*.

In the second Aor. of *τίθημι*, *ἵημι* and *δίδωμι*, the ending -θι is softened into ς, thus *θί-θι* becomes *θίς*, *ἴ-θι* = *ἴς*, *δό-θι* = *δός*; but in the second Aor. of *ἵστημι*, the ending -θι is retained, thus *στή-θι*, also in the two Aorists Pass. of all verbs, e. g. *τύπη-θι*, *παιδεύθη-θι*, instead of *παιδεύθη-θι*, § 21, Rem. 3. In compounds of *στήθι*, in the Poet. dialect and in other Aorists belonging here, the ending -ῆθι is often shortened into ᾶ, e. g. *παράσταᾶ*, *ἀπόσταᾶ*, *πρόβαᾶ*, *κατάβαᾶ*.

(f) The ending of the Pres. and second Aor. Inf. is -ναι. This ending is appended in the Pres. to the short characteristic-vowel; but in the second Aor., to the lengthened vowel, α being lengthened into η, ε into ει, ο into ου, § 170, 1, thus,

Pres. *ἰ-στα-ναι* *τι-θεί-ναι* *δι-δό-ναι* *δείκ-νῦ-ναι*
 Second Aor. *στή-ναι* *θῆ-ναι* *δοῦναι.*

REM. 6. The Inf. of Pass. Aorists of all verbs is like *σῆναι*, e. g. *τυπῆναι*, *βουλευθῆναι*.

(g) The endings of the Pres. and second Aor. participle are -νς, -νσα, -ντ, which are joined to the characteristic-vowel according to the common rules, thus,

ἰ-σά-νς	= ἰ-σάς, ἰ-σάσα, ἰ-σάν	σάς, σάσα, σάν
τι-θεί-νς	= τι-θείς, -είσα, -έν	θείς, θείσα, θέν
δι-δό-νς	= δι-δούς, -ούσα, -όν	δούς, ούσα, όν
δεικ-νύ-νς	= δεικ-νύς, -ύσα, -ύν	

REM. 7. The participles of the two Pass. Aorists of all verbs are like the Part. *τιθείς* or *θείς*, e. g. *τυπ-είς*, *-είσα*, *-έν*, *βουλευθ-είς*.

2. The Personal-endings of the Mid. are like those of verbs in -ω, except that in the second Pers. Sing. Pres. and Impf. Ind., and in the Imp., the Personal-endings retain their full form, -σαι and -σο, almost throughout. Still, the following things are to be noted,

(a) The second Pers. Pres. Ind. of verbs in -α is, in the Attic prose writers, only -σαι; the contracted form is found, from the earliest period, only in the poetic dialect, e. g. *ἐπίσταια* from *ἐπίσταμαι*, in Aesch., *δύνη*—from the Ionic ending -ται—instead of *δύναι*, in Soph. and Eurip.—In the second Pers. Imp. and in the Impf. *ἴστω*, *ἐπίστω*, *ῥηπίστω*, *δύνω*, *ῥήδυνω*, are explained by the old grammarians as used instead of the better Attic forms *ἴστασο*, *ἐπίστασο*, etc.; still they are very often found in the Attic poets.

(b) In verbs in -ε, both the uncontracted and contracted forms of the Pres. and Impf. are used, e. g. *τίθεται* and *τίθη*, *ἐτίθειο* and *ἐτίθου*, *τίθειο* and *τίθου*; the regular forms of the second Aor., both of verbs in -ε and -ο, are those which are contracted, e. g. *ἔθου*, *θοῦ*, *ἔδου*, *δοῦ*. But in verbs in -ο, the contracted forms are not used in the Pres. Ind., though in the Impf. and Imp. both forms occur: *ἐδίδοσο* and *ἐδίδου*, *δίδοσο* and *δίδου*.

(c) The contracted forms are uniformly employed throughout the Subj.; in the Opt., as in verbs in -ω, the σ is always omitted, yet the form remains uncontracted.

REM. 8. The Sing. Impf. Act. of *τίθημι* and *δίδωμι* is generally formed from *ΤΙΘΕΩ* and *ΔΙΔΩΩ* with the common contractions. Of verbs in -ύμι, the corresponding forms of -ύνω may be used throughout the Pres. and Impf., and exclusively in the Pres. Subj. and Impf. Opt., e. g. *δεικνύω*, *ἡμνύω*, *συμμυγνύω*, together with *δείκνυμι*, *ἡμνυμι*, *συμμύγνυμι*.—In Attic poetry, there are also contracted forms of *τίθημι* and *ἵημι* in the second and third Pers. Sing. Pres. Ind. Act., e. g. *τιθεῖς*, *ἰεῖς*, *τιθεῖ*, *ἰεῖ*.

FORMATION OF THE TENSES.

§ 173. I. *First Class of Verbs in -μι.* (179.)

1. In forming the tenses of the Act., as well as of the Fut. and first Aor. Mid., the short characteristic-vowel is lengthened, namely, *α* into *η*, *ε* into *η*, and in the Perf. Act. of *τίθημι* and *ἵημι*, *ε* into *ει*, and *ο* into *ω*; but in the remaining tenses of the Mid., and throughout the Pass., the short characteristic-vowel is retained, with the exception of the Perf. and Plup. Mid. and Pass. of *τίθημι* and *ἵημι*, where the *ει* of the Perf. Act., *τέθεικα*, *τέθειμαι*, *εἶκα*, *εἶμαι*, is retained.

2. The first Aor. Act. and Mid. of *τίθημι*, *ἵημι* and *δίδωμι*, has *κ* for the characteristic of the tense, not *σ*, thus,

ἔ-θη-κ-α, *ἦ-κ-α*, *ἔ-δω-κ-α*.

The forms of the first Aor. Act. *ἔθηκα*, *ἦκα* and *ἔδωκα*, are, however, used only in the Ind., and, for the most part, only in the Sing.; in the other Persons, as well as in the other Modes and Participials, the Attic writers used the forms of the second Aor.; still, the first Aor. is sometimes employed in the Pl. Ind., and somewhat often in the third Pers. Pl., e.g. *ἐθήκαμεν*, X. C. 4. 2, 15. *ἔδώκαμεν*, O. 9, 9. 10. *ἔδώκατε*, Antiph. 138, 77. *ἔδωκαν*, X. Cy. 4. 6, 12. *ἔθηκαν*, H. 2. 3, 20. *ἄφηκαν*, Cy. 4. 5, 14. Also the forms of the second Aor. Mid. of *τίθημι*, *ἵημι* and *δίδωμι*, are used by the Attic writers instead of the first Aor. On the con-

§ 175. *Paradigms of*

ACTIVE.						
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ-to station.	ΘΕ-to place.	ΔΟ- to give.	ΔΕΙΚ-to show.
<i>Present.</i>	<i>Indicative.</i>	S. 1.	<i>ἵ-στυ-μι</i>	<i>τί-θη-μι</i>	<i>δί-δω-μι</i>	<i>δείκ-νῦ-μι</i> ¹
		2.	<i>ἵ-στυ-ς</i>	<i>τί-θη-ς</i>	<i>δί-δω-ς</i>	<i>δείκ-νῦ-ς</i>
		3.	<i>ἵ-στυ-σι(ν)</i>	<i>τί-θη-σι(ν)</i>	<i>δί-δω-σι(ν)</i>	<i>δείκ-νῦ-σι(ν)</i>
		D. 1.				
		2.	<i>ἵ-στυ-τον</i>	<i>τί-θη-τον</i>	<i>δί-δο-τον</i>	<i>δείκ-νῦ-τον</i>
		3.	<i>ἵ-στυ-τον</i>	<i>τί-θη-τον</i>	<i>δί-δο-τον</i>	<i>δείκ-νῦ-τον</i>
		P. 1.	<i>ἵ-στυ-μεν</i>	<i>τί-θη-μεν</i>	<i>δί-δο-μεν</i>	<i>δείκ-νῦ-μεν</i>
		2.	<i>ἵ-στυ-τε</i>	<i>τί-θη-τε</i>	<i>δί-δο-τε</i>	<i>δείκ-νῦ-τε</i>
		3.	<i>ἵ-στυ-σι(ν)</i> (from <i>ἵστα-ασι</i>)	<i>τι-θῆ-ᾱσι(ν)</i> and <i>τι-θεῖσι(ν)</i>	<i>δι-δό-ᾱσι(ν)</i> and <i>δι-δοῦσι(ν)</i>	<i>δεικ-νῦ-ᾱσι(ν)</i> et <i>δεικ-νῦσι(ν)</i>

¹ And *δεικνῦ-ω*, -εις, etc., especially *δεικνῦσιν(ν)*. Also Impf. *ἰδείκνυντο*.

¹ And *δεικνῦ-ω*, *-εις*, etc., especially *δεικνῦσιν(ν)*. Also Impf. *ἰδεικνύον*.

trary, the forms of the second Aor. Ind. Act. of τίθημι, ἵημι and δίδωμι, namely, ἔθην, ἦν, ἔδων, are not in use.

3. The verb ἵστημι forms the first Aor. Act. and Mid., like verbs in -ω, with the tense-characteristic σ, e. g. ἔ-στη-σ-α, ἔ-στη-σ-άμην. The second Aor. Mid. ἐστάμην is not used. This tense is formed, however, by some other verbs, e. g. ἐπτάμην, ἐπράμην.

REMARK 1. The second Aor. Mid. and the second Fut. Mid. are wanting in these verbs, also the Fut. Perf., except in ἵστημι, the Fut. Perf. of which is ἱστήξω old Att., and ἱστήξομαι, § 154, 6.

REM. 2. On the meaning of the verb ἵστημι, the following things are to be noted: the Pres., Impf., Fut. and first Aor. Act. have a Trans. meaning, *to station*; on the contrary, the second Aor., the Perf. and Plup. Act., and the Fut. Perf., have a reflexive or Intrans. meaning, *to station one's self, to stand, namely, ἔστην, I stationed myself, or I stood, ἔστηκα, I have stationed myself, I stand, sto, ἱστήμην, stabam, ἱστήξω, ἱστήξομαι, stabo, — ἀφιστήξω, I shall withdraw. The Mid. denotes either to station one's self, to stand erect, to stand, consistere, or to let one's self be stationed, i. e. to be stationed.*

§ 174. II. Second Class of Verbs in -μι. (179.)

The formation of tenses of verbs of the second class, § 169, 2, has no difficulty. All the tenses are formed from the stem, after the rejection of the ending -νῦμι or -νῦμι. Verbs in -ο, which in the Pres. have lengthened the ο into ω, retain the ω throughout the tenses, e. g. στροῶ-νῦ-μι, ζώ-νῦ-μι, ῥώ-νῦ-μι, Fut. στροῶ-σω, etc. But verbs, whose stem ends in a liquid, take, in forming some of the tenses, a Theme ending in a vowel, e. g. ὄμ-νῦ-μι, Aor. ὤμ-ο-σα, from ὈΜΟΩ. The second Aor. and the second Fut. Pass. occur only in a few verbs, e. g. ζεύγ-νῦ-μι. See § 182.

Verbs in -μι.

(180.)

MIDDLE.			
ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
ἵ-σταῖ-μαι	τί-θε-μαι	δί-δο-μαι	δείκ-νῦ-μαι
ἵ-στα-σαι	τί-θε-σαι and τί-θη	δί-δο-σαι	δείκ-νῦ-σαι
ἵ-σταῖ-ται	τί-θε-ται	δί-δο-ται	δείκ-νῦ-ται
ἵ-σταῖ-μεθον	τι-θέ-μεθον	δι-δό-μεθον	δείκ-νῦ-μεθον
ἵ-στα-σθον	τί-θε-σθον	δί-δο-σθον	δείκ-νῦ-σθον
ἵ-στα-σθον	τί-θε-σθον	δί-δο-σθον	δείκ-νῦ-σθον
ἵ-σταῖ-μεθα	τι-θέ-μεθα	δι-δό-μεθα	δείκ-νῦ-μεθα
ἵ-στα-σθε	τί-θε-σθε	δί-δο-σθε	δείκ-νῦ-σθε
ἵ-στα-νται	τί-θε-νται	δί-δο-νται	δείκ-νῦ-νται

-νῦς, -νῦ(ν), and the Participle usually δεικνύ-ων, -ούσα, -ον, § 172, Rem. 8.

ACTIVE.						
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
Present.	Subjunctive.	S. 1.	ἰ-στω	τι-θω	δι-δω	δεικ-νῶ-ω
		2.	ἰ-στω-ς	τι-θῶ-ς	δι-δῶ-ς	δεικ-νῶ-ης,
		3.	ἰ-στω	τι-θῶ	δι-δῶ	etc.
		D. 1.	ἰ-στω-τον	τι-θῶ-τον	δι-δῶ-τον	
		2.	ἰ-στω-τον	τι-θῶ-τον	δι-δῶ-τον	
		3.	ἰ-στω-μεν	τι-θῶ-μεν	δι-δῶ-μεν	
		P. 1.	ἰ-στω-τε	τι-θῶ-τε	δι-δῶ-τε	
		2.	ἰ-στω-τε	τι-θῶ-τε	δι-δῶ-τε	
		3.	ἰ-στω-σιν(ν)	τι-θῶ-σιν(ν)	δι-δῶ-σιν(ν)	
	Imperative.	S. 2.	ἰ-στη (from ἰσταῖθι)	τί-θει (from τίθεθι)	δί-δου (from δίδοθι)	δείκ-νῦ (from δείκνυθι)
		3.	ἰ-σταῖ-τω	τί-θε-τω	δί-δο-τω	δείκ-νῦ-τω
		D. 2.	ἰ-σταῖ-τον	τί-θε-τον	δί-δο-τον	δείκ-νῦ-τον
		3.	ἰ-σταῖ-των	τί-θε-των	δί-δο-των	δείκ-νῦ-των
		P. 2.	ἰ-σταῖ-τε	τί-θε-τε	δί-δο-τε	δείκ-νῦ-τε
		3.	ἰ-σταῖ-τωσαν et ἰ-σταντων	τί-θε-τωσαν et τί-θεντων	δί-δο-τωσαν et δι-δόντων	δείκ-νῦ-τωσαν and δεικ-νύντων
	Infinitive.		ἰ-σταῖ-ναι	τί-θε-ναι	δί-δο-ναι	δείκ-νῦ-ναι
	Participle.		ἰ-σταῖς, ἄσα, αὐ G. ἄντος	τί-θείς, εἰσα, ἐν G. ἐντος	δί-δούς, οἰσα, ὄν G. ὄντος	δείκ-νύς, ὕσα, ὕν G. ὕντος
Imperfect.	Indicative.	S. 1.	ἰ-στη-ν	ἔ-τί-θουν	ἔ-δί-δουν	ἔ-δείκ-νυν
		2.	ἰ-στη-ς	ἔ-τί-θεις	ἔ-δί-δους	ἔ-δείκ-νύς
		3.	ἰ-στη	ἔ-τί-θει	ἔ-δί-δου	ἔ-δείκ-νῦ
		D. 1.	ἰ-σταῖ-τον	ἔ-τί-θε-τον	ἔ-δί-δο-τον	ἔ-δείκ-νῦ-τον
		2.	ἰ-σταῖ-την	ἔ-τί-θε-την	ἔ-δί-δο-την	ἔ-δείκ-νῦ-την
		3.	ἰ-σταῖ-μεν	ἔ-τί-θε-μεν	ἔ-δί-δο-μεν	ἔ-δείκ-νῦ-μεν
	Optative.	P. 1.	ἰ-σταῖ-τε	ἔ-τί-θε-τε	ἔ-δί-δο-τε	ἔ-δείκ-νῦ-τε
		2.	ἰ-σταῖ-τε	ἔ-τί-θε-τε	ἔ-δί-δο-τε	ἔ-δείκ-νῦ-τε
		3.	ἰ-σταῖ-σαν	ἔ-τί-θε-σαν	ἔ-δί-δο-σαν	ἔ-δείκ-νῦ-σαν
		S. 1.	ἰ-σταῖ-ην	τι-θεί-ην	δι-δοί-ην	δεικ-νῦ-οιμι
		2.	ἰ-σταῖ-ης	τι-θεί-ης	δι-δοί-ης	δεικ-νῦ-οις,
		3.	ἰ-σταῖ-η	τι-θεί-η	δι-δοί-η	etc.
	Optative.	D. 1.	ἰ-σταῖ-τον ¹	τι-θεί-τον ¹	δι-δοί-τον ¹	
		2.	ἰ-σταῖ-την	τι-θεί-την	δι-δοί-την	
		3.	ἰ-σταῖ-μεν	τι-θεί-μεν	δι-δοί-μεν	
		P. 1.	ἰ-σταῖ-τε	τι-θεί-τε	δι-δοί-τε	
		2.	ἰ-σταῖ-τε	τι-θεί-τε	δι-δοί-τε	
		3.	ἰ-σταῖ-εν	τι-θεί-εν	δι-δοί-εν	
Aorist II.	Indicative.	S. 1.	ἔ-στη-ν, I	{ ἔ-θη-ν } A.I. { ἔ-δω-ν } A.I.	{ used } used	
		2.	ἔ-στη-ς { stood,			{ ἔ-θη-ς } for it { ἔ-δω-ς } for it
		3.	ἔ-στη			
		D. 1.	ἔ-σταν-τον	ἔ-θε-τον	ἔ-δο-τον	
		2.	ἔ-σταν-την	ἔ-θε-την	ἔ-δο-την	
		3.	ἔ-σταν-μεν	ἔ-θε-μεν	ἔ-δο-μεν	
		P. 1.	ἔ-σταν-τε	ἔ-θε-τε	ἔ-δο-τε	
		2.	ἔ-σταν-τε	ἔ-θε-τε	ἔ-δο-τε	
		3.	ἔ-σταν-σαν	ἔ-θε-σαν	ἔ-δο-σαν	

See § 172, Rem. 3. ¹ On the irregular accentuation of ἰσταμαι, etc., see § 176, 1.

MIDDLE.			
ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
ἰ-στώ-μαι ² ἰ-στέῃ ἰ-στή-ται ἰ-στώ-μεθον ἰ-στέ-σθον ἰ-στή-σθον ἰ-στώ-μεθα ἰ-στή-σθε ἰ-στώ-νται	τι-θώ-μαι τι-θῇ τι-θή-ται τι-θώ-μεθον τι-θῇ-σθον τι-θή-σθον τι-θώ-μεθα τι-θή-σθε τι-θώ-νται	δι-δῶ-μαι δι-δῷ δι-δῶ-ται δι-δῶ-μεθον δι-δῶ-σθον δι-δῶ-σθον δι-δῶ-μεθα δι-δῶ-σθε δι-δῶ-νται	δεῖκ-νύ-ωμαι δεῖκ-νύ-η, etc.
ἰ-στά-σο and ἰ-στώ ἰ-στά-σθω ἰ-στά-σθον ἰ-στά-σθων ἰ-στά-σθε ἰ-στά-σθωσαν and ἰ-στά-σθων	τί-θε-σο and τί-θῶν τι-θέ-σθω τί-θε-σθον τι-θέ-σθων τί-θε-σθε τι-θέ-σθωσαν and τι-θέ-σθων	δί-δο-σο and δί-δου δι-δό-σθω δί-δο-σθον δι-δό-σθων δί-δο-σθε δι-δό-σθωσαν and δι-δό-σθων	δείκ-νύ-σο δεῖκ-νύ-σθω δείκ-νυ-σθον δείκ-νύ-σθων δείκ-νυ-σθε δείκ-νύ-σθωσαν and δεῖκ-νύ-σθων
ἰ-στα-σθαι	τί-θε-σθαι	δί-δο-σθαι	δείκ-νυ-σθαι
ἰ-στά-μενος, η, ον	τι-θέ-μενος, η, ον	δι-δό-μενος, η, ον	δείκ-νύ-μενος, η, ον
ἰ-στά-μην ἰ-στά-σο and ἰ-στώ ἰ-στά-το ἰ-στά-μεθον ἰ-στά-σθον ἰ-στά-σθην ἰ-στά-μεθα ἰ-στά-σθε ἰ-στά-ντο	ἐ-τι-θέ-μην [θου ἐ-τί-θε-σο and ἐ-τί- ἐ-τί-θε-το ἐ-τι-θέ-μεθον ἐ-τί-θε-σθον ἐ-τι-θέ-σθην ἐ-τι-θέ-μεθα ἐ-τί-θε-σθε ἐ-τί-θε-ντο	ἐ-δι-δό-μην [δου ἐ-δί-δο-σο and ἐ-δί- ἐ-δί-δο-το ἐ-δι-δό-μεθον ἐ-δί-δο-σθον ἐ-δι-δό-σθην ἐ-δι-δό-μεθα ἐ-δί-δο-σθε ἐ-δί-δο-ντο	ἐ-δείκ-νύ-μην ἐ-δείκ-νύ-σο ἐ-δείκ-νυ-το ἐ-δείκ-νύ-μεθον ἐ-δείκ-νυ-σθον ἐ-δείκ-νύ-σθην ἐ-δείκ-νύ-μεθα ἐ-δείκ-νυ-σθε ἐ-δείκ-νυ-ντο
ἰ-σταί-μην ³ ἰ-σταί-ο ἰ-σταί-το ἰ-σταί-μεθον ἰ-σταί-σθον ἰ-σταί-σθην ἰ-σταί-μεθα ἰ-σταί-σθε ἰ-σταί-ντο	τι-θοί-μην ⁴ τι-θοί-ο τι-θοί-το τι-θοί-μεθον τι-θοί-σθον τι-θοί-σθην τι-θοί-μεθα τι-θοί-σθε τι-θοί-ντο	δι-δοί-μην ⁴ δι-δοί-ο δι-δοί-το δι-δοί-μεθον δι-δοί-σθον δι-δοί-σθην δι-δοί-μεθα δι-δοί-σθε δι-δοί-ντο	δεῖκ-νύ-οί-μην δεῖκ-νύ-οιο, etc.
(ἐ-στά-μην does not occur, but ἐ-πτά-μην ἐ-πριά-μην)	ἐ-θέ-μην ἐ-θον (from ἐθεσο) ἐ-θε-το ἐ-θέ-μεθον ἐ-θε-σθον ἐ-θέ-σθην ἐ-θέ-μεθα ἐ-θε-σθε ἐ-θε-ντο	ἐ-δό-μην ἐ-δον (from ἔδοσο) ἐ-δο-το ἐ-δό-μεθον ἐ-δο-σθον ἐ-δό-σθην ἐ-δό-μεθα ἐ-δο-σθε ἐ-δο-ντο	wanting.

² On the accentuation in *ἐπύρταιο*, etc., see § 176, 1.⁴ See § 176, 2.

ACTIVE.						
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
Aorist II.	Subjunctive.	S. 1.	στώ ¹	θῶ ¹	δῶ ¹	
		2.	σῆς	θῆς	δῶς	
		3.	σῇ	θῇ	δῷ	
		D. 1.				
		2.	σῆ-τον	θῆ-τον	δῶ-τον	
		3.	σῆ-τον	θῆ-τον	δῶ-τον	
		P. 1.	σῶ-μεν	θῶ-μεν	δῶ-μεν	
		2.	σῆτε	θῆτε	δῶτε	
		3.	σῶ-σθε	θῶ-σθε	δῶ-σθε	
	Optative.	S. 1.	σταί-ην	θεί-ην	δοί-ην	
		2.	σταί-ης	θεί-ης	δοί-ης	
		3.	σταί-η	θεί-η	δοί-η	
		D. 1.				
		2.	σταί-ητον ²	θεί-ητον ²	δοί-ητον ²	
		3.	σταί-ητην	θεί-ητην	δοί-ητην	
		P. 1.	σταί-ημεν	θεί-ημεν	δοί-ημεν	
		2.	σταί-ητε	θεί-ητε	δοί-ητε	
		3.	σταί-εν	θεί-εν	δοί-εν	
	Imperative.	S. 2.	στέ-θι ³	θείς (θέθι) ⁴	δός (δόθι) ⁴	
		3.	στέ-τω	θέ-τω	δό-τω	
		D. 2.	στέ-τον	θέ-τον	δό-τον	
		3.	στέ-των	θέ-των	δό-των	
		P. 2.	στέ-τε	θέ-τε	δό-τε	
		3.	στέ-τωσαν and στάντων	θέ-τωσαν and θέντων	δό-τωσαν and δόντων	
	Inf.		σῆ-ναι	θεί-ναι	δοῦ-ναι	
	Part.		στάς, ἄσα, ἄν Gen. σάντος	θείς, εἶσα, ἐν Gen. θέντος	δούς, οὔσα, ὄν Gen. δόντος	
	Future.		στή-σω	θή-σω	δώ-σω	δείξω
	Aorist I.		ἔ-στησα, I sta- tioned,	ἔ-θη-κα Instead of these forms the second Aor. is used in the Dual and Pl. Ind. and in the other Modes and Participials, § 173, 2.	ἔ-δω-κα	ἔ-δειξα
	Perfect.		ἔ-στη-κα ⁵ sto	τέ-θι-κα	δέ-δω-κα	δέ-δειχα
	Pluperfect.		ἔ-στή-κειν and εἰ-στή-κειν	ἔ-τε-θι-κειν	ἔ-δε-δω-κειν	ἔ-δε-δειχειν
	Fut. Perf.		ἔ-στήξω old Att.	wanting.	wanting.	wanting.
P A S						
Aor. I.		ἔ-στα-θην	ἔ-τέ-θην ⁶	ἔ-δό-θην	ἔ-δείχ-θην	
¹ The compounds, e. g. ἀποστώ, ἐκθῶ, διαθῶ, have the same accentuation as the simples, e. g. ἀποστώσι, ἐκθῆτον, διαθῶμεν. ² See § 172, Rem. 3. ³ In composition, παρῆστηθι, παράστα; ἀπόστηθι, ἀπόστα, § 172, Rem. 5. ⁴ In composition, περίθεις, ἐνθεις; ἀπόδος, ἐκδος; περίθεις, ἐκδοτε, § 118, Rem. 1. ⁵ See § 176, 3. ⁶ ἐτέθην and τεθήσομαι instead of ἐτέθην						

MIDDLE.			
ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
(στώ-μαι does not occur, but πρίω-μαι, -ῃ, -ηται, etc.)	θῶ-μαι ⁷ θῶ θῶ-ται θῶ-μεθον θῶ-σθον θῶ-σθον θῶ-μεθια θῶ-σθε θῶ-νται	δῶμαι ⁷ δῶ δῶ-ται δῶ-μεθον δῶ-σθον δῶ-σθον δῶ-μεθια δῶ-σθε δῶ-νται	
(σταί-μην does not occur, but πριαί-μην, -αιο, -αιτο, etc.)	θοί-μην ⁸ θοῖ-ο θοῖ-το θοῖ-μεθον θοῖ-σθον θοῖ-σθην θοῖ-μεθια θοῖ-σθε θοῖ-ντο	δοί-μην ⁸ δοῖ-ο δοῖ-το δοῖ-μεθον δοῖ-σθον δοῖ-σθην δοῖ-μεθια δοῖ-σθε δοῖ-ντο	
(στά-σο or στώ does not occur, but πρία-σο or πρίω)	θον̄ (θέσο) ⁹ θί-σθω θί-σθον θί-σθων θί-σθε θί-σθωσαν and θί-σθων	δον̄ (δόσο) ⁹ δί-σθω δί-σθον δί-σθων δί-σθε δί-σθωσαν and δί-σθων	
(στά-σθαι) πρία-ς.	θί-σθαι	δί-σθαι	
(στά-μενος) πρία-μενος	θί-μενος, -η, -ον	δί-μενος, -η, -ον	
στή-σομαι	θή-σομαι	δώ-σομαι	δείξομαι
ῥ-στη-σάμην	(ῥ-θη-χά-μην) Instead of these forms the second Aor. Mid. is used by the Attic writers, § 173, 2.	(ῥ-δω-χά-μην)	ῥ-δείξάμην
ῥ-στά-μαι	τέ-θ ε ι -μαι	δέ-δο-μαι	δέ-δειγ-μαι
ῥ-στά-μην	ῥ-τε-θ ε ι -μην	ῥ-δε-δό-μην	ῥ-δε-δείγ-μην
ῥ-στήξομαι	wanting.	wanting.	wanting.

S I V E.

| Fut. I. | σταῖ-θήσομαι | τε-θήσομαι ⁶ | δο-θήσομαι | δειχ-θήσομαι
and θιθήσομαι, § 21, 2. ⁷ Also in composition, ἐνθῶμαι, -ῇ, -ῇται, etc., ἀποθῶμαι, -ῇ, -ῇται, etc., ἐκθῶμαι, -ῶ, -ῶται, etc., ἀποδῶμαι, -ῶ, -ῶται, etc. ⁸ See § 176, 2. ⁹ In composition, κατάθον, ἀπόθον; περιθον, ἀπόθον; κατάθισθε, περιθισθε; ἐνθισθε, πρόδοσθε; but ἐνθού, εἰςθού; προδοῦ, ἐνδοῦ, § 118, Rem. 1.

§ 176. *Remarks on the Paradigms.*

1. The verbs δύναμαι, *to be able*, ἐπιστάμαι, *to know*, χρέμαται, *to hang*, and πρᾶσθαι, *to buy*, have a different accentuation from ἵσταμαι in the Pres. Subj. and Impf. Opt., namely, Subj. δύνομαι, ἐπιστώμαι, -ῃ, -ῆται, -ησθον, -ησθε, -ωνται; Opt. δύναιμην, ἐπιστάιμην, -αιο, -αιτο, -αισθον, -αισθε, -αιντο; so also δναιμην, -αιο, -αιτο (§ 177, 4.)

2. The forms of the Opt. Impf. and second Aor. Mid. in -οι, viz. τιθοίμην, δοίμην, are more common than those in -ει, viz. τιθείμην, -εῖο, -εῖτο, etc., θειμην, -εῖο, -εῖτο, etc. In compounds the accent remains as in simples, thus, ἐνδοίμην (*ἐνδοίμην*), ἐνδοῖο (*ἐνδοῖο*), etc. The same is true of compounds of δοίμην, e. g. διαδοίμην, διαδοῖο, etc.

3. On the abbreviated form of the Perf. and Plup.: ἔ-σταῖ-τον, ἔ-σταῖ-μεν, ἔ-σταῖ-τε, ἔ-σταῖ-σιν, see § 193.

4. The forms of the Impf. εἰδών, -εις, -ει, εἰδόντων, -οις, -ου, are constructed according to the Conjugation in -έω and -όω. The other forms, εἰδῶν, -ης, -η, εἰδῶν, -ως, -ω, are not used, § 172, Rem. 8.

5. Verbs in -ῦμαι, as has been seen, form the Subj. and Opt. like verbs in -έω. Still there are some examples where these Modes follow the analogy of verbs in -μι, ὅπως μὴ διασῃς δάκρυά τ' αἰ—instead of -ύηται.—Pl. Phaedon. 77, b. ψύχοιτό τις καὶ περὶ ὕτιο (from ὑίτο, instead of ὑοίτο) Ibid. 118; a.

6. In later writers the Perf. and Plup. are found with the Trans. meaning, *I have stationed*, namely ἔσταῖκα, ἔστακαςιν.

SUMMARY OF VERBS IN -ΜΙ.

1. Verbs in -μι which annex the Personal-endings to the Stem-vowel.

§ 177. (a) *Verbs in -α, (ῖ-στη-μι, ΣΤΑ-).* (183.)

1. κί-χρη-μι, *to lend, to bestow*, ΧΡΑ-, κηράναι, Fut. κρήσω, etc. Mid. *to borrow*, Fut. κρήσομαι.—Aor. ἐχρησάμην in this sense is not used by the Attic writers. To the same stem belong,

2. χρέ-, *oportet*, stem ΧΡΑ- and ΧΡΕ-, Subj. χρεῖ, Inf. χρεῖναι, Part. (τὸ) χρεῶν; Impf. ἐχρεῖν or χρεῖν, Opt. χρεῖη from ΧΡΕ-.

Inf. χρεῖν, ἀποχρεῖν, in Eurip., by contraction from χράειν.

3. ἀπόχρη, ἵ suffices, sufficit; besides those formed regularly from ΧΡΑΣΩ; ἀποχρῶσιν, Inf. ἀποχρεῖν; Impf. ἀπέχρη; Aor. ἀπέχρησεν, etc. Mid. ἀποχρῶμαι, *to have enough*, ἀποχρεῖσθαι, inflected like χράσμαι, § 129, Rem. 2.

4. ὀνήνμι, *to benefit*, ὈΝΑ-, ὀνύναται; Impf. Act. wanting; Fut. ὀνήσω; Aor. ὤνησα, Inf. ὀνήσαι (for ὀνήναι, like στήναι, in Pl. Rp. 600, d.). Mid. ὀνύναται, *to be profited*, Fut. ὀνήσομαι; Aor. ὠνήμην (ὠνύμην later, but also in Eur. ὠνασθε), -ησο, -ητο, etc., Imp. ὤνησο, Part. ὀνήμενος (Hom.), Opt. ὀναίμην, -αιο, -αιτο, § 176,

1., Inf. ὄνασθαι; Aor. Pass. ὠνήθη instead of ὠνήμην. The remaining forms are supplied by ὠφελειν.

5. πί-μ-πλη-μι, to fill, ΠΛΑ-, πιμπλάναι; Impf. ἐπιμπλην; Fut. πλήσω; Aor. ἐπλησα; Mid. πίμπλαμαι, πίμπλασθαι; Impf. ἐπιμπλάμην; Perf. Mid. or Pass. πέπλησμαι; Aor. Pass. ἐπλήσθη § 131; second Aor. ἐπλήμην Poet. — Mid.

The μ in the reduplication of this and the following verb is usually omitted in composition, when a μ precedes the reduplication, e. g. ἐμπιπλάμαι, but ἐπεπιμπλάμην. Contrary to this rule, however, forms with and without μ are both used by the poets, according to the necessities of the verse.

6. πίμπρημι, to burn, Trans., in all respects like πίμπλημι.

7. ΤΛΗ-ΜΙ, to endure, Pres. and Impf. wanting, (instead of them ὑπομένω, ἀνέχομαι); Aor. ἔτλην, (τλώ,) τλαίην, τλήθι, τλάς; Fut. τλήσομαι; Perf. τέτληκα.

8. φη-μί, to say, (stem ΦΑ-), has the following formation:

§ 178. (184.)

Present.		ACTIVE.		Imperf.	
Indicative	S. 1.	φημί	Indicative.	S. 1.	ἔφην
	2.	φῆς		2.	ἔφης, us'ly ἔφησθα
	3.	φῆσί(ν)		3.	ἔφη [§ 116, 2.
	D. 2.	φαίτον		D. 2.	ἔφατον
	3.	φατόν		3.	ἔφᾶτην
	P. 1.	φᾶμέν		P. 1.	ἔφᾶμεν
Subj.	2.	φάτε	Opt.	2.	ἔφάτε
	3.	φᾶσί(ν)		3.	ἔφᾶσαν
Imp.		φῶ, φῆς, φῆ, φῆτον, φῶμεν, φῆτε, φῶσι(ν) φᾶθι or φᾶθι, φᾶτω, φᾶτον, φᾶτων, φάτε, φᾶτωσαν and φάντων			φαίην, φαίης, φαίη, φαίητον and φαίτον, φαίητην and φαίτην, φαίημεν and φαίμεν, φαίητε and φαίτε, -ιην
Inf.		φάναι	Fut.		φήσω
Part.		φάς, φᾶσα, φάν G. φάντος, φάσης	Aor.		ἔφησα.
MIDDLE.					
Perf. Imp. πεφάσθω, let it be said. Aor. Part. φάμενος, affirming. Verbal adjective φάτος, φατέος.					

REMARK 1. In the second person φῆς, both the accentuation and the Iota subscript is contrary to all analogy. In compounds it retains the accent

on the ultimate, e. g. ἀνισφής, but σίφωμι, ἀποφωμι, σίφωσθαι, etc. On the inclination of this verb in the Pres. Ind. (except φής), see § 33.

REM. 2. This verb has two significations, (a) *to say* in general, (b) *to affirm*, (also) *to assert*, etc. The Fut. φήσω, however, has only the last signification; the first is expressed by λέξω, ῥηῶ. The Impf. ἔφην with φωναι and φάς, is used also as an Aorist.

REM. 3. With φημί the verb ἔμει, *inquam* may be compared, which, like *inquam*, is used in the spirited repetition of what had been said; the imperfect ἦν, ἦ is used in the phrases ἦν δ' ἔγωγε, *I said*, ἦ δ' οὕς, *he said*, to describe a conversation.

§ 179. The following Deponents also belong here.

(185.)

1. ἀγᾶμαι, *to wonder*, Impf. ἔγᾶμην; Aor. ἔγασθην; Fut. ἀγάσομαι.

2. δύναμαι, *to be able*, second Pers. δύνασαι (δύνη from the Ion. δύναει, Poet. and later,) Subj. δύναμαι, § 176, 1, Imp. δύνασο, Inf. δύνασθαι, Part. δυνάμενος; Impf. ἐδυνάμην and ἔδυν; second Pers. ἐδύνω (-αο more rarely), Opt. δυνάμην, δύναιο, § 176, 1; Fut. δυνήσομαι; Aor. ἐδυνήθην, ἦδ. and ἐδυνάσθην, the last Ion. and in Xen. (Aug., § 120, Rem. 1.); Perf. διεδυνήμαι. Verbal adjective δυνάτος, *able and possible*.

3. ἐπίσταμαι, *to know*, (properly, *to stand upon something*, to be distinguished from ἐγίσταμαι), second Pers. ἐπίσταςαι (ἐπίστα seldom and only Poet.), Subj. ἐπίστωμαι, § 176, 1, Imp. ἐπίστω (more seldom ἐπίσταςο); Impf. ἠπιστάμην, ἠπίστω (more seldom ἠπίσταςο), Opt. ἐπιστάμην, ἐπίσταιο, § 176, 1; Fut. ἐπιστήσομαι; Aor. ἠπιστήθην, (Aug., § 126, 3). Verbal Adj. ἐπιστητός.

4. ἐραμαι, *to love*, (in the Pres. and Impf. only poetic, in prose ἐράω is used instead of it); Aor. ἠράσθην, *amavi*; Fut. ἐρασθήσομαι, *amabo*.

5. κρέμαμαι, *to hang*, pendeo, Subj. κρέμωμαι, § 176, 1, Part. κρεμάμενος; Impf. ἔκρεμάμην, Opt. κρεμαίμην, -αio, -αυτο, § 176, 1, (Arist. Vesp. 298, κρέμοισθε, comp. μάραμαι, § 230, and μεμνόμεν, § 154, 9; Aor. ἔκρεμάσθην; Fut. Pass. κρεμασθήσομαι, *I shall be hung*; Fut. Mid. κρεμήσομαι, pendebo, *I shall hang*).

6. πρίασθαι, *to buy*, ἐπριάμην, (the Attic writers employ an Aor. Mid. of this verb, instead of the Aor. of ὠνέσθαι, viz. ἔωνησάμην, which is not used by them, § 122, 4, Subj. πρίωμαι, § 176, 1; Opt. πριαίμην, -αio, -αυτο, § 176, 1; Imp. πρίασο or πρίω; Part. πριάμενος.

§ 180. (b) *Verbs in - ϵ (τι-θη- μ , ΘΕ-).*

(186.)

Τ-η- μ (stem 'E-), *to send*. Many forms of this verb are found only in composition.

ACTIVE.	
Pres.	Ind. ἴημι, ἴης, ἴῃσι(ν); ἴετον; ἴμεν, ἴετε, ἰᾶσι(ν) or ἰέσι(ν). Subj. ἰῶ, ἰῆς, ἰῇ; ἰῆτον; ἰῶμεν, ἰῆτε, ἰῶσι(ν); ἀφῶ, ἀφῆς, ἀφῆ (ἀφῆ in Xen.), etc. Imp. (ἰέθι), ἰε, ἰέτω, etc. — Inf. ἰέναι. — Part. ἰείς, ἰέσα, ἰέν.
Impf.	Ind. ἴουν (from ἸΕΩ), ἀφῖον or ἡφῖον (seldom ἰεν, προῖεν, ἡφῖεν), ἰeis, ἰει; ἴετον, ἰέτην; ἴμεν, ἴετε, ἴσαν, ἡφῖσαν. Opt. ἰέην (second Pers. Pl. ἀφῖοις Plat.).
Perf. Aor.II.	ἔξα. — Plup. εἵκειν. — Fut. ἥσω. — Aor. I. ἦξα (§ 173, 2). Ind. Sing. is supplied by Aor. I. (§ 173, 2); Dual εἶον, εἶτην; Plur. ἴμεν, commonly with Aug. εἴμεν, καθεῖμεν, ἔτε, commonly εἴτε, ἀνέτε, ἔσαν, commonly εἰσαν, ἀφῖσαν. Subj. ῶ, ῆς, ἀφῶ, ἀφῆς, etc. Opt. εἶην, εἶης, εἶη; εἶτον, εἶτην; εἴμεν, εἴτε, εἶεν. Imp. ἱς, ἀφς, ἔτω; ἔτον, ἔτων; ἔτε, ἐξωσαν and ἔντων. Inf. εἶναι, ἀφεῖναι. — P. εἶς, εἶσα, ἔν, Gen. ἱντος, εἶσης, ἀφέντος.

REMARK 1. On the Aug. of ἀφῖημι, see § 126, 3.

REM. 2. The form of the Impf. ἴν is very doubtful, and also the forms ἴης, ἴη are very rare. The form ἴεν has the ending of the Plup., as the Impf. of εἶμι, *to go*; it is Att. and Ion., a secondary form from ἴουν.

MIDDLE.	
Pres.	Ind. ἴμμαι, ἴσαι, ἴται, etc. — Subj. ἰῶμαι, ἀφῖῶμαι, ἰῇ ἀφῖῇ etc. Imp. ἴεσο or ἰον. — Inf. ἴεσθαι. — Part. ἰέμενος, -η, -ον.
Impf.	ἰέμην, ἴεσο, etc. — Opt. ἰέιμην, Att. ἰοίμην, ἰοῖο, ἀφῖοῖο, etc.
Aor.II.	Ind. εἴμην εἴσο, ἀφείσο εἴτο, ἀφείτο εἴμεθα, etc. Subj. ὦμαι, ἀφῶμαι, ῆ, ἀφῆ, ῆται, ἀφῆται Opt. προσίμην, -οῖο, -οῖτο, -οῖμεθα, -οῖσθε, -οῖντο; (προεῖτο, προεῖσθε, προεῖντο are rarer forms), Imp. οὔ, ἴσθω, etc. Inf. ἴσθαι. — Part. ἴμενος, -η, -ον.
Perf.	εἵμαι, μεθεῖμαι; Inf. εἶσθαι, μεθεῖσθαι. — Plup. εἴμην, εἴσο, ἀφείσο, etc. — Fut. ἥσομαι. — Aor. I. ἠκάμην, § 173, 2.
PASSIVE.	
A. I. εἶθην, P. ἐθείς. — Fut. ἐθήσομαι. — Ver. Adj. ἐτός, ἐτίος, (ἀφέντος).	

REM. 3. Besides the two verbs τιθημι and ἴημι, only the following dialectic verbs belong here, viz. *ΔΗ-ΜΙ*, *ΔΗ-ΔΗ-ΜΙ* (*ΔΕ*), (*διδύσαι*, however, from the last is found in X.), *διζήμαι* and *ΔΙΗ-ΜΙ*.

§ 181. (c) *Verbs in -ι, only εἰμι ('I), to go.*

PRELIMINARY REMARK. The verbs εἰμι, *to go*, and εἰμι, *to be*, are presented together, though the last, on account of its stem 'ΕΞ, does not belong here, in order to exhibit to the eye the agreement and disagreement of the two verbs in their formation.

PRESENT.			
Ind.S.1. εἰμί, <i>to be</i>	Subj. ὦ	Ind. εἰμι, <i>to go</i>	Subj. ἴω
2. εἶ	ῆς	2. εἶ	ῆς
3. ἐστί(ν)	ῆ	3. ἐσσι(ν)	ῆ
D. 2. ἐστόν	ῆτον	D. 2. ἴτον	ἴητον
3. ἐστόν	ῆτον	3. ἴτον	ἴητον
P. 1. ἐσμέν	ώμεν	P. 1. ἴμεν	ἴωμεν
2. ἐστέ	ῆτε	2. ἴτε	ἴητε
3. εἰσί(ν)	ώσι(ν)	3. ἴασι(ν)	ἴωσι(ν)
Imp.S. 2. ἴσθι	Inf. εἶναι	Imp. ἴθι, πρόσθι (seld. πρόσθι)	Inf. ἰέναι
3. ἔστω		3. ἴτω, πρόσθι	
D. 2. ἔστων	Part. ὦν, οὔσα, ὄν	D. 2. ἴτων	Part. ἰών, ἰούσα, ἰόν
3. ἔστων	G. ὄντος, οὔσης	3. ἴτων	Gen. ἰόντος, ἰούσης.
P. 2. ἔστωσαν and ἔστων (ὄντων Plat.)		P. 2. ἴτε	
3. ἔστωσαν and ἔστων (ὄντων Plat.)		3. ἴτωσαν or ἰόντων (ἴων Aesch. E. 32.)	
IMPERFECT.			
Ind.	Opt.	Ind.	Opt.
S. 1. ἦν, <i>I was</i>	εἶην	S. 1. ἦεν or ἦα, <i>I went</i>	ἰοίμι or ἰοίην
2. ἦσθα, § 116, 2.	εἶης	2. ἦεις, us'y ἦεισθα	ἰοίς
3. ἦν (from ἦε-ν)	εἶη	3. ἦει	ἰοί
D. 2. ἦστον (ἦτον)	εἶητον	D. 2. ἦειτον, us'y ἦτον	ἰοίτον
3. ἦστην (ἦτην)	εἶητην [μεν]	3. ἦείτην, " ἦτην	ἰοίτην
P. 1. ἦσμεν	εἶήμεν (seld. εἶ-	P. 1. ἦειμεν, " ἦμεν	ἰοίμεν
2. ἦστε (ἦτε)	εἶητε (seld. εἶτε)	2. ἦειτε, " ἦτε	ἰοίτε
3. ἦσαν	εἶησαν and εἶεν	3. ἦεσαν	ἰοίεν
Fut. ἔσομαι, <i>I shall be</i> , ἔσῃ or ἔσει, ἔσται, etc. — Opt. ἐσοίμην. — Inf. ἐσεσθαι. — Part. ἐσόμενος. — Verbal Adj. ἐστέον, συνεστέον.			
MIDDLE FORM, Pres. ἵεμαι, ἵεσαι or ἦ, ἵεται, etc., Imp. ἵεσο, Inf. ἵεσθαι, Part. ἵέμενος; The Impf. ἵέμην, ἵεσο, etc., signifying <i>to hasten</i> , ought probably to be written with the rough breathing, which is strongly confirmed by the manuscripts, and to be referred to ἵημι. — Verbal Adj. ἰτός, ἰτέον or ἰτητόν, ἰτητέον.			

REMARK 1. On the inclination of the Ind. of εἶμι, *to be* (except the second Pers. εἶ), see § 33. In compounds, the accent is on the preposition, as far back as the general rules of accentuation permit, e. g. πάρειμι, *πάρει, πάρεσσι*, etc., Imp. *πάρεσθι*; but παρήν on account of the temporal augment, *παρίσται* on account of the omission of ε (*παρίσεται*), *παρίναι* like infinitives with the ending -ναι, παρῶ, -ῆς, -ῆ, etc., on account of the contraction; the accentuation of the Part. in compound words should be particularly noted, e. g. παρών, Gen. παρόντος, so also παριών, Gen. παριόντος.

REM. 2. The compounds of εἶμι, *eo*, follow the same rules as those of εἶμι, *sum*; hence several forms of these two verbs are the same in compounds, e. g. *πάρεμι, πάρει* and *πάρεσσι*, third Pers. Sing. of εἶμι and third Pers. Pl. of εἶμι; but Inf. *παρίεναι*, Part. *παριών*.

REM. 3. The form εἶν, *esto, be it so, good*, shortened from εἶη and strengthened by a ν, must be distinguished from the shortened form εἶν instead of εἶσαν of the third Pers. Pl. Opt. Impf. A secondary form of the third Pers. Imp. ἦτω instead of ἔστω is found once in Pl. Rp. 361, c. The form of the first Pers. Impf. is often ἦ, among the Attic poets, and sometimes also in Plato; the form ἦμην is rare, e. g. X. Cy. 6. 1, 9. The form of the second Pers. Impf. ἦς is found frequently in the later writers, and rarely in lyric passages of the Attic poets. The Dual forms with σ are preferred to those without σ.

REM. 4. The form of the third Pers. Sing. Impf. ἦεν instead of ἦι is found in the Attic poets only before vowels, Arist. Plut. 696. *προσῆεν* (*Senarius*).

REM. 5. The Pres. of εἶμι, *to go*, particularly the Ind., also the Inf. and Part., among the Attic prose writers, has almost always a Future signification, *I shall or will go, or come*. Hence the Pres. is supplied by ἔρχομαι, § 167, 2.

II. Verbs in -μι which annex the Syllable ννῦ or νῦ to the Stem-vowel and append to this the Personal-endings.

§ 182. Formation of the Tenses of Verbs whose Stem ends with α, ε, ο, or with a Consonant.

(195.)

A. Verbs whose Stem ends with α, ε or ο.

Voice.	Tenses.	a. Stem in α.	b. Stem in ε.	c. Stem in ο (ω).
Act.	Pres.	σκεδά-ννῦ-μι*	χορέ-ννῦ-μι*	στρώ-ννῦ-μι*
	Impf.	ἔ-σκεδά-ννῦ-ν*	ἔ-χορέ-ννῦ-ν*	ἔ-στρώ-ννῦ-ν*
	Perf.	ἔ-σκεδά-κα	κε-χόρε-κα	ἔ-στρώ-κα
	Plup.	ἔ-σκεδά-κειν	ἔ-κε-χορέ-κειν	ἔ-στρώ-κειν
	Fut.	σκεδά-σω, Att. σκεδῶ, -ᾶς, -ᾶ	χορέ-σω, Att. χορῶ, -εῖς, -εῖ	στρώ-σω
	Aor.	ἔ-σκεδά-σα	ἔ-χόρε-σα	ἔ-στρώ-σα

<i>Mid.</i>	Pres.	σκεδά-ννῦ-μαι	κορέ-ννῦ-μαι	στρώ-ννῦ-μαι
	Impf.	ἐ-σκεδα-ννῦ-μην	ἐ-κορε-ννῦ-μην	ἐ-στρω-ννῦ-μην
	Perf.	ἐ-σκεδα-σ-μαι	κε-κορε-σ-μαι	ἐ-στρω-μαι
	Plup.	ἐ-σκεδα-σ-μην	ἐ-κε-κορέ-σ-μην	ἐ-στρώ-μην
	Fut.		κορέ-σ-ομαι	
	Aor.		ἐ-κορε-σ-αμην	
	F. Pf.		κε-κορέ-σ-ομαι	
<i>Pass.</i>	Aor.	ἐ-σκεδά-σ-θην	ἐ-κορέ-σ-θην	ἐ-στρώ-θην
	Fut.	σκεδα-σ-θήσομαι	κορε-σ-θήσομαι	στρω-θήσομαι
Verbal Adj.		σκεδα-σ-τός	κορε-σ-τός	στρω-τός
		σκεδα-σ-τέος	κορε-σ-τέος	στρω-τέος.
* And σκεδα-ννύω, ἐσκεδά-ννυον — κορε-ννύω, ἐ-κορέ-ννυον — στρω-ννύω, ἐ-στρώ-ννυον (ν always short).				

B. Verbs whose Stem ends with a Consonant.

Pres.	ὄλ-λῦ-μι,* perdo,	ὄλ-λῦ-μαι, pereō,	ὄμ-νῦ-μι *	ὄμ-νῦ-μαι
Impf.	ὄλ-λῦ-ν *	ὄλ-λῦ-μην	ὄμ-νῦ-ν *	ὄμ-νῦ-μην
Perf. I.	ὄλ-ώλε-κα ('ΟΛΕΪ), perdidī,		ὄμ-ώμο-κα ('ΟΜΟΩ)	ὄμ-ώμο-μαι
	§ 124, 2.		§ 124, 2.	
Perf. II.	ὄλ-ώλ-α, perii,			
Plup. I.	ὄλ-ώλε-κειν, perdideram,		ὄμ-ωμό-κειν	ὄμ-ωμό-μην
Plup. II.	ὄλ-ώλ-ειν, perieram,			
Fut.	ὄλ-ῶ, -εῖς, -εῖ	ὄλ-οῦμαι, -εῖ	ὄμ-οῦμαι, -εῖ	ὄμ-οῦμαι
Aor. I.	ὤλε-σα	A. II. ὤλ-όμην	ᾠμο-σα	ᾠμο-σάμην
			A. I. P. ᾠμό-σ-θην εἰ ᾠμόθην	
			I. F. P. ᾠμο-σ-θήσομαι.	
* And ὀλλύ-ω, ὀλλυ-ον — ὀμνύ-ω, ὀμνυ-ον (always ῥ).				

REMARK. Ὀλλνμι comes by assimilation from ὄλ-ννμι, § 18, Rem. For an example of a stem-ending with a mute, see δείκνμι above, under the paradigms, § 175. The Part. Perf. Mid. or Pass. of ὀμνμι is ὀμωμοσ-μένος. The remaining forms of the Perf. and Plup. commonly omit the σ among the Attic writers, e. g. ὀμώμοισαι, ὀμώμοτο.

SUMMARY OF THE VERBS BELONGING HERE.

The Stem ends,

A. In a Vowel and assumes -ννῦ.

§ 183. (a) Verbs whose Stem ends in α. (198.)

1. κερά-ννῦ-μι (poetic secondary form κερνάω, κέρνημι; Epic and Poet. κερᾶω), to mix, Fut. κερᾶσω, Att. κερῶ; Aor. ἐκέρᾶσα; Perf. κέρᾶκα; Perf. Mid. or Pass. κέρᾶμαι; Aor. Pass. ἐκράσθην, Att. also ἐκράσθην. — Mid. — Metathesis, § 156, Rem.

2. *κρεμά-νν̄-μι*, to hang, Fut. *κρεμάσω*, Att. *κρεμῶ*; Aor. *ἐκρέμασα*; Mid. or Pass. *κρεμάνν̄μαι*, I hang myself or am hung (but *κρέμμαι*, to hang, § 179, 5); Fut. Pass. *κρεμασθήσομαι*; Aor. *ἐκρεμάσθην*, I was hung, or I hung.

3. *πετά-νν̄-μι*, to spread out, to open, Fut. *πετάσω*, Att. *πετώ*; Perf. Mid. or Pass. *πέπτῃμαι*, § 155, 2; Aor. Pass. *ἐπετάσθην*.

4. *σχεδά-νν̄-μι*, to scatter, Fut. *σχεδάσω*, Att. *σχεδῶ*; Perf. Mid. or Pass. *ἐσχεδάσμαι*; Aor. Pass. *ἐσχεδάσθην*.

§ 184. (b) Verbs whose Stem ends in ε.

PRELIMINARY REMARK. The verbs *ἔνν̄μι*, *σβένν̄μι*, and also *ζώνν̄μι*, § 186, do not properly belong here, since their stem originally ended in σ, *ΕΣ-*, comp. *ves-tire*, *ΣΒΕΣ-*, comp. *ἄσθισ-τος*, *ΖΩΣ-*, comp. *ζωσ-τήρ*, *ζῶσ-τρον*, *ζῶσ-της*, *ζῶσ-τός*; but by the omission of the σ, they become analogous to verbs in -ε and -ο.

1. *ἔ-νν̄-μι*, to clothe, in prose *ἀμφιένν̄μι*, Impf. *ἀμφιένν̄ν* without Aug.; Fut. *ἀμφιέσω*, Att. *ἀμφιῶ*; Aor. *ἡμφιέσα*; Perf. Mid. or Pass. *ἡμφιέσμαι*, *ἡμφιέσαι*, *ἡμφιέσται*, etc., Inf. *ἡμφιέσθαι*; Fut. Mid. *ἀμφιέσομαι*, Att. *ἀμφιῶμαι*. (Aug., §§ 126, 3. and 230). As in *ἀμφιένν̄μι*, so generally in other compounds, the preposition is not elided, e. g. *ἐπέεσθαι*.

2. *ζέ-νν̄-μι*, to boil, Trans., Fut. *ζέσω*; Aor. *ἔζεσα*; Perf. Mid. or Pass. *ἔζεσμαι*; Aor. Pass. *ἐζέσθην*.—(*ζέω*, on the contrary, is usually intransitive).

3. *κορέ-νν̄-μι*, to satiate, Fut. *κορέσω*, Att. *κορῶ*; Aor. *ἐκόρεσα*; Perf. Mid. or Pass. *κεκόρεσμαι*; Aor. Pass. *ἐκορέσθην*.—Mid.

4. *σβέ-νν̄-μι*, to extinguish, Fut. *σβέσω*; first Aor. *ἔσβεσα*, I extinguished; second Aor. *ἔσβην*, I ceased to burn; Perf. *ἔσβηκα*, I have ceased to burn.—Mid. *σβένν̄μαι*, to cease to burn, Perf. Mid. or Pass. *ἔσβεσμαι*; Aor. Pass. *ἐσβέσθην*. No other verb in -νν̄μι has a second Aor., § 191, 2.

5. *στορέ-νν̄-μι*, to spread out, shortened form *στόρν̄μι*, Fut. *στορέσω*, Att. *στορῶ*; Aor. *ἑστόρεσα*. The other tenses are formed from *στρώνν̄μι*; *ἑστρωμαι*, *ἑστρώθην*, *στρωτός* (not Att. *ἑστορέσθην* and *ἑστορήθην*). See § 182.

§ 185. (c) Verbs, whose Stem ends in ι. (185.)

τί-νν̄-μι (77-), to expiate, Mid. *τί-νν̄-μαι*, to punish, to avenge, second-

ary Epic form of *τινω* and *τινομαι*.—In Attic poetry the Mid. is often found and with one *ν*, *τινῦμαι*.

§ 186. (d) *Verbs in o, with the o lengthened into ω.*
(199.)

1. *ζώ-νῦ-μι*, to gird, Fut. ζώσω; Aor. ἔζωσα; Perf. Mid. or Pass. ἔζωσμαι, § 131.—Mid.

2. *ῥώ-νῦ-μι*, to strengthen, Fut. ῥώσω; Aor. ἔρῳσα; Perf. Mid. or Pass. ἔρῳμαι, Imp. ἔρῳσο, farewell, Inf. ἔρῳσθαι; Aor. Pass. ἔρῳσθην, § 131.

3. *σπρῶ-νῦ-μι*, § 182, to spread out, Fut. σπρῶσω; Aor. ἔσπρωσα, etc. See *στορέννῦμι*, § 184, 5.

4. *χρῶ-νῦ-μι*, to color, Fut. χρῶσω; Aor. ἔχρωσα; Perf. Mid. or Pass. κέχρωμαι.

B. Verbs whose Stem ends in a Consonant and assumes
-νῦ.

§ 187. (a) *In a Mute.* (200.)

1. *ἄγ-νῦ-μι*, to break, Fut. ἄξω; Aor. ἔαξα, Inf. ἄξαι (P. Lys. 100, 5. κατεάξαντες with the Aug.); second Perf. ἔαγα, I am broken; Aor. Pass. ἐάγην (Aug., § 122, 4.)—Mid.

2. *δείκ-νῦ-μι*, see § 175.

3. *εἰργ-νῦ-μι* (or *εἰργω*), to shut in, Fut. εἰρξω; Aor. εἶρξα, Inf. εἶρξαι, Part. εἶρξας (Pl. Polit. 285, b.), περιεῖρξαντες (Th. 5, 11), ξυνεῖρξαντος (Pl. Rp. 5. 461, b), Subj. καθεἰρξῆς (with the variation καθεἰρξῆς) Pl. Gorg. 461, d; Aor. Pass. εἶρχθην; Perf. εἶργμαι. (But *εἰργω*, *εἶρξω*, *εἶρξα*, *εἶρχθην*, to shut out, etc.)

4. *ζεύγ-νῦ-μι*, to join together, Fut. ζεύξω; Aor. ἔζυνξα; Perf. Mid. or Pass. ἔζυνγμαι; Aor. Pass. ἔζυνχθην and more frequently ἔζυνγην.

5. *μίγ-νῦ-μι*, to mix, (μίσγω, Poet. secondary form), Fut. μίξω; Aor. ἔμιξα, μῖξαι; Perf. μέμιχα; Perf. Mid. or Pass. μέμιγμαι, μεμίχθαι; Aor. Pass. ἐμίχθην more frequently ἐμίγην; Fut. Perf. μεμιξομαι.

6. *ἀνγ-νῦ-μι*, usually as a compound, ἀνοίγνῦμι (but instead of it ἀνοίγω is more frequently used in the Pres. and ἀνέφωτο always in the Impf.), to open, Fut. ἀνοίξω; Aor. ἀνέφξα, ἀνοίξαι (in X. Hell. ἔφωτο, ἔφωξα signifying to put to sea, to weigh anchor); first Perf. ἀνέφξα, I have opened; second Perf. ἀνέφγα, I stand

open, instead of which Att. ἀνέφγμαι; Impf. Mid. ἀνιφγόμεν; Aor. Pass. ἀνιφχθην, ἀνοιχθῆναι (Aug., § 122, 6).

7. ὀμόργ-νῦ-μι, *to wipe off*, Fut. ὀμόρξω; Aor. ὤμορξα.—Mid.

8. πήγ-νῦ-μι, *to fasten*, Fut. πήξω; Aor. ἔπηξα; first Perf. πέπηχα, *I have fastened*; second Perf. πέπηγα, *I stand fast*; Mid. πήγ-νῦμαι, *I stick fast*; Perf. πέπηγμαι, *I stand fast*; Aor. Pass. ἐπάγχην (more seldom ἐπήχθην); Fut. Pass. παγήσομαι.—Mid.

9. ῥήγ-νῦ-μι, *to rend*, Fut. ῥήξω; Aor. ἔρρηξα; second Perf. ἔρρωγα, *I am rent*, § 140, Rem. 3; Aor. Pass. ἐρράγχην; Fut. ῥάγγ-σομαι.

10. φράγ-νῦ-μι, secondary form of φράσσω, φράττω, § 143, 1, *to shut up*, Impf. ἐφράγγον (Thuc. 7, 74); Fut. φράξω; Aor. ἔφραξα; Perf. Mid. or Pass. πέφραγμαι; Aor. Pass. ἐφράχθην (ἐφραγγην among the later writers).—Mid.

§ 188. (b) *Verbs whose Stem ends in a Liquid.* (201.)

1. ὤρ-νῦ-μαι (Epic and also in Plato), *to take, obtain*, secondary form of αἶρομαι, and used only in particular phrases, *to obtain, to acquire*, namely, a reward, spoils, etc. Impf. ἠρνέμεν. The remaining forms come from αἶρομαι.

2. κτεί-νῦ-μι, commonly written, κτείννμι in the Codd., *to put to death*, Att. prose secondary form of κτείνω, is used in the Pres. and Impf. The stem is KTEIN-, lengthened from KTEN-. The ν of the stem is omitted on account of the diphthong, § 169, Rem. 1.

3. ὀλ-λῦ-μι instead of ὀλ-νῦ-μι, *to destroy*. See § 182, B.

4. ὅμ-νῦ-μι, *to swear*. See § 182, B.

5. στόρ-νῦ-μι, *to spread out*. See στορέννμι, § 184, 5.

§ 189. *Inflection of the two forms of the Perf.*

κειμαι and ἤμαι. (212.)

PRELIMINARY REMARK. The two forms of the Perf. κειμαι and ἤμαι, are so essentially different, in their formation, from the other verbs in -μι, that they require to be treated by themselves.

a. *Κεῖμαι, to lie.*

Κεῖσθαι, properly, *I have laid myself down, I am lying down*,
?, (e. g. ἀνάκειμαι, *I am consecrated*, σήγεται, com-
constat, but συντίθεται ὑπό τινος, *it has been agreed*

by some one); this verb is a form of the Perf. without reduplication, from the stem *KEI-*, contracted from *KEE-*.

<i>Perf.</i>	Ind. <i>κείμεαι, κῆσαι, κῆται, κείμεθα, κῆσθε, κῆνται</i> ; Subj. <i>κείμεμαι, κῆη, κήηται</i> , etc. Imp. <i>κῆσο, κῆσθω</i> , etc.; — Inf. <i>κῆσθαι</i> ; — Part. <i>κείμενος</i> .
<i>Impf.</i>	Ind. <i>ἔκειμην, ἔκεισο, ἔκειτο</i> , third Pers. Pl. <i>ἔκειντο</i> . Opt. <i>κείμην, κείοιο, κείοιτο</i> , etc.
<i>Fut.</i>	<i>κείσομαι</i> .
<i>Compounds</i>	<i>ἀνέκειμαι, κατάκειμαι, κατόκεισαι</i> , etc.; — Inf. <i>κατακῆσθαι</i> ; — Imp. <i>κατάκεισο, ἔγκεισο</i> .

§ 190. b. *ἵμαι*, *to sit*.

(203.)

1. *ἵμαι*, properly, *I have seated myself, I have been seated*, hence *to sit*,—also Ion. and poetic of inanimate objects, instead of *ἰδρῶμαι, I have been established, erected*;—this verb is a Perf. form of the Poet. Aor. Act. *εἶσα*, *to set, to establish*. The stem is *ἵΑ-*, comp. *ἵσ-ται* instead of *ἦδ-ται*, according to § 17, 5, and the Lat. *sed-eo*.

REMARK 1. The active Aorist forms of *εἶσα* are dialectic, § 230, and Poet., but the Mid. signifying *to erect, to establish*, belongs also to Attic prose, *εἰσάμην*; Part. *εἰσάμενος* Th. 3, 58. *εἰσάμενος*; Imp. *εἶσαι, εἶσαι* (*εἰφίσσαι*); Fut. poetic *εἴσομαι, εἴσομαι* (*εἰφίσσομαι*). The defective forms of this word are supplied by *ἰδρίω*.

<i>Perf.</i>	Ind. <i>ἵμαι, ἵσσι, ἵσαι, ἵμεθα, ἵσθε, ἵνται</i> ; Imp. <i>ἵσο, ἵσθω</i> , etc.; — Inf. <i>ἵσθαι</i> ; — Part. <i>ἵμενος</i> .
<i>Plup.</i>	<i>ἵμην, ἵσο, ἵστο, ἵμεθα, ἵσθε, ἵντο</i> .

2. In prose, the compound *κάθημαι*, is commonly used instead of the simple. The inflection of the former differs from the latter in never taking *σ* in the third Pers. Sing., and in the Plup., only when it has the temporal Augment:

<i>Perf.</i>	<i>κάθημι, κάθησαι, κάθηται</i> , etc.; — Subj. <i>κάθωμαι, κάθηη, κάθηται</i> , etc.; — Imp. <i>κάθησο</i> , etc.; — Inf. <i>καθήσθαι</i> ; — Part. <i>καθήμενος</i> .
<i>Plup.</i>	<i>ἐκάθημην</i> and <i>καθήμην, ἐκάθησο</i> and <i>καθήσο, ἐκάθητο</i> and <i>καθήτο</i> , etc.; — Opt. <i>καθόμην, κάθοιο, κάθοιτο</i> , etc.

REM. 2. The defective forms of *ἵμαι* are supplied by *ἱεσθαι* or *ἱεσθαι*, prose *καθῆσθαι, καθῆσθαι*.

VERBS IN -Ω, WHICH FOLLOW THE ANALOGY OF VERBS IN -Μ, IN FORMING THE SECOND AOR. ACT. AND MID., THE PERF. AND PRES. ACT.

§ 191. I. *Second Aor. Act. and Mid.* (201.)

1. Several verbs with the characteristic α, ε, ο, υ, form a second Aor. Act. and, though rarely, a second Aor. Mid., according to the analogy of verbs in -μ, since it wants the mode-vowel, and hence appends the personal-endings to the stem. But all the remaining forms of these verbs are like verbs in -ω.

2. The formation of this second Aor. Act., through all the modes and participials, is like that of the second Aor. Act. of verbs in -μ. The characteristic-vowel, with some exceptions, is lengthened, as in *ἔστην*, viz. *ᾱ* and *ε* into *η*, *ο* into *ω*, *ι* and *υ* into *ῑ* and *ῡ*. This lengthened vowel remains, as in *ἔστην*, throughout the Ind., Imp. and Inf. The third Pers. Pl. in -ησαν (Char. α) and -ῶσαν shortens the vowel, when the poets use the abridged form in -ν, instead of -σαν, e. g. *ἔβαν*, *ἔδυν*. The Subj., Opt. and Part., with some exceptions, which will be noticed in the following tables, are like verbs in -μ, e. g. *βαίην* (σταίην), *σβείην* (θείην), *γνοίην* (δοίην), *γρούς* (δούς). The Imp., like *στῆθι*, in the second Pers. Sing., takes the ending -θι, and the stem-vowel remains long through all the persons; in compounds of *βαίω*, *βηθι* is also abridged into *βᾶ*, e. g. *κατάβᾶ*, *πρόβᾶ*, *εἰςβᾶ*, *ἐμβᾶ*, *ἐπιβᾶ* instead of *κατάβηθι*, etc.

Modes and Persons.	a. Character. α BA-Ω, βαίω, to go.	b. Characteristic ε SBE-Ω, σβέννυμι, to extinguish.	c. Characteristic ο FNO-Ω, γινώσκω, to know.	d. Charact. υ δύ-ω, to wrap up.
Ind. S. 1.	ἔ-βη-ν, I went,	ἔσβην, I ceased	ἔγνων, I knew,	ἔδυν, to go
2.	ἔ-βη-ς	ἔσβης [to burn,	ἔγnows	ἔδύς (in or
3.	ἔ-βη	ἔσβη	ἔγνω	ἔδύ (under,
D. 2.	ἔ-βη-τον	ἔσβητον	ἔγνωτον	ἔδύτον
3.	ἔ-βη-την	ἔσβητην	ἔγνώτην	ἔδυτην
P. 1.	ἔ-βη-μεν	ἔσβημεν	ἔγρωμεν	ἔδύμεν
2.	ἔ-βη-τε	ἔσβητε	ἔγρωτε	ἔδύτε
3.	ἔ-βη-σαν (Poet. ἔβαν)	ἔσβησαν	ἔγρωσαν (Poet. ἔγνων)	ἔδύσαν (Poet. ἔδυν)

Subj. S.	βῶ, βῆς, βῆ ¹	σβῶ, ῆς, ῆ ¹	γνώ, γνώς, γνώ ¹	δύω, ῆς, ῆ ¹
D.	βῆτον	σβῆτον	γνώτον	δύητον
P.	βῶμεν, ῆτε, ῶσι(ν)	σβῶμεν, ῆτε ῶσι(ν)	γνώμεν, ῶτε, ῶσι(ν)	δύωμεν, ῆτε, ῶσι(ν)
Opt. S. 1.	βαίην	σβείην	γνοιήν ²	
2.	βαίης	σβείης	γνοιής	
3.	βαίη	σβείη	γνοιή	
D. 2.	βαίητον et αἶτον	σβείητον et εἶτον	γνοιήτον et οἶτον	
3.	βαίητην et αἶτην	σβείητην et εἶτην	γνοιήτην et οἶτην	
P. 1.	βαίημεν et αἶμεν	σβείημεν et εἶμεν	γνοιήμεν et οἶμεν	
2.	βαίητε et αἶτε	σβείητε et εἶτε	γνοιήτε et οἶτε	
3.	βαῖεν (seldom βαίησαν)	σβείεν σβείησαν	γνοῖεν (rarely γνοιήσαν)	
Imp. S.	βῆθι, ῆτω ³	σβῆθι, ῆτω ³	γνώθι, ὦτω ³	δύθι, ὕτω ³
D. 1.	βῆτον, ῆτων	σβῆτον, ῆτων	γνώτον, ὠτων	δύτον, ὕτων
P. 2.	βῆτε	σβῆτε	γνώτε	δύτε
3.	βῆτωσαν and βάντων	σβῆτωσαν and σβέντων	γνώτωσαν and γνόντων	δύτωσαν et δύντων
Inf.	βῆναι	σβῆναι	γνῶναι	δύναι
Part.	βάς, ᾠσα, ἄν G. βάντος	σβείς, εἶσα, ἐν G. σβέντος	γνούς, οὔσα, ὄν G. γνόντος	δύς, ἔσα, ὤν G. δύντος.

¹ Compounds, e. g. ἀναβῶ, ἀναβῆς, etc.; ἀποσβῶ; διαγνῶ; ἀναδύω,

² Aeschyl. Suppl. 230 (215) συγγνώη; but in the Mid. form συγγνωῖτο.

³ Compounds, e. g. ἀνάβηθι, ἀνάβητε; ἀπόσβηθι; διάγνωνθι; ἀνύδωθι.

REMARK. The Opt. form δύνην instead of δύνην, is not found in the Att. dialect, but in the Epic, § 227.

§ 192. Summary of Verbs with a second Aor. like Verbs in -μι.

(205—210)

Besides the verbs mentioned above, some others have this form,

1. διδράσκω, to run away, § 161, 10, Aor. (ΔΡΑ-) ἔδραν, -ᾶς, -ᾶ, -ᾶμεν, -ᾶτε, -ᾶσαν (ἔδραν Poet.), Subj. δρῶ, δρῆς, δρᾷ δρῶτον, δρῶμεν, δρᾶτε, δρῶσι(ν), Opt. δρᾷην, Imp. δρᾷθι, -άτω, Inf. δρᾶναι, Part. δρᾷς, -ᾶσα, -ᾶν.

2. πέτομαι, to fly, § 166, 29, Aor. (ΠΤΑ-) ἔπιτην, Inf. πτήναι, Part. πτάς; Aor. Mid. ἐπτάμην, πτάσθαι.

3. πρίσασθαι, see § 179, 6.

4. σκίλλω or σκίλέω, to dry, second Aor. (ΣΚΛΑ-) ἔσκλην, to wither, Intrans., Inf. σκλήναι, Opt. σκλαίην.

5. φθά-νω, to come before, to anticipate, § 158, 7, Aor. ἔφθην, φθῆναι, φθάς, φθᾶς, φθαίην.

6. καίω, to burn, Trans. § 154, 2, Aor. (ΚΑΕ-) ἐκάην, I burned, Intrans.; but first Aor. ἔκαυσα, Trans.

7. ῥέω, to flow, § 154, 2, Aor. (ΡΤΕ-) ἐῤῥῆην, I flowed.

8. χαίρω, to rejoice, § 166, 32, Aor. (ΧΑΡΕ-) ἐχάρην.

9. ἁλίσκομαι, Aor. (ΑΛΙΟ-) ἤλων, Att. ἐύλων, § 161, 1.

10. βιώω, *to live*, Aor. ἐβίωv, Subj. βιώω, -ῶς, -ῶ, etc., Opt. βιώῃην, (not βιολήν, as γνολήν, *to distinguish* it from the Opt. Impf. βιολήν), Inf. βιώvαι, Part. βιούς; but the Cases of βιούς are supplied by the first Aor. Part. βιώσας. Thus, ἀνβίωv, *to recall to life*, from ἀναβιώσκειν, § 161, 3. The Pres. and Impf. are but little used by the Attic writers; instead of these, they employ ζῶ, of which only the Fut. ζήσιν was in good use among Attic writers; the remaining tenses were borrowed from βιώω; thus, Pres. ζῶ; Impf. ἔζων, § 137, 3; Fut. βιώσκειν, more rarely ζήσω; Aor. ἐβίωv; X. O. 4, 18. has also ἐβίωσαν; Perf. βεβίωκα; Perf. Mid. or Pass. βεβιώται, Part. βεβιωμένος.

11. φύω, *to produce*, second Aor. ἐφύv, *to be produced, to be born*, φύναι, φύς, Subj. φύω, Opt. wanting in the Attic dialect; but the first Aor. ἐφύσα, *to produce*; Fut. φύσω, *I will produce*. The Perf. πέφυκα, also has an intransitive sense, so also the Pres. Mid. φύομαι, and the Fut. φύσομαι.

REMARK. Here also belong the forms σχές and σχοίην of the second Aor. ἔσχον from ἔχω, *to have*, § 166, 14, and πίθι of the second Aor. ἔπιον from πίνω, *to drink*, § 158, 5.

§ 193. II. *Perfect and Pluperfect.* (211.)

The Attic dialect, in imitation of the Epic, forms a few Perfects of pure verbs immediately from the stem, e. g. *AI-Ω*, *to fear*, δέ-δν-α, and then, in the Dual and Pl. Ind. Perf. and Plup., and also to some extent in the Inf., rejects the mode-vowel, e. g. δέ-δν-μεν instead of δε-δέ-α-μεν. In this way, these forms of the Perf. and Plup. become wholly analogous to the Pres. and Impf. of verbs in -μι, e. g. ἔ-στα-μεν. The stem-vowel remains short, e. g. δέδνμεν, τέτλᾶμεν, τετλᾶναι; but in the third Pers. Pl. Perf., the mode-vowel is not rejected, e. g. δε-δέ-ᾱσι; with verbs in -ᾱω, however, α is contracted with the stem-vowel, e. g. τε-τλᾶ-ᾱσι = τε-τλᾶ-σι.

REMARK 1. Except the forms of δέδναι and ἐστάναι, all the other Perfects of this kind belong to poetry, particularly to the Epic.

REM. 2. The Imp. of these Perfects is also in use, since it not only wants the mode-vowel, but takes the ending -θι in the second Pers. Sing., thus conforming wholly to the analogy of the forms in -μι. So the Inf. Both append their terminations to the short stem-vowel; δέδναι is an exception. The Subj. Perf. and the Opt. Plup. of verbs whose stem-vowel is α, are formed like verbs in -μι, since the Subj. Perf. admits the contraction of the stem-vowel with the ending, and the Opt. Plup. ends in -αίην, e. g. ἐστιά-ω, ἐστῶ, -ῆς, etc., τετλαίην. The Part. of verbs in -ᾱω α with the ending -ώς and -ός, e. g. ἐσταώς = ἐστός, and also have a peculiar feminine form Cases retain the ω, e. g. ἐστώτος, ἐστώτης, etc.

REM. 3. The uncontracted form in *ε* is retained in some participles, in the Ionic dialect, e. g. ἵστανός, *standing firm*, and so τεθνεώς (never τεθνεός), together with τεθνηκώς from τεθνηκα, is retained in the Attic dialect also. In these forms, *ω* remains in all the Cases, e. g.

ἵστανός, ἵστανώσα, ἵστανός, Gen. ἵστανώτος, -ώσης.

τεθνεώς, τεθνεώσα, τεθνεώς, Gen. τεθνεώτος, -ώσης.

Βίβηκα and τέτληκα never have this form of the participle.

	<i>Perfect.</i>	<i>Pluperfect.</i>	<i>Perf.</i>	<i>Plup.</i>
Ind. S. 1.	δέ-δι-α	ἐδέδιεν	ἔ-ΣΤΑ-Α	
2.	δέ-δι-ας	ἐδέδιεις		
3.	δέ-δι-εν	ἐδιδίει		
D. 2.	δέ-δι-τον	ἐδέδιτον	ἔ-στα-τον	ἔστατον
3.	δέ-δι-τον	ἐδέδιτην	ἔ-στα-τον	ἔστατην
P. 1.	δέ-δι-μεν	ἐδέδιμεν	ἔ-στα-μεν	ἔσταμεν
2.	δέ-δι-τε	ἐδέδιτε	ἔ-στα-τε	ἔστατε
3.	δέ-δι-αν	ἐδέδιαν and ἐδέδισαν	ἔ-στα-σι(ν)	ἔστασαν
Imp.	δέ-δι-θι, δεδίτω, etc.		ἔ-στα-θι, etc., 3. pl.	
Subj.	δέ-δι-ω, -ης, -η, etc.		ἔστατωσαν and -άτων	
Inf.	δέ-δι-έναι		ἔ-στα-ναι	
Part.	δέ-δι-ώς, -υῖα, -ός, Gen. -ότος		ἔ-στώς, -ῶσα, -ώς and -ός, Gen. -ῶτος, -ώσης	
Subj. Pf.	ἔστω, -ῆς, -ῇ, etc.			
Opt. Plup.	ἔσταιν, Dual ἔσταίητον and -αῖτον, Pl. ἔσταίμεν and -αῖμεν, etc., third Pers. Pl. ἔσταίεν,			

REM. 4. The Plup. of ἵστημι, in this form never takes the strengthened augment *ε*. The Imp. Perf. ἵσταθι, etc., and the Opt. Plup. ἵσταίην, etc., are poetic only. But the Inf. ἵσταναι seems to have taken the place of the full form ἵστηναι throughout.

§ 194. Summary of Verbs with a Perfect like Verbs in -μι. (212.)

Besides these two, the following verbs have this form of the Perfect:

1. γίγνομαι, *to become*, ΓΕΓΑΑ, stem ΓΑ; Perf. (Sing. γίγνομαι, -ας, -ε) γίγμεν, -αῖτε, -άσιν, Inf. γιγμέν (Epic), Part. γιγώς, γιγῶσα, γιγώς, Gen. γιγῶτος.

2. βαίω, *to go*, Perf. βίβηκα, ΒΕΒΑΑ; Pl. βίβμεν, -αῖτε, -άσι, third Pers. Pl. Subj. ἐμβιβῶσι, Pl. Phaedr. 252, c, Inf. βιβέναι, Part. βιβώς, X. Hell. 7. 2, 3, βιβύια (βιβῶσα, Pl. Phaedr. 254, b), βιβώς, Gen. βιβῶτος; Plup. ἐβίβμεν, -αῖτε, -άσαν. These abridged forms are almost wholly poetic and dialectic, § 230.

3. θνήσκω, *to die*, τίθνηκα, ΤΕΘΝΑΑ; Pl. τίθνημεν, τίθνητε, τίθνησι, Imp. τίθνηθι, Part. τίθνηκώς, τίθνηκῶσα, τίθνηκώς, or τίθνηός, τίθνηῶσα,

Demosth. 40, 24., *τεθνήως*, Inf. *τεθνᾶναι*, Aesch. *τεθνᾶναι* from *τεθναίνειν*; Plup. *τέθνασαν*, Opt. *τεθναίην*.

4. *ΤΑΛΛΩ*, *to bear*, Perf. *τέτληκα*, *TETALLA*; Dual *τέτλᾱτον*, Pl. *τέτλᾱμεν*, *τέτλᾱτε*, *τέτλᾱσι(ν)*, Imp. *τέτλᾱθι*, *-ᾶτω*, etc., Subj. wanting, Inf. *τέτλᾶναι*, but Part. *τετληκώς*; Plup. *έτέτλᾱμεν*, *έτέτλᾱτε*, *έτέτλᾱσαν*, Dual *έτέτλᾱτον*, *έτετλᾱτην*, Opt. *τετλαίην*.

5. Here belong the two participles of,

βιβρώσκω, § 161, 6, *to eat*, Perf. *βέβρωκα*, poetic *βεβρώς*, Gen. *-ῶτος*.

πίπτω, § 163, 3, *to fall*, *πέπτωκα*, Att. Poet. *πεπτώς*, comp. § 230.

REMARK. There are also found, in imitation of Homer, *κέρραγμα* and the Imp. *κέρραθι*, from the poetic Perf. *κέρραγα* (from *κράζω*, *to cry out*); also the Imp. *πέπεισθι*, from *πέποιθα*, *to trust* (from *πείθω*, *to persuade*), is found in Aesch. Eum. 602. See § 230. The Perfects *οἶδα* and *ἔοικα* require a distinct consideration.

§ 195. Οἶδα and ἔοικα.

(215, 216.)

1. *Οἶδα*, Perf. from *ἔιδαν* (second Aor. *εἶδον*, *I saw*, Inf. *ἰδεῖν*, *videre*), properly *I have seen*, hence *I know*. Its inflection is as follows:

PERFECT.				
Ind. S. 1.	<i>οἶδα</i>	Subj. <i>εἶδῶ</i>	Imp.	
2.	<i>οἶσθα</i> ¹	<i>εἶδῃς</i>	<i>ἴσθι</i>	Inf.
3.	<i>οἶδε(ν)</i>	<i>εἶδῃ</i>	<i>ἴστω</i>	<i>εἰδέναι</i>
D. 2. 3.	<i>ἴστον, ἴστον</i>	<i>εἰδῆτον, -ῆτον</i>	<i>ἴστον, ἴστων</i>	
P. 1.	<i>ἴσμεν</i>	<i>εἰδῶμεν</i>		Part.
2.	<i>ἴστε</i>	<i>εἰδῆτε</i>	<i>ἴστε</i>	<i>εἰδώς, -νῖα, ὅς</i>
3.	<i>ἴσασι(ν)</i>	<i>εἰδώσι(ν)</i>	<i>ἴτωσαν</i>	
PLUPERFECT.				
Ind. S. 1.	<i>ᾔδειν</i> ²	Dual	Pl. <i>ᾔδειμεν</i> , Poet. <i>ᾔσμεν</i>	
2.	<i>ᾔδεις</i> and <i>-εἰσθα</i> ¹	<i>ᾔδειτον</i> , Poet. <i>ᾔστον</i>	<i>ᾔδειτε</i>	<i>ᾔστε</i>
3.	<i>ᾔδει(ν)</i>	<i>ᾔδείτην</i> , "	<i>ᾔστην, ᾔδεσαν</i>	<i>ᾔσαν</i>
Opt. Sing.	<i>εἰδείην, -ης, -η;</i>	Dual <i>εἰδείητον, -ήτην;</i>	Pl. <i>εἰδείμεν</i> (seldom <i>εἰδεῖμεν</i>), <i>εἰδείητε</i> , <i>εἰδεῖεν</i> , (seldom <i>εἰδείησαν</i>).	
Fut.	<i>εἴσομαι</i> (Ion. <i>εἰδήσω</i> , although Isocr. <i>συνειδήσεις</i>), <i>I shall know</i> . — Verbal Adj. <i>ἰστέον</i> .			
<i>Σύννοιδα</i> , compounded of <i>οἶδα</i> , <i>I am conscious</i> , Inf. <i>συνειδέναι</i> , Imp. <i>σύνισθι</i> , Subj. <i>συνειδῶ</i> , etc.				
¹ § 116, 2.				
² First Pers. <i>ᾔδη</i> , second <i>ᾔδησθα</i> , third <i>ᾔδη</i> , are considered as Attic forms; yet <i>ᾔδεις</i> , <i>ᾔδειςθα</i> (also <i>ᾔδεις</i>), <i>ᾔδει</i> , are found in the best Attic writers. <i>Οἶδαμεν</i> , <i>οἶδατε</i> , <i>οἶδασι</i> , instead of <i>ἴσμεν</i> , etc., are rarely found in the Attic writers. Comp. X. An. 2. 4, 6. Antiph. p. 115, 3. Pl. Alc. 141, e. Eur. Suppl. 1052. X. O. 20, 14. <i>οἶδας</i> occurs in X. C. 4. 6, 6.				

REMARK. The Perfect, *I have known*, is expressed by ἔγνων, and the Aorist, *I knew*, by ἔγνων.

2. Ἔοικα, *I am like, I seem*, Perf. from ἔΙΚΩ (εἶκε, the Impf. of which is used in Homer), poetic εἶκα instead of εἶκα, εἰκέναι instead of εἰκέναι, and (instead of εἰκασσι) the anomalous Att. third Pers. Pl. εἶκασι, even in prose, Part. εἰκώς, in the Attic writers only in the sense of *like*, Att. εἰκώς, only in the sense of *probable, likely, right*, hence especially in the neuter εἰκός, as ὥς εἰκός, *as is natural*; Plup. εἰκέειν, § 122, 5, Fut. εἰξω.

Here belongs the abridged form ἔοιγε, among the Tragedians, instead of εἰκαμεν, comp. ἔμεν. The poetic Mid. forms ἤϊκα, Eur. Alc. 1065, second Pers. Sing. Perf., and ἤϊκτο, third Pers. Sing. Plup., are constructed according to the same analogy.

§ 196. III. *Present and Imperfect.* (218.)

There are also some Present and Imperfect forms, mostly in the Epic dialect, which, according to the analogy of verbs in -μι, take the personal-endings without the mode-vowel. See § 230, under ἀνύω, τανύω, ἐρύω, σεύω, ἴδω, φέρω; οἶμα, § 166, 24, of the Common language, belongs here.

§ 197. *Summary of all the Dependent Passives.*

§ 102, 2, 3.

ἄγμαι, to wonder,	διαλίγομαι, to converse,	ἡδομαι, to rejoice, [hot,
αἰδέομαι, to reverence,	διανοόμαι, to think,	θίρομαι (Poet.), to become
ἀλάομαι, to wander,	δύναμαι, to be able,	κρέμαμαι, to hang,
ἀμύλλομαι, to contend,	δυσχερστέομαι, to be dis-	μαίνομαι, to be mad,
ἀντιόομαι (Poet.), adversor,	satisfied,	μισύτιομαι, to loathe,
ἀπονοόμαι, to be distracted,	ἐναντιόομαι, to resist,	νεμεσάομαι, (Poet.), to be
ἀπορίομαι, to be perplexed,	ἐνθυμέομαι, to reflect,	justly indignant,
ἀριστοκρατέομαι, to have	ἐννοέομαι, to consider,	οἶομαι, to suppose,
an aristocratic govern-	ἐπιμέλομαι and -έομαι,	ὀλιγαρχέομαι, to have an
ment,	to take care,	oligarchy,
ἀρνέομαι, to refuse,	ἐπινοέομαι, to reflect upon,	πειράομαι, to try,
ἄχθομαι, to be displeased,	ἐπίστωμαι, to know,	προθυμέομαι, to desire,
βούλομαι, to wish,	ἔραμαι (Poet.), to love,	προνοέομαι, to foresee,
βρυχάομαι, to roar,	εὐθυμέομαι, to be happy,	σέβομαι, to reverence, Aor.
δέομαι, to want,	εὐλαβέομαι, to be cautious,	ἐσιφθην, Pl. Phaedr.
δέχομαι (Poet.), to see,	εὐνοέομαι, bonis legibus	254, b. [tious,
δημοκρατέομαι, to have a	utor,	φιλοτιμέομαι, to be ambi-
democratic government,	εὐπορέομαι, to be opulent,	ὑποτοπέομαι, to conjecture.

REMARK 1. Ἀλλέχομαι, to lodge, ἐπινοέομαι, to reflect upon, λοιδορέομαι, to reproach, ὀρέγομαι, to desire, have both a Mid. and Pass. form for their Aorist. Several verbs have a Mid. and Pass. form for their Future, e. g. διαλίγομαι, colloquor, has the Fut. διαλεχθήσομαι and διαλιξομαι; ἄχθομαι,

§ 156, 4; ἐπιμέλομαι, § 166, 21; ἡδομαι, to rejoice, has only ἡσθήσομαι; the poetic ἔραμαι, § 179, 4, has ἐρασθήσομαι.

REM. 2. All the other Deponents are Middle Deponents, or are used only in the Pres. and Impf., and almost all are confined to poetry.

REM. 3. Among the Deponent Passives, are very many Active verbs, which in the Mid. express a reflexive or intransitive action, but have a Passive form for their Aorist; on the contrary, a Middle form for their Future, e. g. φοβέω, terreo, to terrify, φοβήθη and φοβήσθαι, timere, to fear. Here belong all verbs in -αίρειν and -ύρειν, derived from substantives and adjectives, almost all in -οῦν, and most in -ίζειν, e. g. εὐφραίνειν, to gladden, εὐφρανθήναι, εὐφρανέσθαι, to be happy, πικαίνειν, to make ripe, πεπανθήναι, πεπανέσθαι, maturescere, to ripen, αἰσχύνειν, to shame, αἰσχυνθήναι, αἰσχυνέσθαι, to feel shame, ἐλαττοῦν, to make less, ἐλαττώθηναι, ἐλαττώσεσθαι, to be inferior, to be conquered, χολοῦν, to make angry, χολώθηναι, χολώσεσθαι, succensere, to be angry, μαλακίζειν, to make effeminate, μαλακισθήναι, μαλακίεσθαι, to make one's self effeminate, ὀργίζειν, to make angry, ὀργισθήναι, ὀργιέσθαι, succensere, to be angry; there are very many others also, of which only those most in use will be mentioned here:

ἀγειν *	ἔστιν	λείπειν	πλανῶν	στρέφειν
ἀγνύναι	εὐωχεῖν	λύειν	πληττειν	σφύλλειν
ἀνιῶν	ἡττιῶν	μεθύσκειν	πορεύειν	σώζειν
αἶρειν	ἰδρύειν	μυγνύναι	ψηγνύναι	τρέπειν
ἀλλάττειν	κατεῖν	μιμνήσκειν	ῥωννύναι	τρέφειν
ἀρμόζειν	κλίνειν	ὀρμῶν	σείειν	φαίνειν
ἀσχολεῖν	κοιμῶν	ὀχεῖν	σῆπειν	φέρειν
αἰξάνειν	κοιμίζειν	πείθειν	σκεδαννύναι	φθείρειν
βαλλειν	κρίνειν	πηγνύναι	σπῶν	φοβεῖν
ἐπιγειν	λέγειν	πλάζειν	στέλλειν	χῦν

§ 198. Summary of the Active Verbs most in use
with a Middle Future, § 154, 1. (con.)

ἄγνοῶ, not to know,	γηράσκω, to grow old,	θηρεύω, θηρεύω, to hunt,
ᾄδω, to sing,	γινώσκω, to know,	θιγγάνω, to touch,
ἀκούω, to hear,	δάκνω, to bite,	θνήσκω, to die,
ἀλαλῶ, to cry out,	δαρθάνω, to sleep,	θρώσκω, to leap,
ἄμαρτάνω, to miss,	δεῖσαι, to fear,	κάμνω, to labor,
ἀπαντῶ, to meet,	διδράσκω, to run away,	κλαίω, to weep,
ἀπολαύω, to enjoy,	διώκω, to pursue,	κλέπτω, to steal,
ἄρπάζω, to seize,	ἐγκωμιάζω, to praise,	κολάζω, to punish,
βαδίζω, to go,	εἶμι, to be,	κωμάζω, comissor,
βαίνω, to go,	ἐπαινέω, to praise, [self,	λαγχάνω, to obtain,
βίωω, to live,	ἐπιρκέω, to perjure one's	λαμβάνω, to take,
βλέπω, to see,	ἐσθίω, to eat,	λιχμῶω, to lick,
βοάω, to cry out,	θαυμάζω, to wonder,	μανθάνω, to learn,
γελῶω, to laugh,	τίωω, to run,	νέω, to swim,

* From ἀνάγειν come ἀναχθήναι and ἀναγαγέσθαι in the sense of in mare provechi.

οἶδα, to know,	πλῖω, to sail, [πρεῖσω, to whistle, etc.,
οἰμῶζω, to lament,	πνέω, to blow (but συμ-τίκτω, to produce,
ὀλοῦζω, to howl,	πνίγω, to strangle, τρέχω, to run,
ὀμνυμι, to swear,	ποθέω, to desire, τρώγω, to gnaw,
ὄραω, to see,	προσκυνέω, to reverence, τυγχάνω, to obtain,
παίζω, to sport,	ρέω, to flow, τωθάζω, to rail at,
πάσχω, to suffer,	σιγάω, to be silent, φεύγω, to flee,
πηδῶω, to leap,	σιωπῶω, to be silent, φθάνω, to come before,
πίνω, to drink,	σκώπτω, to sport, χάσκω, to gape,
πίπτω, to fall,	σπουδάζω, to be zealous, χωρίω, to contain.

REMARK. Some have both the Active and Middle form for the Future; the Middle, however, is preferred, e. g. ἀγνοέω, διώκω, ἐπαινέω, etc.

SECTION VII.

§ 199. *Prepositions and Conjunctions.* (323.)

Besides the Substantive, Adjective, Pronoun, Numeral, Adverb and Verb, there are also the two following parts of speech, viz. Prepositions and Conjunctions. On the forms of these nothing need be said; hence these parts of speech are treated in the Syntax, so far as it is necessary.

PECULIARITIES OF THE DIALECTS,

PARTICULARLY OF THE EPIC DIALECT.

A. SOUNDS.

§ 200. *Digamma or Labial Breathing F.* (7.)

1. The Greek language had originally, in addition to the Spiritus Asper σ , and the Lingual Breathing σ , a Labial Breathing, the sound of which corresponds nearly to the Eng. *f*. In accordance with its form, *F*, which is like one Gamma standing upon another, it is named Digamma, and as the Æolians retained it longer than the other Grecian tribes, it is called the Æolic Digamma. It has the sixth place in the Alphabet, namely between ϵ and ζ , and is named *Baῦ*. Comp. § 25, 2.

2. This character disappeared very early; but its sound, was in some cases changed, in some of the Dialects, into the smooth Labial β , e. g. *βίη*, vis, *Flς*—later *ῖς*; in other instances it was softened into the vowel *v*, and after other vowels, coalesced with *v* and formed the Diphthongs *av*, *ev*, *ηv*, *ov*, *ωv*, e. g. *ραῦς*—*ράFς*—*navis*, *χεῖω* (*χέFω*), Æol., *βοῦς*—*βόFς*,—*bōvs*, *lōs*, Gen. *bōvis*; in others still it was changed, into a mere gentle breathing, which at the beginning of a word is denoted by the Spiritus Lenis, but in the middle of a word and before φ is not indicated, e. g. *Flς*, vis, *ῖς*; *ὄFις*, *ovis*, *ὄις*; *εἰλέω*, *volvo*; *Fρόδον*, *φόδον*, etc; it was also changed in the beginning of some words, into a sharp breathing, which is denoted by the Spiritus Asper, e. g. *Ἔσπερος*, *vesperus*, *Ἔννυμι*, *vestis*.

3. In the Homeric poems no character exists to denote the Breathing *F*; but it is very clear that in the time of Homer, many words were sounded with the Digamma, e. g. *ἄγνυμι*, *ἄνυξ*, *ἀνίσσω*, *ἀνδάνω*, *ἔαρ*, *ver*, the forms of *Εἰλῆς*, *video*, *ἔοικα*, *εἰκοσι*, *vīginti*, *ἔμα*, *vestis*, *εἰπῆν*, *ἐκλος*, *ἔννυμι*, *vestis*, *ἔς* and *ὄς*, *sums*, *οὔ*, *sui*, *οἷ*, *sibi*, *ἔσπερος*, *vesperus*, *οἶκος*, *vicus*, *οἶνος*, *vinum*, etc.; this is obvious from the following facts; (a) words that have the Digamma cause no Hiatus, e. g. *πρὸ ἔθεν* = *πρὸ Fέθεν*; (b) hence also a vowel capable of Elision, when placed before such a word, cannot be elided, e. g. *λίπεν δέ ἱ* = *δέ Fι*, *ἀπὸ ἔο* = *ἀπὸ Fέο*; (c) the *τ* *ἐφελκυστικόν* is wanting before words which have the Digamma, e. g. *δαῖσι οἶ* = *δαῖσι Fοι*;

—(d) *οὐ* instead of *οὐκ* or *οὐχ*, is not found before the Digamma, e. g. *ἐπεὶ οὐ ἔθ' ἐν ἐστί χειρίων* = *οὐ Fεθεν*;—(e) in compounds neither Elision nor Crasis (contraction) occurs, e. g. *διαειπίμεν* = *διαFειπίμεν*, *ἀαγής* = *ἄFαγής*;—(f) a word, having the Digamma, makes together with a preceding consonant, a vowel long by position, e. g. *γάρ* ἔθεν;—(g) long vowels are not shortened before words that have the Digamma, e. g. *κάλλι' τε σίλβων καὶ εἴμασι* = *καὶ Fείμασι* II. γ, 392.

§ 201. *Interchange of the Vowels.* (38.)

PRELIMINARY REMARK. The dialectic peculiarities in the change of vowels, as well as of consonants, never extend to all the words of a dialect, but are uniformly limited to certain words and forms.

1. The three vowels, *ε*, *ο*, *ᾶ*, called—§ 140, 2, and 4—vowels of *Variation*—(*τρέφω*, *τέτροφα*, *ἐτρέφην*) undergo various changes in the dialects.

α is used instead of *ε*, Ion., e. g. *τράπω*, *τάμνω*, *μίγεθος* instead of *τρέπω*, *τέμνω*, *μίγεθος*; so also Doric *ιράφω*, *σκιαρός*, *ἄρταμης* instead of, *τρέφω*, *σκιερός*, *ἄρτιμης*; and in several particles, e. g. *ὅκα*, *τόκα*, *πόκα* instead of *ὅτε*, *τότε*, *πότε*.

ι instead of *υ* in the Ionic dialect in the following Liquids, e. g. *τέσσαρες*, *ἔρσην*, *ῥέλος*, *βέρεθρον*, Ion., instead of *τέσσαυρες*, *ῥουρ*, *ἄρσην*, *α male*, *ῥαλος*, *glass*, *βάραθρον*, *gulf*; besides in very many verbs in *-άω*, e. g. *φοιτέω*, *ὀρέω*, Ion., instead of *φοιτάω*, *ὀράω*.

ι instead of *ο*, Doric, e. g. *ἐβδεμήκοντα* instead of *ἐβδομήκοντα*.

ο instead of *α* often, Æolic, e. g. *σιροτός* instead of *στρατός*, *army*.

α instead of *ο*, Ion., in *ἀρύωδεῖν* instead of *ὀρύωδεῖν*.

2. The following cases are to be noted in addition: The long *α* is a special peculiarity of the Doric dialect, and causes, in particular, the so-called *Plateiasm*, i. e. the broad pronunciation of the Dorians, e. g. *ἡμέρα*, *κᾶπος*, *ἄδύς*, *Δαμάτηρ*. The Older and the later Ionic have softened this grave *ᾶ* into *η*. The Attic writers use the letters, *ᾶ* and *ῆ*, interchangeably, § 16, 7. Comp. Dor. *ἡμέρα*, Ion. *ἡμέρη*, Att. *ἡμέρα*; Ion. *σοφίη*, Dor. and Att. *σοφία*; Ion. *θώρηξ*, Dor. and Att. *θώραξ*.—So, also, *α* in the diphthong *αν*, in the Ionic writers, is changed into *η*, *νηῦς*, *γρηῖς*, instead of *ναῦς*, *γραῦς*; likewise in the diphthong *αι* in the Dat. Pl. of the first Dec., *ῆς* and *ῆσι* Ion. instead of *αῖς* and *αῖσι*.—Still, in certain words, the Dorians retain the *η*, as the Ionians do the *ᾶ*.

η instead of *εῖ* Æolic and Doric, e. g. *σαμῆον*, *τῆνος*, *ὀξῆα*, so the Infinitives, e. g. *λαβῆν*, *καλῆν* instead of *σημεῖον*, *κεῖνος*, *ὀξεία*, *λαβεῖν*, *καλεῖν*.

αι instead of *εῖ*, Doric, e. g. *φθαίρω* instead of *φθείρω*,

υ often instead of *ο*, Æolic, e. g. *συνός*, *ὄνυμα* instead of *σοφός*, *ὄνομα*; so in Homer *ἄγυρις* instead of *ἀγορά*; and in the Common Language, *πάνυμος*, *πανήγυρις*, etc.

ω instead of ου before a Liquid and σ, and at the end of a word in the terminations of the second Dec., and in the stem of several words;—οι instead of ου before the Breathing σ in the third Pers. Pl. οισι(ν) instead of ουσι(ν) and in the Participle ending -οισα instead of -ουσα, and in *Μοῖσα* and *Ἀγέθουσα* instead of *Μοῦσα*, and *Ἀγέθουσα*; the first is Dor., yet not in Pindar; the last is Æolic and in Pindar, e. g.

Τῷ ἐφάβω instead of *τοῦ ἐφάβου*, *ᾧν* (also Ion. and Pindar) instead of *οῦν*, *δῶλος* instead of *δοῦλος*, *ὠρανός* instead of *οἰρανός*, *βῶς* instead of *βοῦς*;—*τύπτοισαι(ν)* instead of *τύπτοισι(ν)*, *τύπτοισα* instead of *τύπτοιουσα*, *φιλείουσιν* instead of *φιλοῦσιν*, *ἔχουσα* instead of *ἔχουσα*.

Some other instances will be considered below in treating of the Declensions and Conjugations.

§ 202. *Interchange of the Consonants.* (39, 40.)

The change of consonants in the different dialects depends on the two following laws:

Consonants of the same order—§ 5, Rem. 3,—interchange with each other; and the consonants which are called *homonymous*, § 5, Rem. 1, interchange with the *homonymous*.

§ 203. I. *Interchange of Consonants of the same order.*

A. THE MUTES; (a) The smooth Mutes π and κ. The interrogative and indefinite pronouns, πῶς, πότε, ποῖος, ὅποιος, etc., are in Ion. κῶς, κότε, etc.

κ instead of π; πότε, ποτέ, ὅτε, τότε, ὁπότε, ἄλλοτε, are in Dor. πόκα, ποκά, ὅκα, τόκα, ὁπόκα (Poet. ὁπόκα), ἄλλοκα; so ὅκα (shortened from ὅκακα) instead of ὅταν. On the contrary τ instead of κ, e. g. τῆνος Dor. instead of κείνος, ἐκείνος.

π instead of τ Æol. and Dor., e. g. πέμπι instead of πέντε.

(b) The Medials β and γ; e. g. βλήχων, penny-royal, Att., is in Ion. γλήχων, βλέφαρον, eye-lash, is γλέφαρον.

δ instead of γ Dor., e. g. δᾶ instead of γῆ; hence Δημήτηρ instead of Γημήτηρ.

δ instead of β, Dor., in ὀδελός instead of ὀβελός.

β instead of δ in the Æol. words βελφίν, Βελφοί instead of δελφίν, Δελφοί.

(c) The Aspirates θ and φ; e. g. θήρ, beast, θλίβειν, οὐθαρ, udder, are in Dor. φήρ, φλίβειν, φλίβειν, οὐφαρ (uber); φήρ and φλίβειν also in Homer.

χ instead of θ; ἰχμα is in Dor. ἰχμα and ὄρνιθος, etc. (from ὄρνις) is ὄρνιχος, etc.

B. THE LIQUIDS; (a) The Liquids interchange with one another: ν instead of λ before θ and τ often in the Dor. dialect, e. g. ἦνθον, βέντιστος Dor. instead of ἦλθον, βέλτιστος; also Ion. and Att. πλεύμων, pulmo, instead of πνεύμων, λίτρον instead of νίτρον.

ρ is rarely used instead of λ, e. g. *κρίβανος*, *oven*, Att., instead of *κλιβανος*.

(b) The Liquid ρ and the Breathing σ in the Later and often in the Mid. Attic; *ρόψ* instead of the Ion. and old Attic *ρσ*, e. g. *ῥρσην* and *ῥῥήην*, *a male*, *κόρση* and *κόρῃη*, *back*.

§ 204. II. *Interchange of the so called Homonymous Consonants.*

(a) The Palatals γ and κ, e. g. *κναφεύς*, *fuller*, is preferred by the Attic writers to the other form, *γναφεύς*.

κ and χ in *δέχομαι*, Ion., instead of *δέχομαι*.

(b) The Linguals θ and τ, e. g. *ἀντίς* Ion. and Epic, instead of *ἀνθίς*, *again*.

REMARK. In some words a change of the aspiration, from one syllable to the other, occurs, e. g. *κιδών* Ion., instead of *χιτών*, *ἐνθαῖτα*, hic, *ἐνθεῦτεν*, hinc Ion., instead of *ἐνταῦθα*, *ἐντεῦθεν*; *κύθη* Ion., instead of *χύτρα*, *pot*.

σ and τ, e. g. *Ποτειδάν*, *ἔπειτον*, *εἰκατι*, *τύ*, *τί* Dor., instead of *Ποσειδῶν*, *ἔπεισον*, *εἰκοσι*, *σί*, *σέ*. The Attic forms *τεῦτιλον*, *beet*, *τηλία*, *σίεα*, (from *σῆ-θω*), *τύρβη* (from *σῆρω*), *turba*, *τήμερον*, *to-day*, and *τῆτες*, *this year*, (the two last only in the comedians, but in tragedians and in other Attic writers *σήμερον*, *σῆτες*), is in the Ion. and Common Language *σεῦτιλον*, *σηλία*, *σύρβη*.

σσ and ττ. The Later, and often, also, the Middle Attic dialect uses, in most words, ττ, instead of σσ, which are employed by the older and the later Ionic, and in most other dialects, e. g. *τάσσω*, *γλώσσα*; but Att. *τάττω*, *γλώττω*. Still, the Ionic forms prevail, not only in the older Attic writers, but are, also, found in other authors, as some words always have σσ, e. g. *πάσσω*, *to scatter*, *πίσσω*, *to crouch*, *βύσσω*, *a deep*, *πίσσω*, *to stamp*, *πίσσω*, *to fold*, *βράσσω*, *to move*, *πίσσω*, *to cover*, *ἐρίσσω* (*ἐρίττω* is rejected), etc.

σ and ν in the Dor. verb-ending *-μεν*, e. g. *τύπτομεν*, instead of the common form *τύπτομεν*, see § 220, 6; also *αἰς* Dor. instead of *αἶν*.

δδ instead of ζ in the Lacon. dialect, e. g. *μονσιδδεν* instead of *μυθίζεν*, *μάδδα* instead of *μάζα*.

σδ instead of ζ Æol., so also in Theoc., but only in the middle of words, e. g. *μελισσεται*, *μίσδων* instead of *μελίζεται*, *μέζων* or *μείζων*, not at the beginning of words, nor if θ precedes, or σ follows, e. g. *μοχθίζορτι*, *ἐπιφθύζοισα*.

ζ and ττ, *σνρίττειν*, *ἀρμόττειν* Att., instead of *σνρίζειν*, *ἀρμόζειν*.

Here belong,

ξ and σ and σσ, e. g. *ξύν* Epic and old Attic instead of *σύν*; *διξός* and *τριξός* Ion. instead of *δισσός*, *τρισσός*; *κλάξ* Dor. instead of *κλαῖς* (*κλείς*); even

in the Fut. and Aorists, the Dorians, and also Homer, in several verbs, use ξ instead of σ, see § 234, 4.

(c) The Labials φ and π,—the first Att., the last Ion.—e. g. ἄσπαργος Att., ἀσπάργος Ion. So Æol. and Dor. π, instead of φ, e. g. ἀμπί Æol., instead of ἀμφί; hence in the Common language, ἀμπέχιν, etc.

μ and π, e. g. πιδά Dor., instead of μετά.

(d) The double consonants ξ and ψ and the two of which they are composed, though transposed, in the Æol. dialect, e. g. σκίνος, σπάλις instead of ξένος, ψαλῖς, but only at the beginning of a word. So σφ and ψ, e. g. ψέ Dor. instead of σφι.

CHANGE OF THE VOWELS.

§ 205. *Contraction and Diaeresis.* (10—12.)

1. In the Dialects, the following contractions, which differ from those mentioned in § 9, are to be noted;—εο and εου, sometimes, also, οο and ος are contracted into ευ in Dor. and Ion.—not, as commonly, into ου; so αο, αου and οου Ion. are contracted into ευ—not, as is usual, into ω and ου, e. g. φιλεῦ from φιλέου = φιλοῦ; πλεῦνις from πλέονις; πληρεῦνις from πληρόονις = πληροῦνις; ἐδικαίεω from ἐδικαίος = ἐδικαίου; εἰρώτιον from εἰρώτιον = εἰρώτιον; γελῦσα from γελάουσα = γελῶσα; δικαιοῦσι from δικαιοῦσι = δικαιοῦσι. But commonly the Dorians contracted ος into ω—instead of ου—e. g. τυρόντια = τυρώντια instead of τυροῦντια, ριγῶν instead of ριγοῦν.

2. Αο, αου and αω are contracted in the Dor. dialect into ᾶ—instead of ω,—namely, in verbs in -άω, in genitives in -αο and -άων, in substantives in -άων, Gen. -άονος, and in proper names in -λαος, e. g. φινσῶντες, χαλαῶσι, γιλῶν from φινσάοντες, χαλαῶσι, γιλάων; — τῶν κορῶν from τῶν κορῶν = τῶν κορῶν; — Ποσειδῶν, ᾶνος, Att. Ποσειδῶν, ὤνος; — Μενελάος, Ἀγκισίλας, Gen. -α, Dat. -α.

3. Αε and αει are contracted in the Dor. (but not in Pindar) into η and η instead of ᾱ and ᾱ, in verbs, e. g. ἐφοίτη, φοιτῆς instead of ἐφοίτα, φοιτᾶς. See § 222, III, (1). See 221.

4. The Attic dialect is the opposite of the other dialects, particularly of the later Ionic, as it almost always admits contractions, while the other dialects, and the later Ionic commonly, avoid them. The tendency of the later Ionic towards uncontracted syllables is so great, that it even resolves the long sounds (which are never resolved in the other dialects) into their simple elements, e. g. φιλέται instead of φιλεῖ, which had been contracted from φιλέη. Epic poetry often uses, indiscriminately, contracted and uncontracted forms, according to the necessity of the verse, e. g. ἄικων and ἄικων.

5. On the contrary, it is a special peculiarity of the Ionic dialect, that while it delights to avoid contractions, it still, in particular cases, admits

them, where the Attic dialect does not, e. g. ἰρός (*i*), ἰρεῖς, ἰρεῖσασθαι Ion., instead of ἱερός, etc., and especially the contraction of *oi* into *o*, particularly in the verbs βοῦν and νοῦν, e. g. ἔβωσα, ἔνωσα, (ἀγνώσασκεν Hom. from ἀγνώω), ἐννέωκα, instead of ἐβόησα, ἐνόησα, ἐννεόηκα; so ὀγδώκοντα in Homer, instead of ὀγδοήκοντα.

6. The opposite of contraction is diaeresis—διαίρεσις—which separates a diphthong into its vowels. Diaeresis is specially used in the Æol. dialect. The use of it in Homer, also, is not rare, where it is found, most frequently, in such words as separate the two vowels by means of the Digamma, namely, *ai* in πᾶις; *au* in αὐτιμή, *breath* (from ἄFημι), αὐσταλός, *dirty*; *ei* in εἶσκω, *to make like*, εἶκτο, εἶκτον, εἶκτην; *eu* very often in the adverb εὖ (= εἶ, *well*), e. g. εὖ κρίνας, εὖκρίμινος; when *μ*, *ν*, *ρ* or *σ* follows *eu* in compounds then they are doubled, e. g. εὐμμελής, εὐννητος, εὐφφoος, εὐσσελμος; *oi* in οἷς (ὄFis, *ovis*), οἶμαι (comp. οὔνομ), οἷστός, ὠῖα, ὠῖαν (from οἷννυμι).

§ 206. *Crasis, Synizesis, Elision, N i φ ε λ κ υ σ τ ι κ ό ν .*
Hiatus. (15, 16, 17, 19, 21.)

1. In particular instances the Dialects differ from the laws of Crasis stated in §§ 10 and 11; namely, in the Ionic dialect and in Pindar and Theoc., the *o* of the Article coalesces with *ā* and forms *ω*, and with *ai* and forms *ω*, e. g. τὸ ἄγαλμα = τῶγαλμα, so τῶληθές, τῶντό, ὠνήρ, ὠνδρες, ὠνθρωποι, ὠπόλοι, from τὸ ἀληθές, τὸ αὐτό, ὁ ἀνήρ, οἱ ἄνδρες, οἱ ἄνθρωποι, οἱ αἰπόλοι. In Herodot. occur, ὠριστος, ὠντός, ὠλλοι, with the Spiritus lenis, instead of the Spiritus asper (from ὁ ἄριστος, ὁ αὐτός, οἱ ἄλλοι); Homer uses the Crasis seldom, namely, only in ὠριστος, ὠντός, τᾶλλα, οὔμους instead of ὁ ἐμός, τοῦ-νεκα, οὔνεκα instead of οὗ ἐνεκα; καὶ γῶ is doubtful.

2. Instances of Crasis in Doric are, τῶλγος, τῶντρω instead of τοῦ ἄλγος, τῶ ἄντρω; so *o* and *e* = *ω*, *ai* and *e* = *η*, e. g. ὁ ἔλαφος = ὠλαφος, ὁ ἔξ = ὠξ, καὶ ἐκ = κῆκ, καὶ εἶπε = κῆπε, καὶ ἐάν or ἦν = κῆν, which last is also Ion.

3. Ionic writers admit the common Crasis in *ou*, in the Masc. and Neut. of the Art. and in ἔτερος, e. g. οὔτερος, τοὔτερον.

4. The use of Synizesis, § 12, is very frequent in the Homeric poems,

(a) In the middle of words, it is oftenest found in the following connected vowels, *ea*, *ei*, *ei*, *ei*; *eo*, *ei*, *eu*; *ew*, *ew*; e. g. στήθεα, ἡμέ-ας, θεοί, χρυσόις, τεθνεώτε; much rarer in *ae*, *ia*, *ia*, *ie*, *ie*, *io*, e. g. ἀεθλεύων, πόλις, πόλις; *oo* only in ὄγδοον; *oi* only in δακρύοις; *η* in δηίοιο, δηίων, δηίοισι, ἦια;

(b) Between two words in the following connected vowels, *η α*, *η ε*, *η η*, *η ι*, *η ου*, *η οι*; *ει ου*; *ω α*, *ω ου*; The first word is either

ῆ, ῆ, δῆ, μή and ἐπεί, or a word with the inflexion-endings, η, ω, e. g. ῆ, οἶ, δῆ ἀφνειότατος, μή ἄλλοι, εἰλαπίνῃ ἢ γάμος, ἀσβέστις οὐδ' υἱόν.

5. Elision, §§ 13 and 14, is found very often in Homer; namely,

- (a) The *a* in the Pl. Neut. and the Acc. Sing. of the third Dec., rarely in the Aor. ending -σα, e. g. ἄλειψ' ἐμέ Od. μ, 200; commonly in the particle ἄρα;
- (b) The *ε* in the personal-endings, -ἐμέ -με -σέ, etc., in the Voc. of the third Dec., in the Dual of the third Dec., in verb-endings and in particles, e. g. δέ, τέ, τότε, etc.—but never in ἰδέ;
- (c) The *ι* in the Dat. Pl. of the third Dec.; much rarer in the Acc. e. g. χαῖρε δέ τῳ ὄρνιθ' Ὀδυσσεύς, Il. x, 277; in ἄρμυι, ἔμμυι, and σφι; in adverbs of place in -θι, except those derived from substantives; in εἰκοσι; finally in all verb-endings;
- (d) The *ο* in ἀπό, ἐπό, but never in πρό, in δύο, in the Neut. of pronouns, except those in -τό, and in all verb-endings;
- (e) The *αι* in the verb-endings -μαι, -ται, -σθαι,—σαι only in ἔσ' ὀλιγην-πeliών Il. o, 245, and *αι* in the Nom. of the first Dec. in ὕξει' ὀδύναι Il. λ, 272;
- (f) The *οι* in μοι, to me, and in the particle, τοι.

6. The *τ* ἐπελκυστικόν, § 15, is commonly rejected in Ion. prose, e. g. παῖσι ἔλιξα.

7. The Hiatus, § 8, is admitted by Homer in the following cases,

- (a) In long vowels or diphthongs either in the Arsis* of the verse, e. g. ἀντιθέ|ω Ὀδυσ|σῆι; or in the Thesis, in which case the long vowel or diphthong is short, e. g. οἴχοι|ξ|σαν;
- (b) When the vowel does not admit Elision, or but rarely, e. g. παῖδι ἄμν-
νεν;
- (c) When two words are separated by a punctuation-mark, e. g. ἀλλ' ἄνα,
εἰ μέμονας γε;
- (d) In the Fem. Caesura, (i. e. the caesura succeeding a short syllable) after the first short syllable of the third foot of the verse, e. g.
κινῆ| δέ τρυφᾶ| λεια || ἄμ' | ἔσπειτο | χειρὶ πα|χείῃ Il. γ, 376.
τῶν οἶ|ξ| ἐγέ|νοντο || ἐ|νὶ μεγά|ροισι γε|ρέθλῃ Il. ε, 270.
- (e) In the Diaeresis (i. e. the division of the verse which is occasioned by a foot ending with a word) after the first and fourth foot of the verse, e. g.

* Arsis is that part of a foot on which the weight or stress of the voice falls. The rest of the foot is called Thesis. The Arsis is on the long syllable of a foot. E. g. the Arsis of the Iambus μένω is on ω; the Arsis of the Dactyle πίρομιν is on πῖ.—TR.

ἔγχεϊ | Ἰδομενεὺς ἀγανοῦ Λευκαλίδας Π. μ, 117.

πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι | οὔλον Ὀνειρον Π. β, 6. Comp. ζ, 422;

(f) Where the first word has the apostrophe, e. g. δένδρε' ἔθαλλεν;

(g) Sometimes in proper names;

(h) Words, which have the digamma occasion no Hiatus, § 203, 3, e. g.

οὐ | δὲ οὖς | παῖδας ἔ | ασκεν (= οὐδὲ Φούς).

§ 207. Lengthening and Shortening of the Vowels.

1. The following vowels are lengthened:

A in Homer is sometimes lengthened into *αι*; this occurs in *αἰετός*, *αἰε*, *ἀγαλομαι*, instead of *αἰτός*, etc.; so also *παρά* (also *καταιβαταί*), in the Tragedians *διαί*, and the analogous form *ὑπαί* instead of *παρά*, *διά*, *ὑπό*.

ā into *η* in Homer in *ἡγρέθονται*, *ἡγερέθονται*, *ἡγεμόεις* in the Arsis, consequently on account of the metre.

ā into *αι* before *σ*, Æol., in the Acc. Pl. of the first Dec. as also in *μέλαις* and *τάλαις* instead of *μέλας*, *τάλας*, *ταῖς* instead of *τάς*, *καλαῖς* instead of *καλάς*; in Pindar in the first Aor. Act. Part., e. g. *τύφαις*, *-αῖσα* instead of *-ās*, *-āσα*; but always *πās*.

Av into *ωῦ*, Ion., in *τραῦμα*, *θαῦμα*, and its derivatives, e. g. in *τρώῦμα*, *θῶῦμα*, *θαῦμάζω*, and in pronouns compounded with *αὐτός*, e. g. *ἐωῦτοῦ*, *σεωῦτοῦ*, *ἐμωῦτόν* instead of *ἐαντοῦ*, etc.; so also *τωντό* instead of *ταυτό*.

E into *ει* in the Ion. writers before a Liq. in a number of words, e. g. *εἵνεκα*—also in Attic prose—*κεινός*, *ζεῖνος*, *στεινός*, *εἰρωτάω*. Homer uses this lengthened syllable according to the necessities of the verse in other words also, which in Ionic prose have *ε*, e. g. *εἶν*, *ὑπεῖρ*, *πέρας*, *ἐνδ*, *φρεῖατα*, from *φρέαρ*, *a well*; also before vowels in adjectives in *-εος*, e. g. *χρύσειος*, in substantives and pronouns, e. g. *σπεῖος*, *ἐμεῖο*, in verbs in *-έω*, e. g. *τελείω*, *πνέω*, also in *εἶως* instead of *έως*, *ἔνδο*, sometimes also in the Augment and Reduplication, e. g. *εἰλήλουθα*, *εἰοικνῖται*, *δεῖδια*, *δειδέχαται*.

E into *η*, in Hom. and in the Dor. dialect, in the Dec. of substantives in *-εύς*, e. g. *βασιλεύς*, Gen. *-ῆος*, etc.; further, also, Ion., in adjectives in *-ειος*, e. g. *βασιλήϊος*, *regius*; finally, in single words, e. g. *κληῖς*, *κληῖος*, etc., instead of *κλείς*, Ion., in very many substantives, e. g. *ἄληθη* instead of *ἀλήθεια*.

II sometimes into *αι*, Æol., e. g. *θναίσκω* instead of *θνήσκω*.

O into *οι*, Ion. and Hom., before a vowel in several words, e. g. *ποίη*, *ποιήεις*, *χοροίη*, *φοίη*, etc.; in Homer in the Gen. of the second Dec., e. g. *θεοῖο* instead of *θεοῦ*, and in *φοίνιος*, *χοροειυπότη*, *ὁδοιπόριον*, *ἀγκοίνῃσιν* and *ἡγνοίησε*.

O is changed into ov, Ion. and Hom., before a Liq. or Sigma, still only in a certain number of words, and, in the Dor., before a Liq. into ω, e. g.

κόρος Ion. κοῖρος Dor. κῶρος μόνος Ion. μοῦνος
ὄνομα “ οὔνομα “ ὠνομα Ὀλυμπος “ Οὔλυμπος;

also the oblique cases of δόρυ and γόνυ. But substantives, which have the vowel of variation o, cannot be thus lengthened, e. g. πόνος from πένομαι, δόμος from δέμω.

O into ω in Homer, on account of the verse, in Διώνυσος, κητίεις, τραχῆα, ποιόομαι, and also τραχῆα, ποιόομαι.

T into ov often, Dor., e. g. θυγάτηρ instead of θυγάτηρ. In Homer in εἰλήλουθα.

2. The Epic dialect resolves the contracted sounds, namely, *ū* into *αα*, *ā* into *αα*; *η* into *εη*, *ειη*, *ηη*; *ω* into *οω*, *ωο*, *ωω*; particularly in declining verbs, e. g. ὄραας instead of ὄραῖς, κρήηνον instead of κρήνον, ὕρώω instead of ὕρῳ, γελῶοντες instead of γελῶντες, ἡβῶοσα instead of ἡβῶσα; also φῶως instead of φῶς, *light*, from φάος, and proper names in -φῶν, e. g. Δημοφῶν.

3. The Epic dialect has a different lengthening of the vowel, which arises from the resolution of an original Digamma or a Spiritus Asper into a vowel, e. g. εἰκηλος and ἐκηλος (*Fέκηλος*) οὔρος instead of ὄρος, *bound*, οὔλος instead of ὄλος, ἡέλιος instead of ἥλιος, ἔισος instead of ἴσος, ἐλίσσω instead of ἔλίσσω, comp. volvo, ἡῶς instead of ἔως. In the Ionic, and sometimes in the Epic dialect, the ω, contracted from αο and αω, is resolved by *ε*, e. g. ἰκέτω instead of ἰκέταο, πνύων instead of πνύαων.

4. The following vowels are abridged,

Αι into *ᾱ* before a vowel often in the Æol. dialect, e. g. ἀρχᾱος, Ἀλκᾱος, instead of ἀρχαῖος, Ἀλκαῖος; in Homer in εἰᾱρος, εἰᾱρη, εἰᾱρίζεσθαι.

Εα into *ε* before liquids in the Ion., and in Hom., in the forms χερῆς, χερσί, from χεῖρ, *hand*, so also Att. χερσῖν, χερσί; also Ion. and Dor. before a vowel, in a Proparoxytone in -ειος, and in Properispomena in -εῖα; in Homer only in a few Fem. adjectives in -υς, e. g.

ἐπιτήδεος, -έη, -ιον Ion. instead of -ειος ὠκεία instead of ὠκεία from ὠκίς
τελειος, -έη, -ιον “ “ -ειος βαθείη “ βαθεῖα “ βαθύς
εὐρέη from εὐρύς “ “ -εῖα δασέη “ δασεῖα “ δασύς;

so also in Hom. Ἑρμεία instead of Ἑρμεία; also *ει* in Ion. is abridged into *ε*, when two consonants follow which make the vowel long by position, e. g. ἀπόδειξις instead of ἀπόδειξις, μέζων instead of μεῖζων, κρέσσων instead of κρείσσων; finally in the Dor. verb-forms, e. g. αἰδεις instead of αἰδεῖς.

REMARK 1. In the Æol. dialect, *ε* before a liquid is very often shortened into *ι*, and the Liq. is doubled, e. g. κτέννω, σπέγγω, ὠτελλά, instead of κτείνω, σπεινώ, ὠτελλή.

H is changed into *ε* in Hom. in ἄργετε, ἄργετα, from ἄργής, -ήτος, *shining*, and in the Subj. ending -ετε instead of -ητε, so also -ομεν instead of -ωμεν, e. g. εἶδετε, θωρήσομεν.

Oi into *ο* often in the Dor. and Æol. dialects, e. g. ποῶ instead of ποιῶ.

Ou into *ο* in Hom. in the compounds of ποῖς, e. g. ἀελλόπος, ἀρτίπος; often in Theocritus in the Acc. Pl. of the second Dec., e. g. τῶς λίκος instead of τοῖς λύκος; also Æol. βόλλα instead of βουλή, and so also in Hom. βόλεται, βόλεσθε from βούλομαι.

5. On the Ionic-Attic change of the vowels, see § 16, 5.

6. Homer often uses Syncope, § 16, 8, namely, in verb-forms, as will be seen below; he also has τίπτε instead of τίποιτε, γλακτοφάγος instead of γαλακτοφάγος.

7. Apocope—ἀποκοπή—is the rejection of a short ultimate vowel before a word beginning with a consonant. It is employed by the Epic and Doric poets, sometimes also by the Ionic, and in a few single forms even by Attic prose writers. It occurs in the prepositions, e. g. ἀνά, κατά, παρά, rarely in ἀπό and ἐπό, and in the Epic conjunction ἄρα. The accent is then thrown back; ἄν before β, π, φ, μ, is changed into ἄμ, § 19, 3, e. g. ἄμ βωμοῖσι, ἀμβαίνειν, ἄμ πέλαιος, ἄμ φόρον, ἀμμῖνω; the τ in κάτ is always assimilated to the following consonants, except that the corresponding smooth mute stands before the aspirate, § 17, 4, e. g. καὶ δ δύναμιν, κάπ φάλαρα, κακ κεφαλῆς, κάγ γόνυ; examples of ἀπό and ἐπό are, ἀππέμψει, ὑββάλλειν, Hom.; examples from Attic prose, ἀμβάτης, ἀμβολάς, X. Cy. 4. 5, 46. 7. 5, 12, ἄμπωις.

REM. 2. In the concurrence of *three* consonants, assimilation is omitted, and one consonant is rejected, e. g. κάκτανε, κάσχεθε, ἁμνάσει, instead of κάκκτανε, κάσσχθε, ἁμμνάσει.

8. The Prothesis, § 16, 10, occurs in Homer in ἀστεροπή and στεροπή, ἐθίλω and θίλω, ἐκῆνος and κῆνος, ἐρύομαι and ῥύομαι; Homer also often resolves the *F* into the vowel *ε*, namely, ἔερση, ἔεδνα, εἰκοσι, εἴως, ἔειπον, εἰλδομαι, ἐερμένος.

9. Sometimes, for the sake of the metre, Homer inserts *ε*, e. g. ἀδελφεός, κενός, instead of ἀδελφός, κενός; so also in the Gen. Pl. Fem. αὐτέων, πρωτέων. To prevent the accumulation of short syllables, he inserts in several compound words an *η* in place of a short vowel, e. g. τανηλεγίος, ἐπήβολος, ἐπηετανός, ὀλιγηπελῖω, ἐλαφηβόλος, instead of τανυλ., ἐπιβ., ἐπιετ., ὀλιγοπ., ἐλαφοβόλος. An *ι* is found in Homer after *οι* in ὁμοίος instead of ὅμοιος, and in the Dual -οιν instead of -οιν.

10. The Later Ionic, also, sometimes inserts an *ε* before a long vowel, namely, (a) in the Gen. of some substantives, in Fem. pronouns before *ω*, and in οὔτος, τοιοῦτος and αὐτός before long inflection-endings, e. g. ἀν-

δρῶν, χηρῶν, ἐκρινέων, τουτέων, αὐτέων, αὐτέω; (b) in some verb-forms before a long vowel, e. g. ἰστιάσι, δυνέωμαι, δυνέωνται; (c) some verbs in -ω have forms as if from -έω, e. g. βάλω συμβαλλόμενος, ὑπερβαλλέειν; πιέζω πιεζέμενος (also in Hom. πιέζειν instead of ἐπιέζειν); also ἔφει, ἐνίχτει, ὤφλει, from ἔψω, ἐνέχω, ὠφλον; finally the three forms of the Perf. in -ες instead of -ε, οἰχώκεε, ὀπώπει, ἐώθει.

§ 208. *Changes of the Consonants.* (25, 36, 37.)

1. In the Ion. dialect, the rough Breathing has no effect on the preceding smooth mute, e. g. ἀπ' οἷ, ἐπήμερος, οἷκ' ὁσίως, etc.

2. In the Hom., Ion. and Dor. dialects, a δ or θ remains before μ in certain words and phrases, contrary to § 19, 1, e. g. ὁδμή instead of ὁσμή, ἰδμεν ἱρρηθμός, ἐπίμθμεν, κεκορηθμένος; also in the Hom. dialect, the ν remains before σ, contrary to § 20, 2, in ἀνσιάς, ἀνσχεθέειν, πανσνδῖη instead of πασνδῖη; finally χ before μ, contrary to § 19, Rem. 1, in ἀκαχμένος, *acute*.

3. The Metathesis, § 22, of ρ often occurs in Hom. and in other poets, e. g. καρδίη instead of καρδία, *heart*, κάρτερος and κράτερος, *strong*, κάρτιστος, βράδιστος, from βραδύς, *slow*, also in the second Aorists ἐπραθον, ἔδραθον, ἔδρακον, from πέρθω, *perdo*, δαρθάνω, *to sleep*, δέρομαι, *to see*; here belong also ἡμθροτορ instead of ἡμροτορ = ἡμαρτορ, according to § 24, 2.

4. Homer doubles a consonant, comp. § 23, Rem., after a short vowel, according to the necessities of the verse, namely, in the following cases:

- (a) The liquids and Sigma on the addition of the augment, mostly when there are three successive short syllables, e. g. ἔλλαβον, ἔμμαθον, ἔνρειον, ἔσσεινα;
- (b) In compounds, also, the liquids and Sigma are doubled, e. g. νέολοντος, from νέος and λούω; ἄμμορος, φιλομμίδης; ἀννέφλος, ἐννρητος; βαθύρόοος; εὐσσελμος;
- (c) In the inflection of the Dat. in -σι, and of the Fut. and Aor., e. g. νίκνσσι, δώμασσι; κάλσσαι, ὀμύσσαι, φράσσομαι, ἐξίνισσαι;
- (d) In the middle of several words, e. g. ὄσσον, τόσσον, ἐπίσσω, πρόσσω, μέσσοις, νεμέσσαι, νεμεσηθείς, θυσσανόεις.

Homer doubles the mute π in Interrogative pronouns which begin with ὅπ, e. g. ὅπως, etc.; — κ in πέλκεον, πελεκκάω; — τ in ὅτι, ὅτις, ὅτις; — δ in ἔδδισι, περιδδίσαι, ἄδδεις, ἄδδην.

REMARK. The doubling of ρ, which always takes place in the Common language when the augment is prefixed, and in compounds when a short vowel precedes, may be omitted in the Epic dialect, according to the necessities of the verse, e. g. ἐρεῖον from ῥέζω, χερσέροντος. For the same reason, one of the consonants, which is elsewhere doubled, is omitted in the Epic dialect, though rarely, e. g. Ὀδυσσεύς, Ἀχιλλεύς, φάρυγος, instead of Ὀδυσεύς, Ἀχιλλεύς, φάρυγος.

5. Homer often places a consonant before a syllable, so as to make a

short syllable long by position, namely, *ν* in *νώνιμος*, *ἀπάλαμος*, *ιδρύνθη*, *ἀμύνθη*, *ὑπεμνήμυκε*; a *τ* after *π* in *πτόλιμος*, *πτόλις*, *πιτολιθρον*; a *θ* after *χ* in *χθάμαλος*, *διχθά*, *τριχθά*, *τετραχθά*, and after *λ* or *ρ* in *μάλθακος*, *ἐγγηγόρθασι*; or he places a *γ* before *δ* in *ἐρίγδουπος*, *ἐγδούπησε*, and a *σ* before *μ* and *κ* in *σμηκρός* (also Att., § 24, 4), *σκεδάννυμι*, comp. *κίδνημι*, *σμογερός*, comp. *μογερός*, *σμερδάλεος*. Here belongs the Epic prefix of *μ* (= *ν*, according to § 24, 3), before words compounded with *-βροτός*, so as to strengthen the long syllable, e. g. *ἄμβροτος*, *τερψίμβροτος*, and in *ἀμφασίη* instead of *ἀφασίη*.

§ 209. *Quantity*.

(45.)

1. In Epic poetry, a mute with a liquid, § 27, 4, commonly makes a syllable long by position; a shortening of the vowel occurs, for the most part, only when the form cannot otherwise be suited to the verse, e. g. *τειχεσί-πλήητα*.

2. The final syllable of a word in verse, is uniformly long by position, (a) when it ends with a consonant, and the following word begins with a consonant, e. g. *κάθι | σὺν Τρω | ας*; also (b) when the final syllable ends with a short vowel, but the following word begins with a double consonant, or with two single consonants, which are not a mute and liquid, e. g. *ἄδμή | την, ἦν | οὔπω ὕ | ποῶ ζυγὸν | ἡγαγεν | ἀνῆρ* Il. κ, 293. But a mute and a liquid in this case, always make the syllable in the Arsis long; on the contrary, the syllable in the Thesis, may be either long or short, according to the necessities of the verse; e. g. *μή μοι | δῶρ' ἐρα | τὰ πρόφει | ρε χρυ | σίης Ἀφρο | δίτης* Il. γ, 64; on the contrary, in the Thesis, *αὐταρ ὅ | πλῆσιόν | ἐστέ | κε* Il. δ, 329; but *ἄνδρα | θνητόν ἐ | ἔντα, πά | λαι πῆ | πρω- μένον | αἶση* Il. π, 441.

REMARK 1. In the names *Σκάμανδρος*, *Ζάκυνθος*, *Ζέλεα*, *σκ*, and *ζ* even, do not make a syllable long by position in Homer; *ἔπ | ειτὰ σκέ | παρνον* Od. ε, 237, also occurs.

3. A long vowel, or a diphthong at the end of a word, in Homer commonly becomes short before a word beginning with a vowel, when it is in the Thesis, but it remains long when it is in the Arsis, or when the following word has the digamma, e. g. *ἡμένῃ | ἐν βέν | θεσσιν* Il. α, 358. *νῆες, ὅ | μέν Κτεά | τοῦ, ὅ δ' ἄρ' | Εὐρύτου | Ἀκτορί | ωνος* Il. β, 621. *αὐτὰρ ὅ | ἔγνων | ἦσιν ἐ | νὶ φρεσὶ | φώνη | σίν τε (ἦσιν = ἦσιν)*. Exceptions sometimes occur of the shortening of a long vowel in the Thesis before words which have not the digamma, namely, in the fourth foot of an Hexameter, e. g. *τῷ μὴ | μοι πατέ | ρας ποθ' ὅ | μοιῇ | ἐνθεο | τιμῇ* Il. δ, 410, and before a punctuation-mark, e. g. *κεῖσθαί, | ἀλλ' ἐπ' | μνηνον* Il. ε, 685.

4. A long vowel or a diphthong before a following vowel is shortened by

the poets in the middle of a word, yet seldom, and, for the most part, in certain words and forms; thus, e. g. in Homer, $\epsilon\pi\epsilon\iota\eta$ ($\cup\cup-$), $\epsilon\mu\pi\alpha\iota\omicron\varsigma$ ($-\cup\cup$), $\omicron\iota\omicron\varsigma$ ($\cup\cup$), $\beta\epsilon\beta\lambda\eta\alpha\iota$ ($\cup\cup-$), and often in the Iambuses of the Attic dramatists, e. g. $\omicron\iota\omicron\varsigma$, $\pi\omicron\iota\omicron\varsigma$, $\tau\omicron\iota\omicron\upsilon\tau\omicron\varsigma$, $\tau\omicron\iota\omicron\varsigma\delta\epsilon$, $\omicron\iota\epsilon\iota$ (from $\omicron\iota\omicron\mu\alpha\iota$), $\pi\omicron\iota\alpha\iota\nu$; and always before the demonstrative ι in pronouns, e. g. $\tau\omicron\upsilon\tau\omicron\upsilon\iota$, $\alpha\upsilon\tau\alpha\iota\iota$.

5. A short syllable, which is in the Arsis, and which is regarded in Epic poetry as long, may stand at the beginning of a word, e. g. $\acute{\alpha}\sigma\pi\acute{\iota}\delta\omicron\varsigma$ | $\acute{\alpha}\kappa\acute{\alpha}\mu\alpha$ | $\tau\omicron\nu$ $\pi\tilde{\upsilon}\rho$ Il. ϵ , 4; or at the end, in which case it is followed either by a liquid, λ , μ , ν , ρ , or a σ or a δ , the sound of which is easily doubled in pronunciation, or by a word with the digamma, e. g. $\kappa\alpha\iota$ $\pi\epsilon\delta\acute{\iota}$ | $\acute{\alpha}$ $\lambda\omega$ | $\tau\epsilon\upsilon\eta\tau\alpha$ Il. μ , 283. $\theta\upsilon\nu\gamma\alpha\tau\acute{\iota}$ | $\rho\tilde{\alpha}$ $\eta\nu$ (= $F\eta\nu$) Il. λ , 226.

REM. 2. A syllable in itself short, may be used as long or short in the same word, according as it is or is not, in the Arsis, e. g. $\acute{\alpha}\rho\epsilon\varsigma$ $\acute{\alpha}$ | $\rho\epsilon\varsigma$ $\beta\rho\omicron\tau\omicron$ | $\lambda\omicron\iota\gamma\acute{\iota}$; — $\acute{\alpha}\nu\delta\rho\epsilon\varsigma$ $\acute{\iota}$ | $\sigma\alpha\sigma\iota\nu$ and $\pi\lambda\epsilon\iota\omicron\nu\alpha$ | $\acute{\iota}\sigma\alpha\sigma\iota\nu$.

6. Not unfrequently in Homer a short vowel is measured as long in the Thesis, when a short vowel stands between two long vowels, from the mere necessities of the verse. This occurs in the middle of a word, and oftenest in ϵ , e. g. $\acute{\upsilon}\pi\omicron$ | $\delta\epsilon\acute{\iota}\tau\epsilon$ | η Il. ι , 73. $\eta\sigma\iota$ $\pi\rho\omicron$ | $\theta\upsilon\nu\mu\acute{\iota}$ | $\eta\sigma\iota$ Il. β , 588; this is rarely the case at the end of a word, e. g. $\pi\upsilon\kappa\tilde{\nu}\tilde{\alpha}$ | $\acute{\phi}\omega\gamma\alpha\lambda\acute{\iota}$ | $\eta\nu$ Od. ρ , 198. $\tau\eta$ δ' $\epsilon\pi\acute{\iota}$ | $\mu\acute{\epsilon}\nu$ $\Gamma\omicron\rho$ | $\gamma\tilde{\omega}$ $\beta\lambda\omicron\sigma\upsilon$ | $\rho\tilde{\omega}\pi\acute{\iota}\varsigma$ | $\acute{\epsilon}\sigma\tau\epsilon\phi\acute{\alpha}$ | $\nu\omega\tau\omicron$ Il. λ , 36.

B. DIALECTIC FORMS.

§ 210. Homeric Suffix $\varphi\iota$ ($\varphi\iota\nu$).

(236.)

1. In the Homeric dialect there is, together with the marks for the Cases, a Suffix, $\varphi\iota$ (ν), which properly and originally denotes the indefinite *where*, like the *local* Dat., see the Syntax, but which is, also, used to express other relations of the Dat., namely, the Dat. of the instrument, and which may also be used in connection with prepositions, (that in the Lat. govern the Abl.) instead of the Gen.

2. The Suffix $\varphi\iota$ is found in substantives of the three declensions, and is always annexed to the unchanged stem of the word;

I. Declension only in the Singular: (a) Dat. $\acute{\alpha}\gamma\epsilon\lambda\eta\text{-}\varphi\iota$, $\acute{\alpha}\gamma\lambda\alpha\acute{\iota}\eta\varphi\iota$, $\theta\acute{\upsilon}\rho\eta\varphi\iota$ (in several ancient editions $\eta\varphi\iota$ is incorrectly written with an Iota Subs. $\eta\varphi\iota$); (b) Gen. (Lat. Abl.) $\acute{\alpha}\pi\omicron$ $\nu\epsilon\upsilon\rho\eta\varphi\iota\nu$ $\acute{\iota}\alpha\lambda\lambda\epsilon\iota\nu$, $\acute{\epsilon}\xi$ $\epsilon\upsilon\nu\eta\varphi\iota$ $\theta\omicron\rho\epsilon\upsilon\nu$.

II. Declension both Singular and Plural. All these forms, without respect to the accentuation of the Nom., are paroxytone ($-\acute{\omicron}\varphi\iota\nu$), (a) Dat. $\delta\alpha\kappa\rho\upsilon\acute{\omicron}\varphi\iota\nu$, $\theta\epsilon\acute{\omicron}\varphi\iota\nu$, before the gods;—(b) Genitive (Abl.) $\acute{\alpha}\pi\omicron$ or $\acute{\epsilon}\kappa$ $\pi\alpha\sigma\sigma\alpha\lambda\acute{\omicron}\varphi\iota\nu$, $\acute{\epsilon}\kappa$ $\theta\epsilon\acute{\omicron}\varphi\iota\nu$, $\acute{\alpha}\pi'$ $\acute{\iota}\sigma\tau\acute{\epsilon}\omicron}\varphi\iota\nu$.

III. *Declension* almost exclusively in the Pl. *Φιν* is here used in a small number of neuter substantives in *-ος*, (Gen. *-τος*), also in *κοτυληδών* and *ναῦς*, e. g. *κοτυληδονόφιν* (with the union vowel *ο*), *ναῦφι*; in words in *-ος*, the ending *-ος*, must always be restored to its original form *-ες*, since *φι* is always annexed to the pure stem, thus *ὄχρεσφι*(ν), *σὺν ὄχρεσφι*, *καὶ ὄρεσφι*, *ἀπὸ, διὰ, ἐκ στήθεσφι*.

§ 211. *First Declension.*

(235.)

1. (a) The Epic and Ionic writers use *η* instead of the original long *α*, (which the Dorians use) through all the Cases of the Sing. e. g. *τιμᾶ, -ᾶς, -ᾷ, -ᾶν* Dor.; *σοφίη, -ης, -ῆ, -ῆν, θύρῃ, -ης, νεανίης, -ῆ, -ῆν* Epic and Ion.; so *Πηνελόπειης, Πηνελοπείῃ*, from *Πηνελόπεια, φρήτρη, Βορέης, Βορέῃ, Βορέην*.

Exceptions in Homer are *Θιᾶ, goddess, -ᾶς, -ᾷ, -ᾶν, Ναυσικάᾶ, Φιλᾶ*, also *Αἰνιᾶς, Αἰγυῖᾶς, Ἑρμειᾶς*, and some other proper names in *-ας* pure. The Voc. of *νύμφη* is *νύμφα* instead of *νύμφη* Il. γ, 130. Od. δ, 743.

(b) In substantives in *-εια* and *-οια*, derived from adjectives in *-ης* and *-ους*, as also in certain other feminines, the short *-α* in the Epic and Attic dialects is changed into *-η*, e. g. *ἀληθείη, ἀναιδείη, εὐπλοίη, κνίσση* instead of *ἀλήθειᾶ, ἀναιδείᾶ, εὐπλοιά, κνίσσᾶ*.

(c) The Æol. and some other dialects have *-ᾶ* instead of *-ης*, as the Masc. ending Nom. Sing., like the Latin. The Epic also uses this form, according to the necessities of the verse, in a great number of words, particularly in *-τᾶ*, e. g. *ἱπτότᾶ, αἰχμητῖᾶ, κυανοχαῖτα, νεφεληγερέτᾶ, ἱππηλάτᾶ, μητίετα, εὐρύοπα*. The Voc. retains the ending *-ᾶ* in all these words.

2. The Gen. Sing. of masculines in *-ης* and *-ας* originally ended in *-ᾶο*; *-ᾶο* was then contracted into *-ω* (Dor. into *-ᾶ*). In Hom. both the uncontracted and contracted form is found; besides, Hom. resolves the *-ω*, originating from *-αο*, by means of *ι*, comp. § 207, 3; it is further to be remarked, that the *-ω* in respect to accent is considered short, § 29, Rem. 5, and the *ι* is always pronounced with the Synizesis; *-εω* becomes *-ω* when a vowel or *ρ* precedes (still *Αἰνείω* Il. ε, 534). Thus there occur in Homer *Ἑρμείας*, Gen. *Ἑρμειᾶο* and *Ἑρμειῷ*; *Βορέης*, Gen. *Βορείᾶο* and *Βορείῳ*; *Ἀτρεΐδης* *Ἀτρεΐδᾶο* and *Ἀτρεΐδew*, *ἰκέτᾶο* and *ἰκέτew*; *ἑὺμμελίω, Ἀσίω*. The Gen. ending *-εω*, becomes, in the Ion. writers, the usual ending, e. g. *πολίτew, Ἀτρεΐδew*.

3. The Acc. Sing. and Pl. of masculines in *-ης* is commonly found in the Ion. dialect like the third Dec., e. g. *τὸν δεσπότηα, τοὺς δεσπότεας* from *δεσπότης, -ου, Μιλτιάδεα* from *Μιλτιάδης, -ου*.

4. The Gen. Pl. of all the endings was originally in *-ᾶων*; *-ᾶων* was afterwards contracted into *-ᾶν* (Dor. into *-ᾶν*). Homer uses both the uncontracted and contracted forms, e. g. *Θιᾶων* and *Θιᾶν, παρειαῶν* and *παρειαῶν*.

He also, in the Gen. Sing., again resolves the $\bar{\omega}\nu$ originating from $\acute{\alpha}\omega\nu$, by means of s ; thus $\acute{\epsilon}\omega\nu$, which is commonly pronounced with the Synizesis, e. g. $\piυλέων$, $\thetaυρέων$, $\ἀγορέων$. The Gen. ending $\acute{\epsilon}\omega\nu$ becomes in the Ion. writers, the common form, e. g. $Μουσέων$, $τιμέων$.

5. The Dat. Pl. originally ended in $\alpha\iota\sigma\iota(\nu)$; the same ending is found, also, in Homer, in the Dor. writers, in the Att. poets, and even in the older Att. prose writers; in the Ion. writers, $\alpha\iota\sigma\iota$ was changed into $\eta\sigma\iota(\nu)$ and $\eta\varsigma$; and in the Att. and Common Language, $\alpha\iota\sigma\iota$ was shortened into $\alpha\iota\varsigma$. These three endings are, also, found in Homer, yet the last only in $\delta\iota\alpha\iota\varsigma$ and $\ἀ\pi\alpha\iota\varsigma$.

6. The Acc. Pl., in the \mathcal{A} tol., ends in $\alpha\iota\varsigma$, (as in the second Dec. in $\alpha\iota\varsigma$ instead of $\alpha\upsilon\varsigma$), and Dor. in $\acute{\alpha}\varsigma$, as in the second Dec. in $\alpha\varsigma$ instead of $\alpha\upsilon\varsigma$, e. g. $\tau\alpha\varsigma\ \tau\iota\mu\alpha\iota\varsigma$ \mathcal{A} tol., instead of $\tau\acute{\alpha}\varsigma\ \tau\iota\mu\acute{\alpha}\varsigma$, but Dat. Pl. $\tau\iota\mu\alpha\iota\sigma\iota$; $\pi\acute{\alpha}\sigma\alpha\varsigma\ \kappa\omicron\upsilon\rho\alpha\varsigma$ Dor., instead of $\pi\acute{\omicron}\sigma\acute{\alpha}\varsigma\ \kappa\omicron\upsilon\rho\acute{\alpha}\varsigma$.

§ 212. *Second Declension.*

(243.)

1. Nominative Sing. Proper names in $\lambda\alpha\omicron\varsigma$ are changed in the Dor. dialect into $\lambda\acute{\alpha}\varsigma$, (Gen. $\acute{\alpha}$, Dat. $\acute{\alpha}$), e. g. $\text{Μινελ}\acute{\alpha}\varsigma$ instead of $\text{Μινελ}\alpha\omicron\varsigma$, $\text{Νικ}\acute{\omicron}\lambda\acute{\alpha}\varsigma$, $\text{Ἀρχισι}\acute{\lambda}\acute{\alpha}\varsigma$.

2. Genitive Sing. Homer uses both the common form in $\alpha\upsilon$, and that in $\alpha\iota\omicron$; the tragedians, also, in the lyric passages, use the ending $\alpha\iota\omicron$. Theocritus has the Dor. ending ω .

3. Genitive Sing. and Pl. There are some forms of the genitive analogous to the first Dec. (a) Herodotus has some Masc. proper names in $\alpha\varsigma$ with the ending $\acute{\epsilon}\omega$ of the Gen. Sing., e. g. $\text{Β}\acute{\alpha}\tau\tau\acute{\epsilon}\omega$ instead of $\text{Β}\acute{\alpha}\tau\tau\omicron\nu$, $\text{Κροίσ}\acute{\epsilon}\omega$, $\text{Κλειομβρότ}\acute{\epsilon}\omega$, $\text{Μεμβλιάρ}\acute{\epsilon}\omega$, and some Masc. common nouns with the ending of the Gen. Pl. $\acute{\epsilon}\omega\nu$, e. g. $\pi\epsilon\sigma\sigma\acute{\epsilon}\omega\nu$; (b) The ending $\acute{\alpha}\omega\nu$ instead of the Ion. $\acute{\epsilon}\omega\nu$ belongs to the Dor. (comp. $\alpha\iota\gamma\acute{\alpha}\nu$ instead of $\alpha\iota\gamma\acute{\alpha}\omega\nu$ from $\alpha\iota\gamma\acute{\alpha}$, § 213, 5).

4. The Gen. and Dat. Dual in the Epic dialect ends in $\alpha\upsilon\nu$ instead of $\alpha\iota\nu$, e. g. $\acute{\omicron}\mu\omicron\upsilon\nu$ instead of $\acute{\omicron}\mu\omicron\iota\nu$, § 207, 9.

5. The Dat. Pl. originally ended in $\sigma\iota\sigma\iota(\nu)$. This form is found, together with the abridged form in $\alpha\iota\varsigma$, in Homer and in all the poets, and in the Ion. prose.

6. The Acc. Pl. ends, in the Dor. writers, except Pindar, in $\alpha\varsigma$, and in $\alpha\omicron\varsigma$, like $\acute{\alpha}\varsigma$ in the first Dec., § 211, 6, e. g. $\tau\acute{\omicron}\varsigma\ \rho\acute{\omicron}\mu\alpha\varsigma$, $\rho\acute{\omicron}\mu\alpha\varsigma$, so also $\tau\acute{\omicron}\varsigma\ \lambda\alpha\gamma\acute{\omicron}\varsigma$, the hare; \mathcal{A} tol. in $\alpha\iota\varsigma$, e. g. $\pi\alpha\sigma\sigma\acute{\alpha}\lambda\omicron\iota\varsigma$ instead of $\alpha\upsilon\varsigma$.

7. Attic Declension. The Gen. Sing. in the Epic dialect ends in $\acute{\omega}\omicron$ instead of ω in $\text{Πηνελ}\acute{\omega}\omicron$ Il. ξ , 489; still, most Codd. have $\text{Πηνελ}\acute{\epsilon}\omicron\iota\omicron$ from $\text{Πηνελ}\acute{\epsilon}\omega\varsigma$, and $\text{Πετε}\acute{\omega}\omicron$ from $\text{Πετε}\acute{\omega}\varsigma$. In $\gamma\acute{\alpha}\lambda\omega\varsigma$, sister-in-law, $\text{Ἀθ}\acute{\omega}\varsigma$ and $\text{Κ}\acute{\omega}\varsigma$, the ω originating by contraction, is resolved, in the Epic dialect, by means

of ο, γαλόως, Ἀθόως, Κόως, Gen. -όω. On the words γέλως, ἰδρώς, ἔρως, see § 213, 7.

8. Contracted forms of the second Dec. are rare in Homer, namely, νοῦς only Od. κ, 240, (elsewhere νόος), χεῖμάρρους Il. λ, 493, yet ν, 138. χεῖμάρρους and χεῖμαρροι Il. δ, 452, also Πάνθους, Πάνθου, Πάνθω. Homer does not contract other words; in words in -τος, -τον, he lengthens either the σ into ε, § 207, 1, or employs Synizesis, as the measure requires.

§ 213. *Third Declension.* (265, 266.)

1. In the Dor. dialect the long α here takes the place of η, e. g. μάν, μᾶ-ρός, etc., Ἑλλᾶν, Ἑλλάνες, ποιμᾶν instead of ποιμήν, Gen. -ένος, νεότης, -ᾠτος instead of νεότης, -ητος.

Excepted from this usage of the Dor. are αἰθήρ, θήρ, θήρες and all names of persons in -τήρ.

2. In the Epic and Ion. dialects, on the contrary, η commonly takes the place of the long α, as, also, elsewhere, e. g. θώρηξ, οἴηξ, ἱρήξ instead of ἰέραξ.

3. The Dat. Pl. in the Epic dialect, ends, according to the necessities of the measure, in -σι(ν), -σσι(ν), -εσι(ν) and -εσσι(ν). The ground-form is -εσι(ν) and the strengthened form is -εσσι(ν). This ending is always annexed, like the other Case-endings, to the pure stem, e. g. κύν-εσσι from κύν, Gen. κύν-ός, νεκί-εσσι from νέκυσ, -ν-ος. The ending -εσι is found in Homer only in ἔρσι, οἴσι, χεῖρεσι and ἀνάκτ-εσιν from ἀνάξ, ἀνακτ-ος. In Neuters, which have a radical σ in the Nom., the σ is omitted when it stands between two vowels, § 25, 1, e. g. ἐπί-εσσι instead of ἐπίσ-εσσι from τὸ ἔπος, δεπᾶ-εσσι from τὸ δέπας. In stems in -αν, -εν, -ον (αF, εF, οF) the ν (F) must be omitted, according to § 25, 2, thus βό-εσσι instead of βόF-εσσι, ἱππῆ-εσσι instead of ἱππῆF-εσσι. The ending -εσσι is annexed almost exclusively to the stems which end in a vowel, e. g. νέκν-εσσι from νέκνς, -ν-ός; but also ἱρε-σσι from ἱρες (-ιδος) and commonly ποσσί from ποίς (ποδ-ός). The Dat. form in -εσι does not admit this doubling of σ. The ground-form -εσι is exclusively used by the Dor. poets and prose-writers; also the Ion. prose has this form frequently in stems ending in -ν, e. g. μῆν-εσι.

4. The Gen. and Dat. Dual ends in -οισι(ν) (as in the second Dec., § 212, 4), in the Epic dialect, e. g. ποδοῖν, Σαρρήοιιν.

5. The Gen. Pl. in the Ion. dialect often ends in -έων, e. g. χητέων, ἀνδράων, § 207, 10. In Theocrit. occur τῶν αἰγῶν instead of τῶν αἰγῶν from ἡ αἰς, a goat, after the analog. -F of the first Dec.

α The End

α. of nouns in -ος (stem

ἔξ.

7. The words *γέλως*, *laughter*, *ἰδρώς*, *sweat*, *ἔρως*, *love*, which are properly like the third Dec., follow in Homer, in particular instances, the Attic second Dec., e. g. *ἰδρῶϊ*, *ἰδρῶϊ* instead of *ἰδρῶτα* and *ἰδρῶτι*, *γέλω* and *γέλων*, *γέλω* instead of *γέλωτα* and *γέλωτι*, *ἔρω* instead of *ἔρωτι*.

8. To § 54,* (c) belong *-ις*, Gen. *-ιδος*. The Hom., Ion. and Dor. dialects often inflect these substantives, particularly proper names, in *-ιος*, e. g. *μήνιος* Hom., *Θέμιος* Herod., *Θέτιος*, Dat. *Θέτι* Hom. Of those ending in *-ις*, *-ιδος*, the Epic dialect has the Dat. only in *-ι* instead of *-δι*. The substantives in *-ητις*, *-ητιδος*, are sometimes contracted in the inflection, by the poets, e. g. *παρητις*, *παρητιδος*, *Νηρητις*, *Νηρητιδος*.

9. § 54, (c). The Neut. *οἷς*, *ωῖός*, *ear*, is in Dor. *ῶς*, *ωῖός*, etc., and in Homer *οῦας*, Gen. *οὔαιος*, Pl. *οὔαια*; the Neuters, *στιάρι*, *fat*, *οὔθυρι*, *udder*, and *πύριρι*, *end*, have *-αιος* in the Gen., namely, *στιάιος*, *οὔθαια*, *πύριαια*, *πύριαισι*. In the words *τέρας*, *κίρας*, *κρέας*, the Epic writers reject *τ*, e. g. *τέραια*, *-άων*, *-άεσσι*; *κίραι* Dat.; Pl. *κέραια*, *κέραιων*, *-άεσσι* and *-αισι*; Pl. *κρέαια*, *κρέαιων*, *κρέων* and *κρείων*, *κρείαισιν*. Among the Ion. writers these words are like *βρέτας*, etc., § 61, Rem. 1. The *α* is often changed into *ε*, e. g. *κέριος*, *βέρια*, *κέρειων*, *τὰ τέρια*, *κρείαισιν*.

10. § 55, 2, *πατήρ*, etc. In words of this kind, Homer either retains or rejects the *ε* through all the Cases, according to the necessities of the verse, e. g. *άνερος* and *άνδρός*, *άνερι* and *άνδρι*, etc., but only *άνδρων*, *άνδρόσι* and *-έσι*; *γαστήρ*, *γαστήρος*, *-έρι* and *γαστρός*, *γαστρί*, *γαστήρα*, *γαστέρεις*; *Αημήτηρ*, *-έρος* and *-ητρος*, *Αημητέρα*; *Θυγάτηρ*, *-τέρος* and *-τρός*, etc., *Θυγατέρησι*, but *Θυγατῶν*; *μήτηρ* and *πατήρ*, *-τέρος* and *-τρός*, etc.

11. § 56. In Homer, the word *ἰχώρ*, *blood of the gods*, has in the Acc. *ἰχῶ* instead of *ἰχῶρα*, and *κνικῶν*, *δ*, *mixed drink*, has in the Acc. *κνικῶ* or *κνικιῶ*. Comp. § 56, Rem. 1.

12. § 57, *-αυς*, *-ευσ*, *-ους*. From *γραιῦς* in Homer, there occur only the Nom. *γρηῦς* and *γρηῦς*, Dat. *γρηῖ* and the Voc. *γρηῦ* and *γρηῦ*. In the Ion. dialect, also, the long *α* is changed to *η*, thus, Gen. *γρηός*, Pl. *γρηές*; this, also, appears in *ραις*, *navis*, see the Anomalies. The word *βούς*, does not admit contraction in the Epic and Ion. dialects. On the Epic Dat. *βόεσσι*, see No. 3. In Doric, the Nom. is *βῶς*, Acc. *βῶν*. This form of the Acc., also, occurs in the Il. η, 238, in the sense of *bull's hide*, *a shield made of a bull's hide*.

13. In common nouns in *-εῖς*, and in the proper name *Αχιλλεύς*, *η* is used instead of *ε* in the Epic dialect in all the forms in which *υ* (*F*) of the stem is omitted, in order, by the length of the vowel, to compensate for the omitted *υ* (*F*), thus, *βοσιλεύς*, Voc. *-εῦ*; Dat. Pl. *-εῦσι* (except *ἀριστήισιν* from

*these references are to the sections in the first part of the Gram.—Tr.

ἀριστεύς), but -ῆος, -ῆϊ, -ῆᾶ, -ῆες, -ῆων, -ῆᾶς. Yet in the Att. dialect the long α in the Acc. -εᾶ, -εᾶς, again becomes short. Of proper names, the following are to be specially noted, e. g. Ὀδυσσεύς, Gen. Ὀδυσσῆος or Ὀδυσῆος and Ὀδυσσεός, also Ὀδυσσεύς Od. ω, 396, Dat. Ὀδυσσῆϊ and Ὀδυσσεῖ, Acc. Ὀδυσσῆα and Ὀδυσσεῖα, also Ὀδυσῆ Od. τ, 136; Πηλεὺς, Πηλῆος and Πηλῆος, Πηλῆϊ and Πηλεῖ, Πηλῆας; the remainder, as Ἀτρεὺς, Τυδεὺς, retain the -ς for the most part, and contract -εος in the Gen., by Synizesis, and sometimes -εα in the Acc., into -η, thus Τυδεός, -εῖ, -εἶα and -ῆ. The inflection with η in common nouns in the Ion. of Herodotus, is very doubtful; in proper names, the ε is regular, e. g. Παρσίος, Δωριεὺς, Φωκίαν, Αἰολίεας.

14. § 59, -ης, and -εος, Gen. -εος. In Homer, the Gen. Sing. remains uncontracted. In the Epic and Ion. dialects, both the uncontracted form -εος, and the contracted form -εως is used for the Nom. Pl. The Gen. and Dat. remain uncontracted (except when a vowel precedes the ending -εων; contraction then takes place, e. g. ζαχρηῶν from ζαχρηέων); also the Acc. Pl. ending -εας for -εως. Ἄρης has in Homer Ἄρηος and Ἄρεος, Ἀρηῖ or Ἀρη, Ἀρεῖ, Ἀρη and Ἀρην Il. ε, 909, Ἀρεος and Ἀρεος, § 209, Rem. 2.

15. In proper names in -κλῆς, the Epic dialect contracts εε into η, e. g. Ἡρακλῆς, -κλῆος, -ῆϊ, -ῆᾶ, Voc. Ἡράκλεις; but in adjectives in -έης it varies between -εἰ and -η, e. g. ἀγακλῆς, Gen. ἀγακλῆος, but εὐκλείας (Acc. Pl.) from εὐκλής, εὐκλέης, Gen. εὐκλείος. The Ion. and Dor. writers, and sometimes the poets for the sake of the verse, reject an ε in these words, e. g. Περικλῆος, -εῖ, etc.; so also in Homer, δυσκλεία Il. β, 115, and ἑπερδία Il. ρ, 330.

16. § 60, (a) -ωος, -ωος. In Homer, the contracted forms, ἦρω Dat. and Μίνω Acc. occur. (b) -ώος and -ω, Gen. -ώος. Words of this kind have, also, in the Epic and Ion. writers, as well as in the Attic, always the uncontracted form, except χρώος and its compounds, e. g. χροός, χροῖ, χροά. The Ion. dialect forms the Acc. Sing. in -οῦν instead of -ω, e. g. Ἰοῖ, Ἰοῦν, ἦώς, ἦοῦν. The Æol. Gen. ends in -ωος, e. g. αἰδωος, Σάπρωος instead of αἰδοῦς, Σαπρωῦς, thus in Moschus, τᾶς Ἀχῶος.

17. § 61, (a) -ας, Gen. -ας. In Homer, the Dat. Sing. is either uncontracted or contracted, according to the necessities of the verse, e. g. γῆραι and γήρα, δέπα, σίλα. But the Nom. and Acc. Pl. is always contracted, e. g. δέπα. On those in -ας, Gen. -ας, see above § 61, Rem. 1.

(b) -ος, Gen. -ος. The Epic dialect, according to the necessities of the verse, has sometimes the uncontracted and sometimes the contracted forms, except in the Gen. Pl., which is always uncontracted. The Gen. Sing. is also uncontracted, except in some substantives which contract -εος, as in the Dor., into -εως, thus Ἐφῆνις, Θάπρονις, γίνυνις, Θάρβυνις, Θέρινις; Dat. Sing. Θέρινι and Θέρινι, κάλλει and κάλλει. Nom. and Acc. Plurals in -εας, commonly remain uncontracted, but they must be pronounced with Syni-

zesis, i. e. as one syllable, e. g. *νείκεα*, *βέλεα*. The Ion. dialect is like the Epic. In *σπέος*, *κλέος*, *δέος*, *χρέος*, the Epic dialect lengthens *ε*, sometimes into *ι*, sometimes into *η*, e. g. Gen. *σπέιονς*, Dat. *σπῆϊ*, Acc. *σπέος* and *σπεῖος*, Gen. Pl. *σπίων*, Dat. *σπέσσι* and *σπήσσι*; *χρέος* and *χρεῖος*; *κλέα* and *κλεῖα*.

18. § 62. *-ῖς*, Gen. *-ῖος*; *-ῦς*, Gen. *-ῦος*. The Epic dialect contracts those in *-ῦς*, in the Dat. Sing., e. g. *οἷῷ*, *πληθῷ*, *νέκυ*; the Acc. Pl. appears with the contracted or uncontracted forms, according to the necessities of the verse, although more usually contracted, e. g. *ἰχθύς* instead of *ἰχθύας*, *δρυς*; *νέκας* is always uncontracted; the Nom. Pl. never suffers contraction, but is pronounced with Synizesis. The Dat. Pl. ends in *-ύσσι* and *-ύσσι* (dissyllable), e. g. *ἰχθύσσι* and *ἰχθύσσι*.

19. § 63. *-ῖς* and *-ῖ*, Gen. *-ῖος*, Att. *-ίως*; *-ῦς* and *-ῦ*, Gen. *-ῦος*, Att. *-ίως*.

(a) The words in *-ῖς*, Att. Gen. *-ίως*, in the Epic and Ionic dialect, retain *ι* of the stem through all the Cases, and in the Dat. Sing. always suffer contraction, and usually in the Acc. Pl. in the Ionic writers, and sometimes also in Homer, viz. *-ι* = *-ι*, *-ίας* = *-ις*, e. g. *πόλις*, *-ίος*, *-ι*, *-ιν*, *-ις*, *-ίων*, *-ισι*, *-ίας* and *-ις*. In the Dat. Sing., however, the ending *-εῖ* and *-ει* is found in Homer, e. g. *πόσει* and *πόσει* from *πόσις*; in some words, the *ι* of the stem is changed into *ε* in other Cases also, e. g. *ἐπάλλεις* instead of *ἐπάλις*, *ἐπάλλεις*, especially in *πόλις*, which, moreover, according to the necessities of the verse, can lengthen *ε* into *η*, thus, Gen. *πόλιος*, *πόλιος* and *πόλιος*, Dat. *πόλει*, *πόλει* and *πόλει*, Nom. Pl. *πόλεις* and *πόλεις*, Gen. *πολλίων*, Dat. *πολλίσσι*, Acc. *πόλις*, *πόλις*, *πόλις*; from *οἷς*, *οἷς*, Dat. Pl. *οἷσσι*, *οἷσσι*, *οἷσσι*.

(b) The words in *-ῦς*, whose Gen. in the Attic ends in *-ίως*, in the Ionic make the Gen. in *-ίως*, e. g. *πήχιος*, except *ἐγγελις*, Gen. *-υος*; in the Dat. Sing., both the contracted and uncontracted forms are found in Homer, e. g. *ἐνρεῖ*, *πήχει*, *πλατῇ*. In the Nom. Pl., the form can be either contracted or uncontracted; in the Acc. Pl., the uncontracted form in *-ίας* is regular, which, when the verse requires, can be pronounced as a monosyllable, e. g. *πέλειας* (trissyllable).

§ 214. *Anomalous and Defective Words.*—*Metaplasts.* (370.)

1. *Γόνυ*, τὸ, *knee*, and *δόρυ*, τὸ, *spear*, § 54, are declined in Homer as

ἄνατος and γονός	δούρατος and δουρός	δούρατι and δουρί
αἶα " γούνα	δούρατα " δούρα	— Dual δούρε
γονύων	δούρων	
and γούνισι	δούρασι and δούρεσσι.	
σι Il. i, 488. ρ, 451, 509,	has little authority.	

2. The following forms of *κᾶρα*, τὸ, *head*, § 68, 6, are found in the Homeric dialect,

Sing. Nom.	κάρη	Gen.	κάρητος	καρήατος	κρατός	κράατος
		Dat.	κάρητι	καρήατι	κρατί	κράατι
		Acc.	κάρη, τὸν	κράα	Od. θ, 92, and ἐπὶ κάρ Il. π, 392.	
Pl. Nom.	κάρᾱ	καρήατα	secondary form κάρηνα			
Gen.	κρατών		“	καρήνων		
Dat.	κρασί		“			
Acc.	κράατα		“	κάρηνα.		

3. *Ἄα* ας, ὁ, *stone*, Hom., instead of *λάς*, Gen. *λάος*, Dat. *λαῖ*, Acc. *λάαν*, Gen. Pl. *λάων*, Dat. *λάεσσι*.

4. *Μεῖς*, ὁ, *month*, Gen. *μηνός*, Ion., instead of *μήν*, -ός, but also in Plato.

5. *Ναῦς*, ἡ, *ship*, is inflected in the Epic, Ionic and Doric dialects as follows:

Sing. Nom. Ep. and Ion.	νηῦς	νηῦς	Dor. ναῦς
Gen.	νηός (also Tragic)	νεός	ναός (also Trag.)
Dat.	νηῖ		ναῖ
Acc.	νηᾱ	νεᾱ	ναῦν and νᾱν
Dual Nom. Acc. Voc.	νηε		ναε
Gen. and Dat.	νεοῖν		ναοῖν
Pl. Nom.	νηεες	νίες	ναεες
Gen.	νηῶν (ναῦφι only Ep.)	νεῶν	ναῶν
Dat.	νηυσί	νηέσσι	ναυσί
Acc.	νηας	νίας	ναας.

6. *ὄρνις*, ὁ ἡ, *bird*, Gen. *ὄρνιθ-ος*, Doric *ὄρνιχ-ος*, etc., § 203.

7. *Χεῖρ*, ἡ, *hand*, Ion. *χερός*, *χερῖ*, *χίρα*, Dual *χεῖρα*, *χεροῖν*, Poet. also *χεροῖν*, Pl. *χέρες*, *χερῶν* (*χερσί*, *χείρεσιν* and *-εσσιν* in Homer), *χίρας*.

REMARK 1. Metaplasm, § 72, occurs in Homer in the following words, *ἀλκή*, ἡ, *strength*, Dat. *ἀλκί* from Nom. *Ἀλῆ*; *Ἀΐδης*, -ον, ὁ, Gen. *αἰδός*, Dat. *αἰδί*, *Ἀΐς*; *Ἀντιπατήρ*, -υο, ὁ, Acc. *Ἀντιπατήρα*, *ἈΝΤΙΠΑΤΗΡΣ*; *ἰωκή*, ἡ, *πρωτοῦ*, Acc. *ἰῶκα*, *ἸΩῆ*; *ἰσμίνη*, ἡ, *battle*, Dat. *ἰσμῖνι* (*ἰσμίς*); — *Πάτροκλος*, Gen. *Πατρόκλου* and -κλῆος, Acc. -κλον and -κλῆα, Voc. -κλεις, *ΠΑΤΡΟΚΛΗΣ*; *ἀνδράποδον*, τὸ, *slave*, Dat. Pl. *ἀνδραπόδεσσι*; *πρόσωπον*, τὸ, *face*, Pl. *πρὸςώπατα*, *πρὸςώπασσι*; *νίος*, ὁ, *son*, has from *ΤΙΕΤΣ* and *ΤΙΣ* the following forms, Gen. *νίεος* and *νίος*, Dat. *νίει* and *νί*, Acc. *νία* and *νία*; Dual *νίς*; Nom. Pl. *νίεες* and *νίεις* and *νίες*, Dat. *νιάσι*, Acc. *νίαας* and *νίας*; — *Οἰδιπός*, Gen. *Οἰδιπόδω*, *ΟΙΔΙΠΟΔΗΣ*.

REM. 2. The following are defective in Homer, *λίτι* Dat. and τὰ *λίτα*, *linen*; *λίς* and *λίη* = *λέων* and *λέοντα*; *μάστι* and *μάστιν* = *μάστιγι* and -α; *στιχός*, *στίχης*, *στίχας*, *row*; *ὄσσε*, τὼ, Nom. and Acc. Dual, *both eyes*; *ὑφιλος*, *advantage*, and *ἡδος*, *pleasure*, in the Nom. only; *ἡρα*, *something pleasing*, and *δέμας*, *form*, in the Acc. only; *ἡλιός*, *befooling*, Voc. *ἡλέ* and *ἡλί*, *befooled*; finally, *δῶ*, *κῆ*, *ἄλφι*, as Nom. and Acc. Sing., from which come the forms *δῶμα*, *house*, *κῆρυ*, *barley*, *ἄλφιτον*, *dried barley*.

§ 215. ADJECTIVES.

(279, 282.)

1. Some adjectives in *-us*, *-ia*, *-u*, have sometimes in the Homeric dialect, the feminine form *-ia* or *-en*, viz. βαθείης and βαθείης, βαθείην, ὠκία; so also in Herodotus, *-ia*, seldom *-eia*, e. g. βαθεία, *-en* and *-eia*, βαρεία, εὐρεία, ἰθύς, *-ia* and *-eia*, θήλεια from θήλυς, ἡμίσεια.

REMARK. In the Epic and Doric poetry, some adjectives of this kind, and also some in *-όεις* and *-ήεις*, are of the common gender, e. g. Ἥρη θήλυς ἐοῦσα Il. τ. 97; so ἡδὺς ἀνιμή Od. μ. 309, and the irregular πολίς, πολλὴν ἐφ' ἑγρήν Il. κ. 27; so ἡμαθόεις, ἀνθεμόεις, ἀργινόεις, ποιήεις, agreeing with feminine substantives. The Epic εὔς or ἥς, Neut. ἡῦ—εῦ and ἡῖ only in an adverbial sense—wants the feminine form; in Il. ω. 528, is found δώρων οἷα δίδουσι κακῶν, ἔτερος δὲ ἑάων (sc. δώρων), therefore ἑάων as the Gen. Pl. Neut., unless perhaps from δώρων the cognate δόσιων is to be supplied for ἑάων to agree with, as in δωτήρες ἑάων sc. δόσιων; Gen. Sing. is ἑῖος.

2. Adjectives in *-ήεις*, *-ήισσα*, *-ῆεν*, are often found in Homer in the contracted form *-ῆς*, *-ῆσσα*, *-ῆν*, e. g. τιμῆς and τιμήεις, τιμῆνια; those in *-όεις*, *-όισσα*, *-όν*, contract *-ος* into *-εν*, e. g. πεθία λωιεύντα.

3. In the Epic dialect, πολίς is regularly inflected in the masculine and neuter, viz. Nom. πολίς and πολίς, Neut. πολὺ, with the secondary forms πολλός, πολλόν, Gen. πολέος, Acc. πολύν and πολύν, πολὺ and πολλόν; Nom. Pl. πολέεις and πολέεις, Gen. πολέων, Dat. πολέσιν, πολέσιν and πολέσσι, Acc. πολέας and πολέας. The Ionic dialect inflects πολλός, *-ή*, *-όν*, regularly throughout.

4. Compound adjectives in *-ος* often have in Homer a feminine ending, viz. *-η*, e. g. ἀθανάτη, ἀσβέστη, πολυφόρβη, ἀριζήλη (but also ἀριζήλοι ἀνγυί Il. χ. 27), ἀμφιβρότη, ἀγχιάλη, ἀργυροπέξα, ἀμφιγύτη; on the contrary, κλυτός as a feminine is found in Il. β. 742. Od. ε. 422, from the simple κλυτός, *-ή*, *-όν*. Also the ending *-ος* of the superlative is sometimes found as feminine, e. g. ὀλοάτατος ὀδυμή Od. δ. 442. κατὰ πρῶτιστον ὀπωπὴν H. Cer. 157. Comp. § 78, Rem. 1.

5. Compound adjectives in *-πους*, *-πουν*, Gen. ποδος, in the Epic dialect, can shorten *-πους* into *-πος*, e. g. Ἴρις ἀελλόπος Il. θ. 409. τρίπος Il. χ. 443.

6. Ἐρίηρης from ἐρίηρος, ἐρυσάρεμας and *-ας* from ἐρυσάρεματος, are examples of Metaplastic forms of adjectives in Homer.

§ 216. Comparison.

(294, 296.)

1. In the Epic dialect, the endings *-ώτερος* and *-ώτατος* are used for the comparative and superlative, when the vowel of the preceding syllable is long, κακοξενώτερος, λαρώτατος. Ἀνιηρός, troublesome-
ιστερον Od. β. 190, and ἀχαρις, disagreeable,

ἀχαρίστερος Od. v, 392. Comp. § 82, Rem. 6. Adjectives in *-υς* and *-ρος*, in the Homeric dialect, form the Comparative and Superlative in *-ίων*, *-ιον* and *-ιστος*, *-η*, *-ον*, sometimes also regularly, e. g. *ἐλαχύς*, *little*, *ἐλάχιστος*, *γλυκύς γλυκίων*, *βαθύς βάθιστος*, *κυδρός κύδιστος*, *οἰκτρός οἰκτιστος* and *οἰκτροτάτος*, *παχύς πάχιστος*, *πρέσβυς πρέσβιστος*, *ώκύς ώκιστος*.

2. Besides the anomalous forms of comparison mentioned under § 84, the following Epic and dialectic forms require to be noticed,

ἀγαθός, Com. *ἀρείων*, *λωίων*, *λωύτερος*, (Ion. *κρείσων*, Dor. *κάφρων*), Sup. *κύρτιστος*.

κακός, *κακώτερος*, *χειρότερος*, *χειρίων*, *χειριότερος* (Dor. *χερήων*, Ion. *ἔσων*), Sup. *ἥμιστος*, (Il. ψ, 531, with the variation *ἥμιστος*, which Spitzner prefers).

ὀλίγος, *ὀλλίζονες ἦσαν*, *populi suberant statura minores*, Il. σ, 519; *μῆλον* Bion, 5, 10.

φῆδος Ion., Com. *φῆτερος* (Ion. *φῆων*), Sup. *φῆτατος* and *φῆϊστος*.

βραδύς, *slow*, Com. *βράσων*, Sup. *βύρδιστος* (by Metathesis).

μακρός, *long*, *μάσων*; — *παχύς*, *thick*, *πάσων*.

REMARK 1. The positive *ΧΕΡΙΣ* (*χίρηι*, *χίρηα*, *χίρηες*, *χίρηα*) found in Homer, and belonging to *χειρίων*, always has the signification of the Comparative, *less*, *baser*, *weaker*. The Pl. *πλίεις* and Acc. *πλίας* are found in Homer from the Com. *πλίων*.

REM. 2. In the Epic dialect, the forms of the Comparative and Superlative, in many instances, are derived from Substantives; some of these forms have been transferred to the common language: *ὁ βασιλεύς βασιλεύτερος*; *τὸ κέρδος*, *gain*, *κέρδιον*, *more lucrative*, *κέρδιστος*; *τὸ ἄλγος*, *pain*, *ἀλγίων*, *more painful*, *ἀλγιστος*; *τὸ ψῆγος*, *cold*, *ψύγιον*, *colder*, *more dreadful*, *ψύγιστος*; *τὸ κῆδος*, *care*, *κῆδιστος*, *most dear*; *ὁ ἡκύων*, *dog*, *κύντερος*, *more shameless*, *κύντατος*.

§ 217. PRONOUNS.

(301. 308.)

1. S.N.	<i>ἐγώ</i> and (before a vowel) <i>ἐγών</i> Epic; <i>ἔγω</i> and <i>ἔγων</i> Æolic	<i>σύ</i> Epic; <i>τύ</i> Dor. and Æol.; <i>τύνη</i> Epic	
G.	<i>ἐμέο</i> , <i>ἐμεῦ</i> , <i>μεῦ</i> (<i>μεν</i>) Epic and Ion. <i>ἐμείο</i> Epic <i>ἐμέθεν</i> Epic <i>ἐμεῦς</i> , <i>ἐμοῦς</i> Doric	<i>τεῦ</i> Dor.; <i>σέο</i> (<i>στο</i>), <i>σεῦ</i> (<i>σεν</i>) Ep. and Ion. <i>σεῖο</i> and <i>τεοῖο</i> Epic <i>σέθεν</i> Epic <i>τεῦς</i> , <i>τεοῦς</i> Dor.	<i>ἐο</i> (<i>έο</i>), <i>εὔ</i> (<i>σύ</i>) Epic and Ion. <i>εῖο</i> Ep.; <i>εῖο</i> later Ep. <i>ἐθεν</i> (<i>έθεν</i>) Epic <i>εοῦς</i> Dor.
D.	<i>ἐμοί</i> , <i>μοῖ</i> , <i>μοί</i> , <i>μοι</i> , <i>ἐμοι</i> Æol. <i>ἐμίν</i> Doric	<i>σοί</i> Epic <i>τίν</i> Dor.; <i>τεῖν</i> Dor. et Ep. (usually Orthot.). <i>τοί</i> (<i>τοι</i>) Ep. and Ion. <i>σέ</i> (<i>σε</i>) Ep.; <i>τέ</i> Dor. <i>τύ</i> (<i>τυ</i>) Dor. <i>τιν</i> in Theocritus	<i>ῖν</i> Dor. (usually orthotone) <i>εοί</i> , <i>οἶ</i> (<i>οί</i>) Ep. (Reflex.) <i>έέ</i> , <i>έέ</i> (<i>έ</i>) (as Neut. Il. α, 236.) <i>νίν</i> (<i>νιν</i>) Dor. (and Att. Poet.) (<i>him</i> , <i>her</i> , <i>it</i>) <i>μίν</i> (<i>μιν</i>) Ion. (<i>him</i> , <i>her</i> , <i>it</i> ; seldom Pl.) <i>σφε</i> Dor. et Att. Poet.
A.	<i>ἐμί</i> , <i>μί</i> (<i>με</i>) Epic		

D. N.	ῥῶϊ	} Epic	σφῶϊν (σφῶϊν)	} σφῶϊν, σφῶϊν
G. D.	ῥῶϊν		σφῶϊ, σφῶ	
A.	ῥῶϊ, ῥῶ		σφῶϊν, σφῶν	
			σφῶϊ, σφῶ	σφῶϊ, σφῶ
P. N.	ἡμεῖς Epic; ἡμεῖς Ion.	} Epic	ἡμεῖς Ep.; ἡμεῖς Ion.	} σφῶϊν, σφῶν Ion.
G. D.	ἡμεῖς Dor.; ἡμεῖς Ep.		ἡμεῖς Dor.; ἡμεῖς Ep.	
A.	ἡμεῖων Ion. and Epic		ἡμεῖων Ion. and Epic	
	ἡμεῖων Epic		ἡμεῖων Epic	σφῶϊν, σφῶν Ion.
	ἡμεῖων Æol.; ἡμεῖων Dor.		ἡμεῖων Æol.	σφῶν Epic
D.	ἡμῖν, ἡμῖν, ἡμῖν Epic		ἡμῖν, ἡμῖν, ἡμῖν Epic	σφῶν Epic
	ἡμῖν(ν) Æol. and Ep.; ἡμῖν and ἡμῖν Dor.		ἡμῖν(ν) Epic	σφῶν Epic
	ἡμῖν Æol.			σφῶν Epic
A.	ἡμεῖας Ion. and Epic		ἡμεῖας Epic and Ion.	σφῶν, σφῶν Ion.
	ἡμας, ἡμας Epic		ἡμας, ἡμας Epic	σφῶν, σφῶν Ion.
	ἡμεῖ Epic; ἡμεῖ Dor.		ἡμεῖ Epic; ἡμεῖ Dor.	σφῶν, σφῶν Ion.
				σφῶν, σφῶν Ion.

REMARK. The forms susceptible of inclination are those written without an accent.

2. The compound forms of the reflexive pronouns, *ἐμαυτοῦ*, *σεαυτοῦ*, etc. are never found in Homer; instead of them, he uses the personal pronouns and the pronoun *αὐτός* together, e. g. *ἐμὲ αὐτόν*, *ἐμοὶ αὐτῷ*, *ἐμὲ αὐτῆς*, *ἐ αὐτήν*, *οἱ αὐτῇ*. When the pronoun *αὐτός* stands first, it signifies *himself*, *herself*, *itself*, *even*. But the Ion. writers use the compound forms *ἐμεῖο*, *σεῖο*, etc., Comp. § 207, 1.

3. Possessive pronouns; *ἐμός*, *-ή*, *-όν* Dor. and Epic, instead of *ἐμός*; *ἐός*, *-ή*, *-όν* and *ὅς*, *ῆ*, *ὄν*, suus, Epic; *ἡμός*, *-ή*, *-όν* Dor. and Epic, *ἡμός*, *ἡμέτερος* Æol., instead of *ἡμέτερος*; *ῥῶϊτερος*, *of us both*, Epic; *ὑμός*, *-ή*, *-όν* Dor. and Epic, *ὑμός* Æol., instead of *ὑμέτερος*; *σφῶϊτερος*, *of you both*, Il. α, 216; *σφός*, *-ή*, *-όν* Æol. and Epic, instead of *σφέτερος*.

4. Demonstrative pronouns; (a) *ὁ ἦ τό*; Dor. *ἦ* instead of *ῆ*; Gen. *τῷ* Dor., *τοῖο* and *τῷ* Epic, *τῶς* Dor.; Dat. *τῷ* Dor.; Acc. *τάν* Dor.; Pl. *τοί* and *ταί* Dor. and Epic; Gen. *τῶν* Epic, *τῶν* Dor.; Dat. *τοῖσι*, *ταῖσι*, *τῇσι* and *τῇς* Epic; Acc. *τούς*, *τός* Dor.

(b) *ὁ δέ*; Epic Dat. Pl. *τοῖςδε* and *τοῖςδε* instead of *τοῖςδε*; Epic Dat. *τοῖσιδε* instead of *τοῖςδε* is found also in the tragedians.

(c) *οὗτος* and *αὐτός*; an *ε* stands before the long inflection-endings

in the Ion. dialect, § 207, 10, e. g. *τουτέου, ταυτέης, τουτέω, τουτέους, αὐτέη, αὐτέων*.

(d) *ἐμῖνος* is written in Ion. and also in Att. poetry *κῆινος*, Æol. *κῆνος*, Dor. *τῆνος*.

(e) On the Ion. forms *αὐτός, ταυτό* instead of *ὁ αὐτός, τὸ αὐτό*, see §§ 206, 1, and 207, 1.

5. Relative pronouns; *ὅ* Dor. and Hom., instead of *ὃς*; *ὄλο* Ion. and Epic; *ὄου* Epic seldom, *ἐξ* Il. π, 208; *ῆσι* and *ῆς* instead of *αἷς*. Besides *ὅς, ῆ*, the other forms of the pronouns are supplied, in the Dor. dialect, by the forms of the article, e. g. *τό* instead of *ὅ*, *τοῦ* instead of *οὔ*, *τῆς* instead of *ῆς*, etc. The Epic dialect uses both forms promiscuously, according to the necessities of the verse. In the Ion. dialect also, the forms of the article are frequently used instead of the relative.

6. Indefinite and interrogative pronouns; (a) *τίς, τι*; Gen. *τίο* (*τιο*) Epic and Ion., *τεῦ* (*τευ*) Epic, Ion. and Dor., Dat. *τέω* (*τεω*), *τῷ* (*τω*) Epic and Ion.; Pl. *ἄσσα* Neut., *ὅποῦ* *ἄσσα* Od. τ, 218, Gen. *τίων* (*τιων*) Epic and Ion., Dat. *τίοσι* Epic and Ion. (*τοῖσι* S. Trach. 984).

(b) *τίς, τί*; Gen. *τίο* Epic and Ion., *τεῦ* Epic, Ion. and Dor. *τέω* Ion.

(c) *ὅστις*, Nom. *ὅτις*, Neut. *ὅτι, ὅτι* Epic. Neut. Pl. *ὅτινα* Iliad.

Gen. *ὅτιν* Epic and Ion. *ὅτιο*, *ὅτιων* Epic and Ion.

ὅτιο, *ὅτιν* Epic.

Dat. *ὅτιω*, *ὅτιω* Epic and Ion.

Acc. *ὅτινα* Epic, Neut. *ὅτι*,

ὅτι Epic.

ὅτιοισι Epic and Ion., *ὀτέησι* Her.

ὀτινας Epic, Neut. *ἄτινα* and *ἄσσα* Epic.

§ 218. THE NUMERALS.

The Æol. and secondary form of *μία* is *ῖα, ῖης, ῖη, ῖαν*; also *ῖῶ* Il. ζ, 422, is instead of *ἐνι*. *Δύο*, and *δύω* are indeclinable in Homer; the secondary forms are *δοιῶ, δοιοί, δοιαί, δοιά*, Dat. *δοοῖς, δοοῖσι*, Acc. *δοιῶ, δοιούς, -άς, -ά*. *Πένοντες*, -α Æol. and Epic, instead of *πέσσαντες*, -α. *Δυνώδεκα* and *δυναιδέκα* Epic, and *δώδεκα*. *Ἐξικοσι* Epic, instead of *εἰκοσι*. *Ὀγδῶκοντα* and *ἐννήκοντα* Epic, instead of *ὀγδοήκ.*, *ἐννῆκ.* *Ἐννεάχιλοι* and *δεκάχιλοι* Epic, instead of *ἐννακισχίλιοι* and *μύριοι*. The endings -*άκοντα* and -*ακόσιοι* in the Epic and Ion. become -*ήκοντα*, -*ηκόσιοι*. The Epic forms of the ordinals are *τρίτατος, τέτατος, ἑβδόματος, ὀγδόατος, ἑνατος* and *ἐνατος*.

THE VERB.

§ 219. I. Augment.—Reduplication. (77, 80, 83, 85, 86.)

1. All the poets, except the Attic, may reject the augment, according to the necessities of the verse, e. g. *λύσει, στείλλαντο, θίσαν, ὄρῳτο, ἔλε*. The Ion. prose, as well as the Epic dialect, may omit the temporal augment; it

may also omit it in the Perf., e. g. ἄμμαι, ἔργασμαι, οἴκημαι, which is done by the Epic writers only in the case of ἄνωγα and ἔρχαται from εἶργω.

2. On the omission of the Epic dialect to double the *ρ* when the augment is prefixed, e. g. ἔρξας, and on the doubling the semi-vowels, e. g. ἔσσενα, see § 208, 4, and Rem.

3. *α̃* in the Dor. writers is changed into *ā* by the augment, and *αι* suffers no change, e. g. ἄγον instead of ἤγον, αἴριον instead of ἤριον.

4. Verbs which have the Digamma, always take, in Homer, the syllabic augment, according to the rule, e. g. ἀνδάνω, *to please*, Impf. ἐάνδανον, Aor. ἔαδον; — εἶδομαι, *videor*, εἰσάμην, also in the participle εἰσάμενος. On account of the verse, the *ε* seems to be lengthened in εἰοικυῖα, εὔαδε (ἐΨαδε) from ἀνδάνω.

5. In Homer, the verbs οἶνοχοῖω and ἀνδάνω, take the syllabic and temporal augment, at the same time, viz. ἐνορχόει, Il. δ, 3, yet more frequently ὀνορχόει; ἐήνδανε and ἤνδανε.

6. The reduplication of *ρ* is found in Homer, in ῥετυπωμένος, from ῥυπώω, *to make dirty*. On the contrary, the Epic and poetic Perfects, ἔμμορα from μίρομαι and ἔσσυμαι from σείω, are formed according to the analogy of those beginning with *ρ*. The Epic and Ion. Perf. of κτάομαι is ἔκτημαι. A strengthened reduplication is found in the Hom. forms δειδέχεται and δειδέκτο.

7. In the Epic dialect, the second Aor. Act. and Mid. also often takes the reduplication, which remains through all the modes. In the Ind. the simple augment *ε* is commonly omitted, thus, e. g. κάμνω, *to grow weary*, Subj. Aor. κεκόμω; κέλομαι, *to command*, ἐκελόμην; κλύω, *to hear*, Aor. Imp. κέκλυθι, κέλνυτε; λαγχάνω, *to obtain*, λέλαχον, λαμβάνω, *to receive*, λέλαβέσθαι; λανθάνω, *lateo*, λέλαθον; πείθω, *to persuade*, πέπειθον, πεπειθόμην; τέρω, *to delight*, τετραπόμην; τυγχάνω, *to obtain*, τετεκνίην, -ίσθαι; ΦΕΝΩ, *to murder*, ἔπεφνον, πέφνον; φράζω, *to say*, to show, πέφραδον, ἐπέφραδον. Aorists with the Att. reduplication, comp. § 124, Rem. 2, commonly take the augment, e. g. ἄΨΩ, *to fit*, ἤρ-αρον; ἄΧΩ, *to grieve*, ἤκ-αχον; ἀλέξω, *to ward off*, ἤλ-αλχον, ἀλαλκίην; ὀρνυμι, *to excite*, ὤρ-αρον; ἐνίπτω, *to chide*, ἐν-ἐνίπον. Two verbs in the Aor. take the reduplication in the middle of the word, viz. ἐνίπτω, ἤν-ῖπσπεν, and ἐρύκω, *to restrain*, ἤρύ-καχον, ἐρυκακίην. Comp. the Presents, ὀνίνημι, ἀνιτάλλω, ὀπιπιτεύω.

8. In the Dialects, there are still other forms of the Perf. and Plup. with the Att. reduplication, § 124; thus, e. g. αἶρεω, *to take*, Ion. ἀρ-αίρηκα, ἀρ-αίρημαι; ἀλάομαι, *to wander*, Epic Perf. with a Pres. signification ἀλ-άλημαι; ἄΨΩ (ἀραρίσσω), *to fit*, Poet. ἄρ-ἄρα, *I fit*, (Intrans.) Ion. ἄρηκα; ἄΧΩ (ἀναχίζω), *to grieve*, Epic and Ion. ἀκ-ήχημαι, ἀκ-ύχημαι;

ἔνεκ Ω (φέρω), to carry, Ion. ἐν-ήνειγμαι; ἐρελεω, to demolish, Poet. ἐρ-ήριπα, Epic ἐρ-έριπτο; ἐρλεω, to contend, Epic ἐρ-ήρισμαι.

§ 220. *Personal-endings and Mode-vowels.* (102.)

1. First Pers. Sing. Act. The original ending -μι of the first Pers. Sing., is found in the Epic dialect in several subjunctives, e. g. κτείνωμι, ἀγάγωμι, τύχωμι, ἵκωμι, ἐθέλωμι, ἰδωμι.

2. Second Pers. Sing. Act. In the Dor., and particularly in the Æol. and Epic dialect, the lengthened form -σθα is found, § 116, 2. In the Ind., this is retained almost exclusively in the conjugation in -μι, e. g. τιθήσθα, φῆσθα, δίδoisθα, παρῆσθα. In Homer this ending is frequent in the Subj., e. g. ἐθέλῃσθα, εἴπῃσθα, more seldom in the Opt., e. g. κλαίοισθα, βύλοισθα.

3. Instead of the ending -εις, the Dor. frequently has the old form -εσ, e. g. τύπεις instead of τύπτεις; so in Theocritus συρίσδεις = συρίζεις.

4. Third Pers. Sing. Act. In the Epic dialect, the Subj. sometimes has the ending -σι formed from -τι, e. g. ἐθέλῃσι(ν), ἄγῃσι, ἀλάλῃσι; the Opt. only in παραφθαίσι.

5. Instead of the ending -ει in the Pres. Ind. of the Dor. dialect, the form -η is used, though seldom, e. g. διδάκῃ instead of διδάσκει. In the second and third Pers. Sing. Perf. Act., Theocritus uses the endings -ης, -η instead of -ας, -ε, e. g. πεπόνθης, δπώῃ instead of πέπονθας, ὄπωπε.

6. First Pers. Pl. Act. The Dor. dialect has retained the original ending -μεσ, e. g. τύπτομεσ instead of τύπτομεν, § 204.

7. The third Pers. Pl. Act. of the principal tenses, in the Dor. dialect, ends throughout in -ντι, e. g. τύπτοντι (instead of τύπτονσι), τύφοντι, τύπτωντι (instead of τύπτωσι), τεύφοντι, ἐπαινέοντι, ἐξαπατῶντι. In the Æol. and Dor., this ending in the Pres. and Fut. is -οισι instead of -ουσι, e. g. περιπνέοισι(ν), ναλοισι(ν).

8. Personal endings of the Plup. Act. In the Epic and Ion. dialects, the following forms occur:

First Pers. Sing., -εα the only Epic and Ion. form (-η old Att., § 116, 6),
e. g. ἐτεσθήεα, ἦδεα, πεποίθεα instead of
ἐτεσθήπειν, etc.

Second " " -εας, e. g. ἐτεσθήπεις Od. ω, 90, instead of ἐτεσθήπεις.

Third " " -ε(ν), e. g. ἐγεγόνε, καταλειόπειε, ἐβεβρώμεν.

Second " Pl. -εατε, e. g. συνηδέατε Her. 9, 58.

REMARK 1. The third Pers. Sing. Plup. Act. in -σι, as well as the same Pers. of the Impf. in -σι, is found in Homer before a vowel with the ν ἐφελ-κυστικόν, thus, ἐσθήμιν Il. ψ, 691. βεβλήμιν Il. ε, 661. θ, 270. ξ, 412. δε-διπνήμιν Od. φ, 359;—ῥσμαιν Il. γ, 388.

9. The second and third Pers. Dual of the historical tenses are sometimes

exchanged for each other. Thus in Homer, the forms $-τον$ and $-σθον$ stand instead of $-την$ and $-σθην$, e. g. $διώκειον$ Il. x, 364. $λαφύσσειον$ Il. σ, 583. $θωρήσσειον$ Il. ν, 301. On the Att. exchange, see § 116, Rem. 1.

10. The second Pers. Sing. Pres. Ind. and Subj., Impf. Ind. and Opt. Mid. or Pass., the first Aor. Mid. Ind., appear to be uncontracted in the Ion. and often in the Epic dialect, after σ is dropped, e. g. $\epsilon\pi\iota\tau\acute{\epsilon}\lambda\lambda\iota\alpha\iota$; Homer uses either these forms, e. g. $\lambda\acute{\iota}\pi\tau\alpha\iota$, $\lambda\iota\lambda\alpha\acute{\iota}\alpha\iota$, $\acute{\alpha}\phi\acute{\iota}\kappa\eta\alpha\iota$, $\epsilon\rho\acute{\upsilon}\sigma\sigma\alpha\iota$, $\epsilon\pi\alpha\acute{\upsilon}\rho\eta\alpha\iota$, $\acute{\iota}\pi\epsilon\lambda\acute{\upsilon}\sigma\alpha\sigma\alpha\iota$, $\epsilon\gamma\acute{\iota}\nu\alpha\sigma\alpha\iota$; or the contract forms, $-\eta$ (from $-\epsilon\alpha\iota$), $-\epsilon\upsilon$ (from $-\epsilon\omega$), $-\omega$ (from $-\alpha\sigma\iota$), e. g. $\acute{\epsilon}\pi\lambda\epsilon\upsilon$, $\acute{\epsilon}\rho\chi\epsilon\upsilon$, $\phi\rho\acute{\alpha}\zeta\epsilon\upsilon$, $\epsilon\kappa\rho\acute{\epsilon}\mu\omega$. When the characteristic of the verb is ϵ , it is very frequently omitted in the Ion. dialect, before $-\epsilon\alpha\iota$ and $-\epsilon\omega$, e. g. $\phi\iota\lambda\acute{\iota}\alpha\iota$ instead of $\phi\iota\lambda\acute{\epsilon}\epsilon\alpha\iota$, $\phi\iota\lambda\acute{\epsilon}\omega$ instead of $\phi\iota\lambda\acute{\epsilon}\epsilon\omega$; so in Homer, $\acute{\epsilon}\kappa\lambda\acute{\epsilon}$ Il. ω, 202, yet with the variation $\acute{\epsilon}\kappa\lambda\acute{\epsilon}$ from $\kappa\acute{\iota}\epsilon\sigma\alpha\iota$. Comp. § 222, B, (3). The ending $-\epsilon\omega$ in Homer is lengthened into $-\epsilon\iota\omega$, e. g. $\acute{\epsilon}\rho\epsilon\iota\omega$, $\sigma\pi\acute{\alpha}\epsilon\iota\omega$, and the ending $-\epsilon\alpha\iota$ is contracted into $-\epsilon\alpha\iota$, in verbs in $-\acute{\epsilon}\omega$, e. g. $\mu\upsilon\theta\acute{\epsilon}\alpha\iota$, $\nu\acute{\tau}\alpha\iota$. Homer sometimes drops σ in the second Pers. Sing. Perf. and Plup. Mid. or Pass. also, viz. $\mu\acute{\epsilon}\mu\eta\alpha\iota$ and $\mu\acute{\epsilon}\mu\eta\eta$, $\beta\acute{\epsilon}\beta\eta\eta\alpha\iota$, $\acute{\epsilon}\sigma\sigma\omega$.

11. The Dual endings $-την$, $-\sigmaθην$, and first Pers. Sing. $-\muην$, in the Doric are, $-\tau\acute{\alpha}\nu$, $-\sigma\theta\acute{\alpha}\nu$, $-\mu\acute{\alpha}\nu$, § 201, 2, e. g. $\acute{\epsilon}\phi\rho\alpha\sigma\acute{\alpha}\mu\acute{\alpha}\nu$. In the later Doric, the change of η into $\acute{\alpha}$ is found, though seldom, even in the Aor. Pass., e. g. $\acute{\epsilon}\tau\acute{\upsilon}\pi\acute{\alpha}\nu$ instead of $\acute{\epsilon}\tau\acute{\upsilon}\pi\eta\nu$.

12. The Dual and Pl. endings $-\muεθον$, $-\muεθα$, in Epic, as well as in Doric, Ionic and Attic poetry, often have the original forms $-\muεσθον$, $-\muεσθα$, e. g. $\tau\upsilon\pi\acute{\iota}\omicron\muεσθον$, $\tau\upsilon\pi\acute{\iota}\omicron\muεσθα$.

13. The third Pers. Pl. Perf. and Plup. Mid. or Pass., in the Ionic and Epic dialect, very generally ends in $-\alpha\tau\alpha\iota$, $-\alpha\tau\omega$, instead of $-\νται$, $-\ντω$, e. g. $\pi\epsilon\pi\acute{\iota}\delta\alpha\tau\alpha\iota$, $\pi\epsilon\pi\acute{\alpha}\nu\alpha\tau\alpha\iota$, $\acute{\epsilon}\beta\epsilon\beta\omicron\upsilon\lambda\epsilon\acute{\iota}\alpha\tau\omega$, $\acute{\epsilon}\sigma\tau\acute{\alpha}\lambda\alpha\tau\omega$; very often also the third Pers. Pl. Opt. Mid. or Pass. $-\ο\acute{\iota}\alpha\tau\omega$, $-\α\acute{\iota}\alpha\tau\omega$, instead of $-\ο\acute{\iota}\ντω$, $-\α\acute{\iota}\ντω$, e. g. $\tau\upsilon\pi\acute{\iota}\omicron\lambda\alpha\tau\omega$ instead of $\tau\acute{\upsilon}\pi\tau\omicron\lambda\iota\ντω$, $\acute{\alpha}\rho\eta\sigma\alpha\acute{\iota}\alpha\tau\omega$ (Homeric), instead of $\acute{\alpha}\rho\acute{\eta}\sigma\alpha\iota\ντω$. Also the ending $-\οντω$, in the Ionic dialect, has this change, yet the σ passes into ϵ , e. g. $\acute{\epsilon}\beta\omicron\upsilon\lambda\epsilon\acute{\iota}\alpha\tau\omega$ instead of $\acute{\epsilon}\beta\omicron\upsilon\lambda\omicron\ντω$. In verbs in $-\acute{\alpha}\omega$ and $-\acute{\epsilon}\omega$, the η in the ending of the Perf. and Plup. $-\ηνται$, $-\ηντω$, is shortened in the Ionic into ϵ , e. g. $\omicron\acute{\iota}\alpha\tau\alpha\iota$ instead of $\acute{\omicron}\kappa\eta\eta\tau\alpha\iota$ from $\omicron\acute{\iota}\kappa\epsilon\omega$, $\acute{\epsilon}\tau\epsilon\acute{\iota}\mu\epsilon\acute{\iota}\alpha\tau\omega$ instead of $\acute{\epsilon}\tau\epsilon\acute{\iota}\mu\eta\eta\tau\omega$ from $\tau\acute{\iota}\mu\acute{\alpha}\omega$. Also instead of $-\ανται$, the Ionic dialect has $-\ε\alpha\tau\alpha\iota$ instead of $-\α\alpha\tau\alpha\iota$, e. g. $\pi\epsilon\pi\acute{\iota}\alpha\tau\alpha\iota$ instead of $\pi\acute{\epsilon}\pi\tau\alpha\iota$. $\acute{\Lambda}\acute{\iota}\kappa\alpha\tau\alpha\iota$, in Herodotus, from the Perf. $\acute{\alpha}\phi\acute{\iota}\gamma\mu\alpha\iota$, Pres. $\acute{\alpha}\phi\acute{\iota}\kappa\eta\acute{\iota}\omicron\mu\alpha\iota$, is the only example in which the rule stated § 116, 5, is not observed.

REM. 2. Two Perf. and Plup. forms are found in Homer with the ending $-\delta\alpha\tau\alpha\iota$, $-\delta\alpha\tau\omega$, from verbs whose characteristic is not δ , viz. $\acute{\epsilon}\lambda\alpha\acute{\iota}\nu\omega$ ($\acute{\epsilon}\lambda\acute{\alpha}\omega$) $\acute{\epsilon}\lambda\acute{\iota}\lambda\omicron\mu\alpha\iota$ $\acute{\epsilon}\lambda\eta\lambda\acute{\alpha}\delta\alpha\tau\omega$ Od. η, 86, and $\acute{\alpha}\kappa\alpha\chi\acute{\iota}\zeta\omega$ $\acute{\alpha}\kappa\acute{\iota}\chi\eta\mu\alpha\iota$ $\acute{\alpha}\kappa\eta\chi\acute{\iota}\delta\alpha\tau\alpha\iota$ Il. g, 637; yet it is to be noted, that the reading is not wholly settled; the forms $\acute{\epsilon}\theta\acute{\rho}\acute{\alpha}\delta\alpha\tau\alpha\iota$ and $\acute{\epsilon}\theta\acute{\rho}\acute{\alpha}\delta\alpha\tau\omega$, from $\phi\acute{\alpha}\lambda\acute{\iota}\nu\omega$, must be derived from the stem $\phi\acute{\alpha}\lambda\omega$, comp. $\phi\acute{\alpha}\sigma\sigma\alpha\iota$ Od. υ, 150.

14. The third Pers. Pl. Aor. Pass. *-ησαν* is abridged into *-εν*, in the Doric, and also frequently in the Epic and poetic dialect, e. g. *γράφεν* instead of *ἐγράφησαν*. In the Opt. this abridged form is regular in the Common language, § 116, 7, e. g. *τυφθεῖν* instead of *τυφθείησαν*.

15. The third Pers. Pl. Imp. Act. in *-τωσαν*, and Mid. or Pass. in *σθωσαν*, is abridged in the Ionic and Doric dialect, and always in Homer, into *-των* and *-σθων*, § 116, 12, e. g. *τυπτόντων* instead of *τυπτείωσαν*, *πείποιθόντων* instead of *πείποιθέωσαν*, *τυπτίσθων* instead of *τυπτίσθωσαν*.

16. The long mode-vowels of the Subj., viz. *ω* and *η*, are very frequently shortened in the Epic dialect into *ο* and *ε*, according to the necessities of the verse, e. g. *ἔομεν* instead of *ἴωμεν*; *φθιόμεσθα* instead of *-ώμεθα*; *στρίφεται* instead of *-ηται*, § 207, 4.

17. The first Aor. Opt. Act., in the Æolic dialect, ends in *-ια*, *-ιας*, *-ιαι*, etc., third Pers. Pl. *-ειαν* instead of *-αιμι*, *-αις*, *-αι*, etc., third Pers. Pl. *-αιεν*. See § 116, 9.

18. Infinitive. The original full form of the Inf. Act. is *-μεναι*, and with the mode-vowel, *-έμεναι*, which is found in the Epic, Doric and Æolic dialects. This form is sometimes shortened into *-μεν* (*-έμεν*), sometimes into *-ναι*. But in the Epic dialect, the ending *-ειν* also is found, formed from *-έμεν*, and in contract verbs, and in the second Aor., also the endings *-ειν* and *-εῖν*. The Pres., Fut. and second Aor. take the mode-vowel *ε* and the ending *-μεν*, hence *-έμεν*, e. g. *τυπτ-έ-μεν*, *τυψέμεν*, *εἰπέμεν*. Verbs in *-άω* and *-έω*, as they contract the characteristic-vowel *α* and *ε* with the Inf. ending *-έμεναι*, have the form *-ήμεναι*, e. g. *γοήμεναι* (*γοάω*), *φιλέμεναι* (*φιλέω*), *φορέμεναι* (*φορέω*). With the ending *-ήμεναι* corresponds that of the Aorists Pass., e. g. *τυπήμεναι* instead of *τυπῆναι*, *ἀόλλισθήμεναι*; so always in the Epic dialect; but the Doric has the abridged form in *-ήμεν*, e. g. *τυπῆμεν*. In the Pres. of verbs in *-μι*, the ending *-μεν* and *-μεναι* is appended to the unchanged stem of the Pres., and in the second Aor. Act., to the pure stem, e. g. *τιθέ-μεν*, *τιθέ-μεναι*, *ιστά-μεν*, *ιστά-μεναι*, *διδό-μεν*, *διδό-μεναι*, *δεικνύ-μεν*, *δεικνύ-μεναι*; *θί-μεν*, *θί-μεναι*, *δό-μεν*, *δό-μεναι*; so also in Perfects derived immediately from the stem of the verb, e. g. *τεθνάμεν*, *βεβήμεν*. The following are exceptions, viz. *τιθήμεναι* Il. ψ, 83—with which the forms of the Pres. Part. Mid. *τιθήμενος*, *κιχήμενος*, correspond—*διδούται* Il. ω, 425, also the Inf. second Aor. Act. of verbs in *-α* and *-υ*, which also here retain the long vowel, § 191, 2, e. g. *στή-μεναι*, *βή-μεναι*, *δύ-μεναι*, instead of *στήναι*, *δύναι*.

19. Besides the forms in *-έμεναι* and *-έμεν*, the Doric dialect has one in *-εν* abridged from these, e. g. *ἄγεν* instead of *ἄγειν*; Fut. *ἀρμόσεν*; second Aor. *ἰδέν* instead of *ἰδεῖν*, *λαβέν* instead of *λαβεῖν*, etc. In the Doric of Theocritus, the Æolic ending *-ην* is found, e. g. *χαίρην*, second Aor. *λαβῆν*, instead of *χαίρειν*, *λαβεῖν*.

20. The Inf. ending of the Aor. Pass. *-ήμεναι*, *-ῆμεν*, is abridged into *-ην* in the Doric writers, yet only after a preceding long syllable, e. g. *μεθύσθην* instead of *-θῆναι*. The Inf. ending of the Perf. Act. varies between *-ην* and *-ειν* in the Doric and Æolic writers, e. g. *τεθωρήκην*, *γεγόνειν*, instead of *τεθωρήκηναι*, *γεγονέναι*.

21. Participle. The Æolic dialect has the diphthong *οι* instead of *ου* before *σ* in participles, and *αι* instead of *ᾱ*, e. g. *τύπιων*, *τύπιουσα*, *τύπιτον*, *λαβοῖσα*, *λιποῖσα* instead of *-ούσα*; *τύψαις*, *-αῖσα*, instead of *τύψᾱς*, *-ᾱσα*, §§ 201, 2, and 207, 1. The Epic dialect can lengthen the accented *ο* into *ω* in the oblique cases, e. g. *μυμῶτος*, *πεφνῶτας*. The Perf. Act. Part., in the Doric dialect, sometimes takes the ending of the Pres., e. g. *πεφρίκοντες* instead of *πεφρικότες*.

§ 221. *Epic and Ionic Iterative-form.* (103.)

1. The Ionic and particularly the Epic dialect, and not unfrequently, in imitation of these, the Tragedians, have a special Impf. and Aor. form with the ending *-σσκον*, to denote an action often repeated in time or space. This is called the *Iterative-form*. It is usually without the augment.

2. But it is generally found only in the Sing. and in the third Pers. Pl. Ind. of the above named tenses, and is inflected like the Impf., since in the Impf. and second Aor. Act. and Mid., the endings *-σσκον*, *-σσκες*, *-σσκε(ν)*, *-σκόμην*, *-σκούειο*, *εν*), *-σκειτο* instead of *-ον*, *-όμην*, are commonly preceded by *ε* (which is a union-vowel), and in the first Aor. Act. and Mid., the endings *-ασσκον*, *-ασκόμην* are used instead of *-α*, *-άμην*, e. g.,

(a) Impf. *δινεύ-εσσκον*, *θῆλ-εσσκες*, *ἔπ-εσσκε(ν)*, *πείλ-εσκειτο*, *βοσκή-εσσκοντο*. In verbs in *-άω*, *-άτεσσκον* is abridged into *-ασσκον*, which, according to the necessities of the verse, can be again lengthened into *-άασσκον*, e. g. *νικάσσκωμεν*, *ναιετάασσκον*. Verbs in *-έω* have *-έεσσκον* and *-εσσκον*, e. g. *καλέ-εσσκε*, *βουκολέεσσκε*; *οἴχνεσσκον*, *πωλέεσκειτο*, *καλέεσκειτο*; when the verse requires, *-εεσσκον* can be lengthened into *-ειεσσκον*, e. g. *νικέειεσσκον*; verbs in *-όω* do not have this Iterative-form among the older authors; verbs in *-μι* omit the mode-vowel here also, e. g. *τίθ-εσσκον*, *δίδο-εσσκον*, *δείκνυ-εσσκον*; in some verbs the ending *-ασσκον* has taken the place of *-εσσκον*, e. g. *ρίπτ-ασσκον*, *κρύπτ-ασσκον*, from *ρίπτω*, *κρύπτω*;

(b) Second Aor. *ἔλ-εσσκε*, *βάλ-εσσκε*, *φύγ-εσσκε*; in verbs in *-μι*, without a mode-vowel, e. g. *στά-εσκει* = *ἔστη*, *παρεβάσκει* = *παρέβη*, *δόσκει*, *δύσκει*; also an Iterative-form of the second Aor. Pass. is found, viz. *φάνεσκει*, instead of *ἐφάνη* Il. λ, 64. Od. μ, 241, 242;

(c) First Aor. *ἐλάσ-ασκεν*, *αὐδήσ-ασκεν*, *ᾠσ-ασκει*, *μνησ-άσκειτο*, *ἄγνέσ-ασκει*, instead of *ἄγνοήσασκε* from *ἄγνοῖω*.

§ 222. *Contraction and Resolution in Verbs.*

(123—125.)

I. The Epic dialect. In the Epic dialect, verbs in *-άω, -έω, -όω*, are subject to contraction, but not to so great an extent as in the Attic. The contraction is made according to the general rules, with few exceptions, as will be seen in the following remarks.

A. Verbs in *-άω*. (1) In these verbs, the uncontracted form occurs only in single words and forms, e. g. *πέρσων, κατεσκληον, ναιετάουσι*; always in *ἰλᾶω*, and in verbs which have a long *α* for their characteristic, or whose stem is a monosyllable, e. g. *διψάων, πεινάων, ἔχρατ, ἐχράτε* from *χρᾶω*, to attack.

(2) In some words, *α* is changed into *ε*, viz. *μενολιεν* from *μενοινάω*, *ἤντεον* from *ἠντάω*, *ὀμόκλειον* from *ὀμοκλάω*. Comp. § 201, 1.

(3) Instead of the uncontracted and contracted forms, there is a resolution of the contracted syllable, as often as the versification requires it, since a vowel similar to that formed by contraction, commonly shorter, more seldom longer, is placed before that vowel; in this way, *ᾱ* is resolved into *ᾱᾱ* or *ᾱᾱ*, and *ω* into *ωω* or *ωω*, § 207, 2. The short vowel is used here, when the syllable preceding that contracted is short, e. g. (*ὄρῳ*) *ὄρῳω*; but if this syllable is long, the long vowel must be used on account of the verse, e. g. *ἡβώωσα*. The resolution does not take place with the vowel *ᾱ* before a personal-ending beginning with *τ*, e. g. *ὄρᾱ-ται, ὄρᾱ-το*. Thus,

(ὄράεις)	ὄρᾱς	ὄρᾱς	(ὄράω)	ὄρῳ	ὄρῳω
(ὄράεσθαι)	ὄρᾱσθαι	ὄρᾱσθαι	(ὄράουσα)	ὄρῳσα	ὄρῳωσα
(μενοινάει)	μενοινᾶ	μενοινᾶ	(βούουσι)	βούωσι	βούωωσι
(ἐάης)	ἐᾶς	ἐᾶς	(ὀράοιμι)	ὀρῶμι	ὀρῶωμι
(μνάεσθαι)	μνάσθαι	μνάσθαι	(δράουσι)	δράωσι	δράωωσι

REMARK 1. In the following Dual forms, *αι* is contracted into *η*, *προς-αυδήτην, συλήτην, σιναυτήτην, φοιτήτην* instead of *-άτην*; so also in the two verbs in *-έω*, *ὀμαρτήτην, ἀπειλήτην* instead of *-ετήν*.

4. When *ντ* comes after a contracted vowel, a short vowel may follow such a contracted syllable, e. g. *ἡβώοντα* instead of *ἡβῶντα, γελῶοντες, μνώοντο*; in the Opt. also, the protracted *-ωοι* instead of *-ω* is found in *ἡβῶοιμι* instead of *ἡβάοιμι* = *ἡβῶμι*. The following are anomalous forms, *ναιετάωσα* instead of *-όωσα, σάω*, second Pers. Imp. Pres. Mid. and third Pers. Sing. Impf. Act. from *ΣΑΩ*, to save.

REM. 2. On the Inf. in *-ήμεναι* of verbs in *-άω* and *-έω*, see § 220, 18, and on the Epic and Ionic contraction of *ση* into *ω*, see § 205, 5.

B. Verbs in *-έω*. The conjugation of these verbs includes also all Futures in *-έω* and *-έομαι*, all second Persons in *-ε, -σαι* and *-ηαι*, second Aor. Inf. Act. in *-έειν* and the Aor. Subj. in *-έω* and *-έτω*.

(1) Contraction does not take place in all forms in which *ε* is followed by the vowels *ω*, *φ*, *η*, *η*, *οι* and *ου*, e. g. *φιλέωμεν*, *φιλέοιμι*, etc.; yet such forms must commonly be read with Synizesis. In other instances, the contraction is either omitted according to the necessities of the verse, e. g. *φιλεί*, *ἐρέω* Fut., *δερνέουσα* Fut., *βαλείν* second Aor. Act., *πισέσθαι* Fut. Mid., *μυγίσσι* second Aor. Subj. Pass.; or contraction takes place, in which case it is also to be noted, that when *εο* is contracted it becomes *εν*, § 205, 1, e. g. *αἰγίμην*, *αὔτην*, *γίνε*; except *ἀντιθέπτον* and *ἐπύρθον*.

(2) Sometimes *ε* is lengthened into *ει*, § 207, 1, e. g. *ἐτελείετο*, *ἐτέλειον*, *πλείεν*, *ὄκνειώ*;—*δαμείω* instead of *δαμῶ*, *μυγίη* instead of *μυγῆ*, second Aor. Subj. Pass.

(3) In the ending of the second Pers. Sing. Pres. Mid. or Pass., either two Epsilons coming together are contracted, as in the third Pers., e. g. *μνθεῖται* = *μνθείται*, like *μνθείται*, *νῆται*, like *νῆται*, or one *ε* is elided, e. g. *μνθείαι*, *πωλείαι*. This Elision commonly occurs both among the Epic and Ionic writers, in the second Pers. Impf. and Imp. Pres. Mid. or Pass., e. g. *σοβείο*, *ἀκείο*, *αἰείο*, *ἐξηγείο*. In such cases, the accent is on the penult, whether the word ends with *-ται* or *-το*, § 220, 10.

REM. 3. On the irregular contraction in the Dual, see Rem. 1; on the Inf. in *-ήμεναι*, see § 220, 18.

C. Verbs in *-όω*. These verbs follow either the common rules of contraction, e. g. *γοννοῦμαι*, *γοννοῦσθαι*, or they are not contracted, but lengthen *ο* into *ω*, so that the forms of verbs in *-όω* resemble those of verbs in *-άω*, e. g. *ἰδρώοντα*, *ἰδρώουσα*, *ὑπνώοντες* (comp. *ἡβώοντα*), or they become wholly analogous to verbs in *-άω*, since they resolve *-οῦσι*—third Pers. Pl. Pres.—into *-όωσι*, *-οῦντο* into *-όωρι*, and *-οῖν* into *-όφιν*, and consequently a contraction like that of verbs in *-άω* is supposed, (*ἀρόουσι*) *ἀροῦσι*, *ἀρόωσι* (comp. *ὀρώωσι*), (*δηϊόοντο*) *δηϊοῦντο*, *δηϊόωρι* (comp. *ἐρόωντο*) (*δηϊόειν*) *δηϊοῖν*, *δηϊόφιν* (comp. *ὀρώειν*). But this resolution into *-όω* or *-ωο* is confined to such forms as admit it in verbs in *-άω*; hence, e. g. the Pres. *ἀροῖς*, *ἀροῖ*, *ἀροῦτε*, and the Inf. *ἀροῦν* do not admit this resolution.

II. Ionic dialect. (1) In the Ionic dialect, only verbs in *-άω* and *-όω* suffer contraction; verbs in *-έω* commonly omit it, except the contraction of *-εο* and *-εον* into *-εν*, which frequently occurs, § 205, 1, e. g. *φιλεῖμεν* instead of *φιλέομεν* = *φιλεῖμεν*, *ἐφιλεῖν* instead of *ἐφιλέον* = *ἐφιλεῖν*, *φιλεῖ* instead of *φιλέον* = *φιλεῖ*.

(2) The uncontracted forms exhibited in the table, § 135, of the second Pers. Sing. Pres. and Impf. Mid. or Pass. in *-έη*, *-άη*, *-όη*, *-έον*, *-άον*, *-όον*, e. g. *φιλέη*, *τιμῶη*, *μισθῶη*, *γυλιῶν*, *τιμῶον*, *μισθῶον*, etc., are found in no dialect, and are presented merely to explain the contraction. The Ionic writers also use here the contracted forms of verbs in *-άω* and *-όω*, e. g.

τιμῆ, μισθοῖ, τιμῶ, μισθοῦ, etc.; but of verbs in -έω, as also in barytone verbs they do not use the endings -η, -ου, but -εαι, -εο, e. g. τύπτ-εαι, ἐτύπτ-εο, φιλέ-εαι, ἐφίλε-εο.—On the elision of ε in the ending -έεο, see above No. 1, B, (3).

(3) Verbs in -άω follow the common rules of contraction; but in the uncontracted form, the α is changed into ε, e. g. ὀρέω, ὀρέομεν instead of ὀράω, χράεται, χράονται instead of χράται, etc. Comp. § 201, 1.

(4) Αο in the uncontracted forms is frequently lengthened into έω, § 207, 3, e. g. χράωνται, ἐκίωντο, ὀρέωντες, πειρώμενος instead of (χράονται) χράνται, etc.

(5) From the change of the α into ε, as in ὀρέω, it is evident, that the Ionic writers sometimes contracted αο and αου, and also εο and εου in verbs in -έω, into -εϋ, § 205, 1, e. g. εἰρώεϋν instead of εἰρώεαιον, γελέϋσαι instead of γελάουσα, ἀγαπεύετε instead of ἀγαπάοντες. So also in the Doric dialect, e. g. γελέϋντι instead of γελάουσι. This contraction into εϋ instead of ου is often found even in verbs in -όω, e. g. δικάεϋσι instead of (δικαιοῦνσι) δικαιοῦσι, δικαιοῦν instead of δικαιοῦν, ἐδικαίεϋν, στεφανεύονται from στεφανόω.

(6) In Ionic prose, the Epic resolution is found but seldom in verbs in -άω, e. g. κομόωσι, ἡγορόωντο, Herod.

III. Doric dialect. (1) Contrary to the common usage of the Doric, α ε and α ε ι are contracted into η and η ι, § 205, 3, e. g. τιμήτε instead of τιμάτε = τιμάτε, φοιτῆς instead of φοιτῆς; ὄρῆν instead of ὄρεῖν. The Inf. is written without an ε subscript, as the uncontracted form originally ended in -αυ. Comp. also II, 5.

(2) The Inf. in verbs in -έω has a double form, either the abridged form in -έιν instead of -εῖν, e. g. ποιέιν instead of ποιεῖν, or according to the analogy of verbs in -άω, a form in -ήν from -ίην, e. g. φιλέην instead of φιλείν = φιλείν, κοσμήην instead of κοσμεῖν, φρονήην instead of φρονεῖν.

(3) In the Doric and Æolic dialect, -αο, -αου and -αω are contracted into ᾱ, § 205, 2, e. g. πεινᾱμες instead of πεινώμεν (πεινάομεν), πεινᾱντι instead of πειν(ά-ου)ώσι, γελᾱν instead of γελ(ά-ων)ῶν, φυνᾱντες instead of φυν(ά-ε)ῶντες.

REM. 4. On the contraction into -εϋ instead of -ου, see § 205, 1.—A striking peculiarity of the Doric dialect, especially of the later Doric as used by Theocritus, is, that it frequently has a long α even in the inflection of verbs in -έω, e. g. ἐπόνῃσα instead of ἐπόνῃσα from πορεύω, ἐφίλασα instead of ἐφίλησα from φιλέω.

§ 223. Formation of the Tenses. (131.)

Besides the verbs mentioned § 130, in the Homeric dialect, the following retain the short characteristic-vowel in forming the tenses, viz.

κατέω, to have a grudge, νεινέω, to quarrel, τανύω, to stretch, ἐρύω, to draw. On the contrary, ἐπαινέω, to approve, has ἐπήνησα.

2. In the first Fut. and first Aor. Act. and Mid. of pure verbs, which retain the short characteristic-vowel in forming the tenses, and in the same tenses of verbs in -ζω, -σσω (-ττω), the σ can be doubled in the ending, in Homer and other poets not Attic, § 208, 4, e. g. ἐγέλασσε, κοτεσσάμενος, ὁμόυσαι, εἰάνυσσε, δικάσσαι, κόμισσε.

3. The Attic Fut., as it is called, § 117, occurs in the Homeric dialect in verbs in -ίζω, e. g. περιούσι, ἀγλαΐσθαι, also ὀρμίσσομεν, κορρίσσοιτες, κορίσσοσιν. From verbs in -έω, -άω, -ύω, Hom. forms Futures which are similar to those in -ίζω, viz. in verbs in -έω, he often uses the ending -έω instead of -έσω, e. g. κορέει Il. 9, 379. κορέεις Il. 7, 831. μαχίονται Il. 3, 366; — in verbs in -άω, after dropping σ, he places before the vowel formed by contraction, a corresponding short vowel, e. g. ἀντιόω, ἐλώσι, δαμάα; — in verbs in -ύω, ἐρύουσι and τανύουσι are found.

4. In the Doric dialect, all verbs in -ζω take ξ instead of σ in those tenses, whose characteristic is σ, i. e. in the Fut. and Aor., e. g. δικάζω, δικάξω, ἐδίκαξα, instead of δικάσω, ἐδίκασα. But the other tenses of verbs with the pure characteristic δ, follow the regular formation, e. g. ἐδικάσθην, not ἐδικάχθην. This peculiarity of the Doric appears also in single verbs in -άω, which, in forming the tenses, retain the short α, and in this respect are analogous to those in -ζω, which likewise have a short vowel, e. g. γιλάω, ἐγέλαξα instead of ἐγέλασα, yet not νικάω, νικάξω, but νικᾶσώ (Att. νικήσω). In Doric poetry, the regular form of all these words can be used, according to the necessities of the metre.

5. The following verbs in -ζω have, in Homer and the Ionic dialect, ξ instead of σ, through the whole formation, viz. ἀβροτάζω, to wander; ἀλαπάζω, to empty, Fut. ἀλαπάξω, etc., also Xenoph.; δροπαλίζω, to shake; διαίζω, to divide, to put to death; ἐγγυαλίζω, to give; ἐναρίζω, to spoil a dead enemy; θρυλλίζω, to break in pieces; μερμηρίζω, to reflect; πελεμίζω, to shake; πολεμίζω, to contend; στυφελίζω, to beat.

6. Liquid verbs in -αίνω, which in the Attic dialect form the Aor. with the ending -ᾶναι instead of -ήναι, § 149, Rem. 2, have ᾶ in the Doric, and η in the Epic and Ionic. The following liquid verbs, in the Epic and poetic dialect, of all periods, form the Fut. and first Aor. with the ending -σσω and -σα, viz. κέλλω, to land, κέλσαι, comp. κένσαι from κεντέω, to good; εἴλω, to crowd together, ἔλσαι; κίρω, to meet, to fall upon; ἀραρίσκει, AP-Ω, to fit, ἤρσαι, ἄρσαι; ὄρ-νυμι, to excite, ὄρσω, ὠρσαι; διαφθείρω, to destroy, θίρσαι in Homer; κίρω, to shave, ἔκρσαι in Homer, but first Aor. κίρω, to mix, to knead, φύρσω, ἔφυρσαι, πεφύρσομαι, Epic; second Aor. Pass. ἐφύρην in Lucian, who also has the

poetic Perf. *πέφνυμαι*, while in prose the verb *φνύω*, *ἐφύρασα*, *πεφύραμαι*, etc., is used. The Opt. *ὀφείλλειν* Od. β, 334. Il. π, 651, is formed according to the usage of the Æolic.

7. To verbs which form the Fut. without the tense-characteristic σ, § 154, 4, belong the following forms of the Epic dialect, viz. *βίομαι* or *βείομαι*, second Pers. *βίῃ*, *I shall live*, perhaps from *βαίνω*, *to go, to live*, also from *ἄῶ*, *to know, to learn*, and *Κεῖν*, *κείμαι*, *to lie down*, *δήω*, *δήεις*, *δήομεν*, *δήετε*, *I shall view, find*, and *κείω* or *κίω*, *κείμεν*, *κίω*, *κίω*.

8. To verbs which form the first Aor. without the tense-characteristic σ, § 154, 7, belong the following forms of the Epic and poetic dialect, viz. *χίω*, *to pour out*, *ἔχενα* Homer; Att. *ἔχεα*; *σειώ*, *to shake*, *ἔσσενα* and *ἔσσευνάμην* Homer., *ἀλίομαι* and *ἀλείομαι*, *to avoid*, *ἡλείατο*, etc., § 230; *καίω*, *to burn*, *ἔκα*, *ἔκα* Epic, *ἔκα* Tragic, § 230.

9. To verbs which have an active form for the Fut. Perf., § 154, 6, belongs also the Epic *παραρήσω* (and *παραρήσομαι*), *I shall be joyful*, from *χαίρω*.

10. The exchange of the endings of the second Aor. with those of the first Aor., § 154, 8, is somewhat frequent in the Epic dialect, e. g. *βαλῶ*, *to go*, *ἐβήσετο*, Imp. *βήσεο*; *δύομαι*, *to plunge*, *ἐδύσετο*, Imp. *δίσεο*, Part. *δυσόμενος*; *ἄγω*, *to lead*, *ἄξετε*, *ἄξέμεν*; *ἱκνέομαι*, *to come*, *ἱξον*; *ἐλέγμην*, *I laid myself down to sleep*, Imp. *λέξο*, *λέξο*; *ὄρνυμι*, *excite*, Imp. *ὄρσεο*, *ὄρσε*; *φέρω*, *to bear*, *οἴσει*, *οἴσετε*, *οἴσιντο*, *οἴσμεν*, *οἴσμεναι*, *οἴσι* is also Att.; *αἶδω*, *to sing*, Imp. *αἶξεο*.

11. Several second Aorists, in Homer, are formed by a Metathesis of the consonants, § 156, in order to make a dactyle, e. g. *ἔδμακον* instead of *ἔδαρκον* from *δέρκομαι*, *ἔπραθον* from *πέρθω*, *ἔδραθον* from *δραθάνω*, *ἤμβροτον* instead of *ἤμαρτον* from *ἀμαρτάνω*. For the same reason, Homer syncope the stem, § 155, e. g. *ἄγρόμενος* from *ἀγρεύσθαι* (*ἀγείρω*, *to collect*); *ἔγρετο*, *ἔγρετο* Imp., *ἔγροιο*, *ἔγρεσθαι* with the accent of the Pres., *ἐγρόμενος* from *ἐγρεύσθαι* (*ἐγείρω*, *to wake*); *πτύμην*, *ἐπιτύμην*, *πίσσει*, *πτόμενος*, *πίτομαι*, *to fly*; *ἐκέλετο*, *κέκλετο*, *κεκλύμενος*, *κίλομαι*, *to awake*; *πέφνον*, *Φένον*, *to kill*.

12. In the first Aor. Pass. Homer inserts a ν, according to the necessities of the verse, not only as other poets, § 149, Rem. 4, in *κρίνω* and *κλίνω*, e. g. *διακρίνθητε*, *κρίνθεις*, *ἐκλίνθη*, but also in *ιδρύω*, *to establish*, and *πνέω*, *to blow*, e. g. *ιδρύνθη* and *ιδρύθη*, *ἀμπνύνθη*.

13. Homer forms a first Perf. only from pure verbs, and such impure verbs as in the tense-formation assume an ε, § 166, or are subject to Metathesis, § 156, 2, e. g. *χαίρω* *μεχάρηκα* from *ΧΑΙΡΕ-Ω*, *βάλλω* *βέβληκα* from *ΒΑΛΛ*. Moreover, he forms only second Perfects which belong commonly to intransitive verbs, or have an intransitive signification; but also in pure verbs and in the impure verbs mentioned above, he rejects the ε in single

persons and modes, and regularly in the Part.; in this way, these forms become analogous to those of the second Perf. These participles either lengthen α and ϵ into η , e. g. βεβαρῆς, *burdened*, from ΒΑΡΕΩ, κκορηός from κορέ-ννυμι, κκοτηός from κοτέω, τετηός, *troubled*, from ΤΙΕΩ, τετληός from ΤΑΛΩ, κεκαφῆς, *to gasp for breath*, from ΚΑΦΕΩ, κκομῆς from κόμω, πεπιῆς from πτίσσω, *to shrink through fear*, τεθνηός, κκοτήτι, κκορηός from χαιρώ; or they retain, though more seldom, the stem-vowel without change, e. g. βεβῶς from βαιρώ, ΒΑΩ, ἐκγυῖα from γίγνομαι, ΓΑΩ, δεδῶς from διδύσκω, ΔΑΩ, πεφῖα from φύω, ἐσταός from ἵστημι, ΣΤΑΩ, μεμῶς and μεμῶς and μεμῶτες from ΜΑΩ. The accented σ of the oblique cases can, in the first instance, according to the necessities of the verse, be lengthened into ω , hence τεθνηός and -ῶτος, τεθνηότα and -ῶτα, κκομηότα and -ῶτα; but when the Nom. has a short penult, ω is always used, e. g. βεβῶτος. The ending -ῶς, formed by contraction, is resolved by ϵ into πετιῶτα from πέπω, τεθνηῶτι, and according to the necessities of the verse, ϵ can be lengthened into ι , e. g. τεθνηῶτος. The feminine form -ῶσα is found only in βεβῶσα Od. v, 14; in some feminine forms, the antepenult, which properly would be long, is shortened on account of the verse, e. g. ἀραῖα Fem. of ἀρηός, from ἀραρίσκω, μεμῖα of μεμηός from μεμῶμαι, τεθαῖα of τεθλῶς from θάλλω, λελαῖα of λεληκῶς from λίσκω, πεπῖα from πᾶσχω.

REMARK 1. The form resolved by ϵ , in the Ionic dialect, belongs to some participles, e. g. ἐστειός, *standing firm*; so τεθριός (never τεθνός) and τεθρηός from τέθρηκα, remains even in the Attic dialect. In these forms, the ω remains through all the cases, e. g.

ἐστειός, ἐστειῶσα, ἐστειός, Gen. ἐστειῶτος, -ῶσης
τεθριός, τεθριῶσα, τεθριός, Gen. τεθριῶτος, -ῶσης.

Βέθηκα and τέθηκα never have these forms. Comp. § 193, Rem. 3.

14. Some verbs, which in the stem of the Pres. have the diphthong $\epsilon\upsilon$, shorten it in the Epic and poetic dialect into υ , in the Perf. Mid. or Pass., and in the first Aor. Pass., e. g.

πέθομαι, *to ask*, πέπυσμαι; στεύω, *to shake*, Mid. and Pass. *to hasten*, ἔσσῃμαι, first Aor. Pass. ἐσσῃθην; τείχω Poet., paro, Perf. τέτυμαι, Aor. ἐτέχθην; φεύγω, *to flee*, Perf. πεφυμένος.

REM. 2. Χέω (formed from χέFω, χεύω), *to pour out*, follows the analogy of these verbs, in the forms κέχκα, κέχμαι, ἐχῃθην; these forms have been transferred to the Common language also, § 154, Rem. 1. Contrary to the analogy just stated, the υ is long in the Homeric form πέννυμαι from πνίω (πνίFω), *to blow*.

REM. 3. In Homer, Od. σ, 238, the third Pers. Opt. Plup. λῆντο instead of λελντο is found, according to the analogy of πήγντο, δαίντο.

REM. 4. The Homeric Perfects ἀκαχήμενος, ἀλαλήμενος, ἀρηρέμενος, ἐληλάμενος, ἀλάγησθαι, ἀλάγησθαι, have the accentuation of the Pres.

§ 224. *Conjugation in -μι.*

(182.)

1. On the lengthened form of the second Pers. *τιθησθα, διδοῖσθα*, see § 220, 2; on the *Iterative* forms in -σxn, see § 220; on the Inf. forms in -μεναι, -μεν, see § 221, 18.

2. In the Epic, Ion. and Dor. writers, forms of -ίω and -όω, § 172, Rem. 8, are frequent in the second and third Pers. Sing. Pres. and Impf., e. g. *τιθῆς, τιθεῖ, διδοῖς, διδοῖ, τίθει, ἰδίδους, ἰδίδου, ἴει*; — contracted forms of ἴστημι are very rare, e. g. *ἰστέ* instead of ἴστησι Her. 4, 103. Resolution takes place in the Ion. second Aor. Opt. Mid. *ῥεοίμην*, as if from *ΘΕΩ*, e. g. *προςθίοιτο, προςθίοισθε*.

3. Verbs in -ύμι form, in the Epic dialect, an Opt., not only in the Mid., as sometimes in Attic writers, e. g. *δαίνυτο* Il. ω, 665. (comp. *λάλυτο*, § 223, Rem. 3), from *δαίνυμαι*, but also in the Act., e. g. *ἐκδύμεν* (instead of *ἐκδύημεν*) from *ἐκδύω*, *φύη* instead of *φύηη* from *φύω*; so *φθίω, φθίτο* Opt. of *ἐφθίμην* from *φθίω*.

4. The third Pers. Pl. Impf. and second Aor. in -σαν, -ησαν, -οσαν, -ωσαν, -υσαν, are abridged in the Epic and Dor. dialects into -εν, -αν, -ον, -υν, e. g. *ἔτιθεν* instead of *ἐτίθισαν*, *ἔθεν, θέν* instead of *ἔθεσαν*; *ἔταιν, στήν* instead of *ἔστησαν*, *φθάν* instead of *ἔφθησαν*, *ἔβαν, βάν* instead of *ἔβησαν*; *ἔιδον, ἰδόν* instead of *ἰδίδισαν*, *ἔδον, δόν* instead of *ἔδοσαν*; *ἔφυν* instead of *ἔφυσαν*.

5. The second Pers. Sing. Pres. Imp. Act. has in Hom. the common form *ἴστη*, but Il. ι, 202. *καθίστα*; *ποτίθης* in Theoc. instead of *ποτίθεις* or *πρόσθεις* from *ΤΙΘΕΩ*. In the second Pers. Sing. Pres. and second Aor. Mid. Imp., Homer rejects the σ and admits the uncontracted form even when it could be contracted, e. g. *δαίνο, μάργας, φάσ, σύνθεις, ἔνθεις*. In the Ion. dialect, the first α of the ending -ασαι, second Pers. Mid. or Pass. is changed into ε, after the rejection of the σ, e. g. *ἐπίστασαι, δύνσαι*, instead of *ἐπίστασαι, δύνασαι*, § 172, 2; hence the contracted forms *ἐπίστη* in the Ion. poets, and also *δύνη* in the Tragedians.

6. The short stem-vowel is sometimes used as long before personal-endings beginning with μ and ν, according to the demand of the measure, e. g. *τιθήμενος; διδοῦναι*; so also *δίδωθι, ἰληθι* instead of *ἰλᾷθι*.

7. The third Pers. Sing. Subj. has often in the Epic dialect the ending -σι, § 220, 4, e. g. *δῶσι* and *δώσι* (instead of *δῶ*), *μεθήσι*.

8. The contracted Subj. of verbs with the characteristic α and ε is sometimes resolved in the second Aor., Epic dialect, and regularly in the Ion. by means of ε,

(a) Verbs in -α (ἴστημι):

(ἰστέ-) ἰστέω Ion. *ἰστέ-ω, ἰστέ-ης, ἰστέ-ομεν, -έ-ητε, -έ-ωσι*
(στέ-) στέω " *στέ-ω, στέ-ης, στέ-ομεν*, etc.

REMARK 1. So also in Herod., προσετίετε and ἐστίεσσι, ἐστιεώς, instead of -άσσι, -αώς, Gen. ἐστιεώτος, Neut. ἐστιεώς, Fem. ἐστιεώσα. So also in the Att., τεθνεώς and τεθνηκώς, τεθνεώσα, τεθνεώς, Gen. τεθνεώτος.

(b) Verbs in ε (τίθημι),

τιθῶ Ion. τιθέ-ω, τιθέ-ης, τιθέ-ομεν, -έ-ητε, -έ-ωσι
 τιθῶμαι " τιθέ-ομαι, τιθέ-η, etc.
 θῶ " θέ-ω, θέ-ης, θέ-ομεν, etc.
 θῶμαι " θέ-ομαι, etc.

REM. 2. Here also the two Aorists of the Pass. of all verbs are like the verb τίθημι, e. g.

τυπῶ, -ῆς Ion. τυπέω, -έης, -έομεν, -έητε
 δαμῶ, -ῆς " δαμέω, -έης, -έομεν, -έητε
 εὐρεθῶ, -ῆς " εὐρεθείω, -έης, etc.

(c) Verbs in ο (δίδωμι); the contracted second Aor. Subj. is resolved in Homer by means of ω, e. g. δῶωσι instead of δῶσι.

9. In the Subj. second Aor., Homer uses the following forms, according to the nature of the verse:

	Contracted,	Resolved and lengthened forms,
S. 1.	στίῳ	στίω, στίω, βέλομαι
2.	στίῃς	στίῃς
3.	στίῃ	στίῃ, ἐμβήῃ, φήῃ, φθῃ
D.	στίῃτον	παρστίῃτον
P. 1.	στίωμεν	στίωμεν dissyllabic, στειλομεν, καταβειλομεν
2.	στίητε	στίητε
3.	στίωσι(ν)	στίωσι(ν), περιστήωσι Il. ρ, 95.
S. 1.	θῶ	θείω, θίω, δαμείω
2.	θῆς	θείης, θήης and θείης
3.	θῇ	θείῃ, θήῃ, ἀνήῃ and μεθειῃ
D.	θῇτον	θειέτον
P. 1.	θῶμεν	θείομεν, θειόμεν
2.	θῆτε	δαμείτε
3.	θῶσι(ν)	θείωσι(ν), θειώσι(ν)
S. 1.	δῶ	
2.	δῶς	
3.	δῶ	δώησι and δώῃ
P. 1.	δῶμεν	δώμεν
2.	δῶτε	
3.	δῶσι(ν)	δώσι(ν).

REM. 3. The resolution by means of ε is found in verbs with the stem-vowels α or ε; the ε is commonly lengthened, (a) into ει before a Pi-mute; (b) into η before η in verbs with the stem-vowel α; (c) sometimes into ει, sometimes into η before η, in verbs with the stem-vowel ε. Verbs with the stem-vowel ο are resolved by ω.

10. The Impf. ἐτίθη, or commonly ἐτίθουν, has in the Ion. the form ἐτίθεα (like ἐτεύφεα Ion. instead of ἐτεύφειν, § 220, 8), ἐτίθεα ες, etc.

11. In Homer a shortened form of ἔστησαν, first Aor., is found, namely ἑσταῖσαν, *they placed*, Il. μ, 56. Od. γ, 182, σ, 307; also ἑστητε (with another form ἑστητε) Il. δ, 243, 246, instead of ἑστήτε (ἑστήκατε).

12. In the third Pl. Mid. or Pass. the ν before the personal-endings -ται and -το is regularly changed, by the Ion. writers, into α, § 220, 13, e. g.

τιθέαται, διδύαται, ἐδεικνύατο Ion., instead of τίθενται, etc.

But when an α precedes the ν, the α is changed into ε, and ν into α, e. g. ἰστιάται Ion., instead of ἰστανται, ἰστίατο Ion., instead of ἰσταντο.

13. The third Pers. Sing. is like the Dor. -τι, e. g. ἰστιάτι, τίθητι, δίδωτι, δεικνύτι, and the third Pers. Pl. ends in -ντι, e. g. ἰστιάντι, τιθέντι, διδόντι, δεικνύντι.

14. The forms of the first Aor. Mid. ἐθικάμην and ἐδωκάμην and the Part. θηκάμενος are found in the Ion. and Dor. writers; on the contrary, the Att. writers use here, the forms of the second Aor. Mid. The remaining Modes, as also the Part. δωκάμενος, are not found.

15. From δίδωμι Homer has a reduplicated Fut. διδώσομεν and διδώσειν.

§ 225. Εἰμί (ΕΞ-), to be. *

(190.)

PRESENT.		
	Indicative.	Subjunctive.
S. 1.	ἐμμι Æol., instead of ἐσ-μι	1. ἔω Ep. and Ion. μετελω Ep.
2.	ἐσσι Epic, also Eur. Hel. 1250.	2. ἔης Ion.
3.	ἔσσι Ion.	3. ἔη, ἔῃσι, ἦσι, εἴη Epic, ἔη Epic and Ion.
P. 1.	εἰμέν Epic and Ion.	Pl. ἔωμεν, ἔῃτε, ἔωσι Ep. and Ion.
2.	ἐστέ regular	
3.	ἔσσι(ν) Epic and Ion., ἐντί Dor.	
Inf.	ἔμεναι, ἔμμεναι, ἔμεν, ἔμμεν Epic ἦμεν or ἦμις, εἰμεν or εἰμις Dor.	
		Imperative.
		S. 2. ἔσσο Æol. and Epic
		P. 3. ἐόντων Ion.
		Participle.
		έών, έυών, έών Ep. and Ion.
IMPERFECT.		
	Indicative.	Optative.
S. 1.	ἔα (comp. τίθεα), ἦα, ἔον, ἔσκον Ep. and Ion.	
2.	ἔσθα Epic, ἔας Ion.	ἔοις
3.	ἔην Ep. and Ion. ἦην, ἦεν, ἔσας Ep., ἦς Dor.	ἔοι Epic and Ion.
D. 3.	ἔστην Epic	
P. 1.	ἦμεν or ἦμις, εἶμεν or εἰμις Dor.	
2.	ἔυτε Ion.	εἴτε Epic
3.	ἔσαν (ἔπεισαν) Epic and Ion.; εἶατο instead of ἦντο Od. υ, 106.	εἶεν Epic
Fut. ἔσομαι and ἔσσομαι, etc. Epic, according to the necessities of the verse, 2. ἔσαι, 3. ἔσται, ἔσειται.		

§ 226. *Εἶμι* (I-), *to go*. (192.)

<i>Pres. Ind. S. 2.</i>	<i>εἶσθα</i> Epic, <i>εἰς</i> Ion. <i>Subj. S. 2.</i>	<i>ἤσθῃ</i> Epic
<i>Inf.</i>		<i>ἵμεναι, ἵμεν</i> Epic
<i>Impf. Ind. S. 1.</i>	<i>ἦμα</i> (and <i>ῆιν</i>) Epic and Ion., <i>ῆον</i> Epic	
	2.	<i>ῆις</i> (and <i>ῆεις</i>), <i>ῆς</i> Epic
	3.	<i>ῆις</i> (and <i>ῆις</i>) Epic and Ion., <i>ῆιν</i> Epic, <i>ῆε(ν)</i> , <i>ῆε(ν)</i> Epic
<i>P. 1.</i>		<i>ῆομεν</i>
	3.	<i>ῆον</i> Epic, <i>ῆσαν</i> and <i>ῆσαν</i> Epic and Ion., <i>ῆσαν</i> Epic
<i>D. 3.</i>		<i>ῆην</i> Epic
<i>Opt. S. 3.</i>	<i>ῆοι</i> Epic, <i>ῆιη</i> Il. τ, 209. (<i>εῖην</i> and <i>εῖη</i> Il. ο, 83. ω, 139. Od. ξ, 496, come from <i>εἶμι</i>).	
<i>Fut. and Aor. Mid.</i>	<i>εἴσομαι, εἴσῃ</i> , third Pers. Dual <i>εἰσάσθην</i> Il. ο, 544.	

VERBS IN -ω, WHICH IN THE PRES. AND PERF. AND IN THE SECOND AOR. ACT. AND MID., FOLLOW THE ANALOGY OF VERBS IN -μι.

§ 227. (1) *Second Aor. Act. and Mid.* (304—310.)

In addition to the Aor. forms mentioned §§ 191, 192, the poetic and especially the Epic dialect has the following:

A. THE CHARACTERISTIC IS A VOWEL.

(a) Stem-Vowel *α* (*ἔβην, βα-*):

βάλλω, to throw, Epic second Aor. Act. (*BA-*, *ἔβλην*) *ξεμβλήτην* Od. φ, 15, Inf. *ξεμβλήμεναι* instead of *-ῆναι* Il. φ, 578; Epic second Aor. Mid. (*ἐβλή-μην*) *ἔβλητο, ξέμβληντο* Il. ξ, 27, Inf. *βλήσθαι*, Part. *βλήμενος*, Subj. *ξίμβληται, βλήνεται* instead of *βλήηται*, Od. ρ, 472, Opt. *βλέω* (from *BAE-*, comp. *πίμπλημι*) Il. γ, 288. Hence the Fut. *βλήσομαι*.
γηράω, or γηράσκω, to grow old, second Aor. third Pers. Sing. *ἐγήρα* Il. ρ, 197, *κατεγήρα* Herod. 6, 72, Inf. (Att.) *γηράναι*, Part. (Epic) *γηράς*. The *α* is used instead of *η* on account of the preceding *ρ*. See *διδράσκω*, § 192, 1.
κτείνω, to kill, Epic and Poet. second Aor. Act. (*KTA-*); *ἐκταῖν* retains the short vowel, thus *ἐκτάμεν, ἐκταῖτε*, third Pers. Pl. also *ἐκταῖν* instead of *ἐκτάσαν*, Subj. *κτώ*, (first Pers. Pl. *κτέομεν* Epic), Opt. *κταίην*, Inf. *κτάναι*, Epic *κτάμεν, κτάμεναι*, Part. *κτάς*; Epic second Aor. Mid. with Pass. sense, *ἀπέκτατο, κτάσθαι, κατακτάμενος*.
οὔταω, to wound, Epic second Aor. Act. *οὔτα* third Pers. Sing., Inf. *οὔτάμεναι, οὔτάμεν* (the *α* remains short as in *ἐκταῖν*); Epic second Aor. Mid. *οὔτάμενος, wounded*.
πλάζω, to approach, Epic second Aor. Mid. *ἐπλήμην*, (Att. *ἐπλάμην*), *πλήτο, πλήντο*.
πλήθω (πίμπλημι), to fill, Epic second Aor. Mid. *ἔπλητο* and *πλήτο, ἔπληντο*, also in Aristoph., in the following forms also, Imp. *πλήσο*, Part. *ἐμπλή-*

μενος, Opt. ἐμπλήμην with the variation ἐμπλείμην, as *χρεΐη* from *χρή-* (άω) and *βλεῖο* from *εβλήμην* (BAA-).

πτήσσω, *to shrink with fear*, Epic second Aor. Act. (HTA-) (ἔπτην) καταπτήτην third Pers. Dual.

φθάνω, *to come before*, Epic second Aor. Mid. φθάμενος.

REMARK. From ἔβην (βαίνω) are found in Homer the forms βᾶτην (third Pers. Dual) and ὑπέρβαᾶσαν (third Pers. Pl.) with the short stem-vowel.

(b) Stem-Vowel ε (ἔσβην, ΣBE-):

ΔΔΩ, Epic, stem of διδάσκω, *to teach*, second Aor. Act. (ΔAE-) ἐδάην, *I learned*, Subj. δαῶ, Epic δαείω, Inf. δαῖναι, Epic δαήμεναι.

(c) Stem-Vowel ι:

φθί-νω, *to consume* and *to vanish*, Epic second Aor. Mid. ἐφθίμην, φθίσθαι. φθίμενος, φθίσθω, φθίωμαι, Opt. φθίμην, φθίτο.

(d) Stem-Vowel ο (ἔγνω, ΓNO-):

βιβρώσκη, *to eat*, Epic second Aor. Act. ἔβρων. See § 161, 6.

πλώω (Epic and Ion. corresponding form of πλέω), *to sail*, Epic second Aor. Act. ἔπλων, ἔπλωμεν, Part. πλώς, Gen. πλώντος.

(e) Stem-Vowel υ (ἔδυ, υ-):

κλύω, Poet., *to hear*, Epic Imp. second Aor. Act. κλύθι, κλύς and κελύθι, κέλυστε, § 219, 7.

λύω, *to loose*, Epic second Aor. Mid. λύτο, λύντο.

πνέω, *to breathe*, Epic second Aor. Mid. (IINF-, from πνέFω, πνεύω) ἄμπνυτο instead of ἀνέπνυτο, *to breathe again*.

σύω, *to shake*, Epic second Aor. Mid. ἐσύμην, *I strove*, ἔσσυο, σύτο.

χέω, *to pour*, Epic second Aor. Mid. (XT-, from χέFω, χεύω) χύντο, χύμενος.

B. THE CHARACTERISTIC IS A CONSONANT.

ἄλλομαι, *to leap*, Epic second Aor. Mid. ἄλσο, ἄλτο, ἐπάλμενος, ἐπιάλμενος, Subj. ἄληται.

ἄραρίσκω (AP), *to fit*, Epic ἄρμενος, *filled*.

γέιντο, *to take*, Epic, from Fίλτο, since the Digamma is changed into γ and the radical λ before τ is changed into ν, § 203, B.

γίγνομαι, *to become*, Poet. ἔγεντο, γέντο.

δέχομαι, *to take*, Epic ἔδεκτο, Inf. δέχθαι, Imp. δέξο. The first Pers. ἐδέγμην and the Part. δέγμενος have, like the Perf. δέδεγμαι, the sense *to expect*.

ἐλελίζω, *to whirl*, Epic ἐλέλικτο.

ἐκνέομαι, *to come*, Epic ἔκτο, ἔκμενος and ἔκμενος, *favorable*.

ἈΕΧΩ, *to lie down*, Epic ἐλέγμην, ἔλεκτο, (same sense as ἐλεξάμην), Imp. λήξο.

ἀίγω, *to collect, to choose, to count*, Od. ι, 335. ἐλέγμην, Od. δ, 451. λέκτο ἀριθμόν, *he recounted the number*.

μᾶλιν, to soil, Epic μᾶνθην (third Dual, instead of ἐμᾶν-σθην).
 μίσγω (μῑγγνμι), to mix, Epic μῑκτο.
 ὀρνύω (ὀρννμι), to excite, Epic ὠρτο, Inf. ὄρθαι, Part. ὄρμενος, Imp. ὄρσο, ὄρσιο.
 πᾶλλω, to brandish, Epic πᾶλτο, he struck.
 πέρθω, to destroy, perdo. Homer uses πέρθαι instead of πέρθ-σθαι.
 ΠΕΤΩ (πῑγγνμι), to fix, Epic πῑκτο, κατέπηκτο.

§ 228. (2) *Perf. and Plup. Act. (Comp. §§ 193, 194).*

(a) The Stem ends in a Vowel.

γίγνομαι, to become; ΓΕΓΑΑ, Stem ΓΑ, Perf. (Sing. γέγονα, -ας, -ε) Epic and Poet. γέγᾱμεν, -ᾶτε, ᾶσιν, Inf. Epic γεγόμεν, Perf. Part. γεγώς, γεγῶσα, γεγώς, Gen. γεγῶτος; — Plup. Epic ἐγεγάτην.

βαίνω, to go, Perf. βέβηκα, ΒΕΒΑΑ, Epic and Poet. Pl. βέβᾱμεν, -ᾶτε, -ᾶσι and βεβῑάσι; third Pers. Pl. Subj. ἐμβεβῶσι (Pl. Phaed. 252, e), Inf. βεβᾶναι, Part. Epic βεβαώς (also Attic prose βεβώς, Xen. Hell. 7. 2, 3), -νῖα (βεβῶσα Pl. Phaed. 254, b), Gen. βεβαῶτος (Att. βεβῶτος); — Plup. ἐβέβᾱμεν, -ᾶτε, -ᾶσαν.

δεῖδω, to fear; besides the forms mentioned § 193, the following Epic forms are to be noted, e. g. δεῖδιμεν, δεῖδιτε; Inf. δεῖδιμεν instead of δεδέναι; Imp. δεῖδιθι, δεῖδιτε; — Plup. ἐδεῖδιμεν, ἐδεῖδισαν.

ἔρχομαι, to come, Perf. Epic ἐλήλουθα instead of ἐλήλυθα, Pl. ἐλήλουθμεν.

θνήσκω, to die, Perf. τέθνηκα, ΤΕΘΝΑΑ; Pl. τέθναμεν, τέθνατε, τέθνασι, Imp. τέθναθι, Part. τεθνηκώς, τεθνηῖα τεθνηκός or τεθνεώς (τεθνεῶσα. Demosth. 40, 24), τεθνεώς (Epic τεθνηός, -ωτος, -ηότος), Inf. τεθνήναι (Aesch. τεθῆναι from τεθναίνει, Epic τεθνόμεν, -άμεναι); Plup. ἐτέθνασαν, Opt. τεθναίην.

ΤΛΑΩ, to endure, (second Aor. ἔτην), Perf. τέτηκα, ΤΕΤΑΑΑ; Dual τέτλατον; Pl. τέτλαμεν, τέτλατε, τετλάσι(ν), Imp. τέτλαθι, -ᾶτω, etc., Subj. wait-ing, Inf. τετλάναι (Epic τετλάμεν), but Part. Epic τετληώς; Plup. Dual ἐτέτλατον, ἐτετλάτην, Pl. ἐτέτλαμεν, ἐτέτλατε, ἐτέτλασαν, Opt. τετλαίην.

ΜΑΩ, to strive, Perf. μέμωνα; ΜΕΜΑΑ; Epic μέμαμεν, -ατον, -ᾶτε, -ᾶσι, Imp. μεμᾶτω, Part. μεμαός, Gen. μεμαῶτος and μεμαότος, third Pers. Pl. Plup. μέμασαν.

Here belong the two participles of

βιβρώσκω, to eat, (second Aor. ἔβρων), Perf. βέβρωκα, Poet. βεβρώς, Gen. -ῶτος;

πίπτω, to fall, πέπτωκα, Epic πεπτιώς, Att. Poet. πιπτός.

(b) The Stem ends in a Consonant.

The following is to be noted in respect to the formation: When the con-

sonant of the stem comes before the personal-ending beginning with τ , the τ is changed into θ , and thus these forms assume the appearance of a Mid. form, e. g.

$\piείθω$, to persuade, $\piείποιθα$, to trust, Epic Plup. $ἐπέπιθμεν$, Imp. in Aeschyl. Eum. 602, $\piέπισθθι$ instead of $\piέπισθθι$.

REMARK. So the Epic form $\piέποσθθι$, stem $\Pi EN\theta$ with σ the vowel of variation ($\Pi ON\theta$), instead of $\piεπόνθασθι$ from $\piάσχω$; from $\piεπόνθασθι$ comes $\piέπονθθι$; and hence ($\piέπονσθθι$) $\piέποσθθι$, (comp. $\iotaδ-τε = \iotaσθθι$); finally, this form, as has been seen, assumed the appearance of the Mid. form ($\thetaθι$) and so became $\piέποσθθι$.

Perf. Ind. S.	$\kappaέρῃα, -ας, -ειν$ ($\kappaράζω$, to bowl), Plup. $ἐκέρῃα, -εις, -ει$
D. 2.	$\kappaεράγατον κέρραχθον$ $ἐκεράγειτον ἐκέρραχθον$
3.	$\kappaεράγατον κέρραχθον$ $ἐκεράγεισθην ἐκέρραχθην$
P. 1.	$\kappaεράγασμεν κέρραγμεν$ $ἐκεράγασμεν ἐκέρραγμεν$
2.	$\kappaεράγατε κέρραχθι$ $ἐκεράγατε ἐκέρραχθι$
3.	$\kappaεράγασιν$ $ἐκεράγασαν, -εσαν$

Imp. $\kappaέρραχθι, -αχθω, -αχθι$, etc. Inf. $\kappaεραγίναι$. Part. $\kappaεραγώς$.

So the Epic Perf. $\alphaῖνωα$ with the sense of the Pres. *I command*, $\alphaῖνωας$, $\alphaῖνωε$, Pl. $\alphaῖνωμεν$; Imp. $\alphaῖνωε$ and $\alphaῖνωχθι$, $\alphaῖνωέτω$ and $\alphaῖνώχθω$, $\alphaῖνώγετε$ and $\alphaῖνωχθι$; Subj. $\alphaῖνώγη$; Inf. $\alphaῖνώγμεν$; Plup. $\alphaῖνώγια$, $\alphaῖνώγει$; Opt. $\alphaῖνώγοις$.

$ἐγείρω$, to awaken, Perf. $ἐγρήγορα$ (stem $\epsilon ΓΕΡ$ with the variable σ), to wake up; from this, Homer has the forms, Imp. $ἐγρήγορθι$ instead of $ἐγρηγόρατε$, Inf. $ἐγρηγόρθαι$ (as if from $ἐγρηγόρμαι$) and $ἐγρηγόρθασιν$ instead of $ἐγρηγόρασιν$ third Pers. Pl.

$\sigmaίδα$, *I know*, the regular forms $\sigmaίδαμεν, \sigmaίδατε, \sigmaίδασι$ are found but rarely in the Ion. and Att. writers, § 195, 1), second Pers. $\sigmaίδας$ in Hom. and Ion. (rarely Att. § 195, 1). The form $\iotaδ-μεν$ is Epic, Ion. and Doric. Inf. $\iotaδμεναι$ and $\iotaδμεν$ Epic, Subj. $\iotaδίω$ Epic instead of $\epsilonιδώ$ (Ion. $\epsilonιδίω$), Part. $\iotaδύια$ Epic and $\epsilonιδύια$.

Plup. 1. Pers. Sing. $\etaῖδα$ (hence the Att. $\etaδη$) Epic instead of $\etaῖδεν$
 2. " " $\etaείδεις$ and $\etaείδης$ Epic instead of $\etaῖδεις$ [Herod.
 3. " " $\etaείδει$ and $\etaείδη, \etaῖδει, \etaῖδεν$ Ep. instead of $\etaῖδει$;— $\etaείδε$
 3. " Pl. $\iotaσαν$ Epic instead of $\etaῖδισαν$.

Fut. $\epsilonιδήσω$ Epic and $\epsilonισομαι$.

$\epsilonοικα$, *I am like*, Epic, $\epsilonἴκτον$, Dual, $\epsilonἴκτην$ Plup. Dual; hence in Plup. Mid. or Pass. $\epsilonἴκτο$.

§ 229. (3) *Present and Imperfect.* (218.)

Finally, there occur certain forms of the Pres. and Impf. mostly in the Epic dialect, which after the analogy of verbs in $-μι$, take the personal-endings without the Mode-vowel. Thus,

ἀνίω to complete, in Theocritus Impf. *ἀνῦ-μεν*, instead of *ἡνίκομεν*, *ἀνῦ-το*, instead of *ἡνέτο*.

τανύω, to stretch, to span, Il. ρ, 393. *τάρῦ-ται*, instead of *τανύεται*.

ἐρύω, to draw, *ἐρύται*, *ἐρύτο*, *ἐρύτω*, *ἐρύσο*, *ἐρύσθαι*, § 230.

σέω, to shake, Epic Pres. *σειῦται* and, by variation, *σοῦται*, Imp. *σοῦσο* and abridged *σοῦ*, *σοῦσθε*, *σοῦσθω*, to move one's self, to hasten. The Imp. has passed into the common language of conversation.

ἔδω, commonly *ἐσθίω*, to eat, Epic, Inf. *ἔδμεναι*.

φέρω, to carry, Epic Imp. *φέρετε* instead of *φέρεσθε*.

§ 230. *Alphabetical List of Verbs in the Dialects to be specially noted.*

ἄω (*ἄφω*), to hurt, to deceive; Hom. has the following forms, Aor. *ἄσασα* and *ἄσα*; Pres. Mid. *ἄσεται*, Aor. *ἄσασμην*, Aor. Pass. *ἄσασθην*. Verbal Adj. *ἄστος* (*ἄ-άστος*).

ἀγαιόμαι, Ep. and Ion. prose, § 164, and *ἀγάομαι*, Ep., to wonder, and in the Pres. Ep. also to grudge, to envy, Fut. *ἀγάσομαι*; Aor. *ἠγάσάμην*.

ἀγείρω, to collect, Ep. second Aor. Mid. *ἀγέροντο*, Part. *ἀγρόμενος*, § 223, 11; Plup. *ἀγηγέροντο*; Aor. Pass. *ἀγέρονθην*, third Pers. Pl. *ἤγερονθιν*; Ep. Pres. *ἠγείρομαι*, § 162.

ἄγνοια, to be ignorant, Ep. Aor. *ἠγνόησε*, § 207, 1, *ἠγνόησασθε*, § 205, 5.

ἄγνυμι, to break, Aor. Ep. *ἤξα* instead of *ἔαξα*; third Pers. Pl. Aor. Pass. *ἤγεν* Ep. instead of *ἔαγησαν*.

ἄγω, to lead, Ep. second Aor. Imp. *ἄγετε*, Inf. *ἄξέμεναι*, *ἄξέμεν*, § 223, 10; first Aor. Mid. *ἄξασθι*, *ἄξαστο*.

ἄιδω, prose *ᾄδω*, to sing, Ep. second Aor. Imp. *ἄιστο*, § 223, 10.

αἰῶ, prose *αἰώω*, to raise, Ep. first Aor. Act. *αἶερα*, Mid. *αἰερούμην*, Pass. *αἰερόμην*; Ep. second Aor. Mid. *ἄρε-μην* from *αἶρω*; Ep. Plup. *ᾠόρω* instead of *ἤερω* with the vowel of variation, and transposition of the augment; Ep. Pres. *ἠερέδομαι*, § 162.

ἄημι, (*ἄε-*), to blow; in Homer are the following forms, e. g. Part. *ἄεξ*, *ἄετος*; third Pers. Sing. Impf. *ἄη*,

ἄη, διᾶμι (*ἄεω*); in the remaining forms, the *η* remains, contrary to the analogy of *τίθημι*, § 224, 6, *ἄη-τορ*, *ἄηται*, *ἄημεναι*; Mid. and Pass. *ἄημαι*, to blow, *ἠόμενος καὶ ἠήμερος*, wet through and cold with wind; Impf. Mid. *ἄητο*.

αἰδομαι and *αἰδέομαι* in Hom., to be ashamed, Ep. *αἰδήσομαι*, *ἠδέσθην* and *ἠδίσάμην*.

αἶνυμι, Ep., to take, instead of *αἶρνω-μαι*, § 169, Rem. 1, only Pres. and Impf.

αἰρέω, to take, Ion. Perf. *ἠραίρηκα*, *ἠραίρημαι*, § 219, 8; Ep. second Aor. Mid. *γέρω* instead of *ἔλω*, § 227, B.

αἶσσω, Ep. (*ἄ*, but *ἠπαῖξαι* Il. ϕ, 126; *ι*) instead of *ἄσσω*, to rush, Ep. forms *ἠῖξα*, Subj. *αἶξω*, Part. *αἶξας*; Aor. Pass. *ἠῖχθην*, Inf. *αἶχθῆναι*; the Att. Tragedians use the following forms, *ἄσσω* and *ἄσσω*, commonly *ἤτω*, *ἤτω*, *ἤξα*, *ῖξαι* and *ἤξα*, *ἄξαι*.

ἄω, Ep., to hear, only Pres. and Impf. *ἄιον*. Comp. *ἐπαῖω*.

ἄκαχίζω, Ep., to trouble, stem *ἄχλω*, second Aor. *ἠκαχον*; Fut. *ἄκαχῆσω*, first Aor. *ἠκάχησα*; Mid. *ἄκαχίζομαι*, *ἄχομαι* or *ἄχνυμαι*, to be sad, Aor. *ἠκαχόμην*, § 219, 7; Perf. *ἄκη-χημαι* (§ 219, 8, comp. *ἀφῆρημαι*, *ἀφώ-ρημαι*) and *ἄκαχημαι*, third Pers. Pl. *ἄκαχέσθαι*, § 220, Rem. 2, and *ἄκη-*

- βάσθων*, to stalk, strengthened corresponding form from *βαίρω*; also *βιβῆ*, *βιβῶντα*, *βιβῶσα* and *βιβῆς* from *BILHMI*; finally, Imp. *βάσκε*, and Inf. *ἐπιβάσκεμεν*.
- βύλλω*, to throw, Ep. second Aor. *ἔβλην*, *ἐβλήμην*, § 227, A, (a), Fut. *βλήσομαι*; Ep. Perf. *βεβόλημαι*, used of the mind; but *βέβλημαι*, of the body.
- βαρέω*, Ep., to be heavy, *βεβαρηώς*, § 223, 13.
- βιβρώθοις*, Ep., to eat, instead of *βιβρώσκοις*.
- βίωμαι* and *βιόμαι*, to live, Ep. Fut. *βίη*, *βιόμισθα*, § 223, 7.
- βιάομαι*, Ep., instead of *βιάζομαι*, to force, *ἐβιάσατο*, *βεβίηκε*.
- βιβρώσκω*, to eat, Ep. Aor. *ἔβρων*, § 227, A, (d); Perf. Part. *βιβρώς*, *-ῶτος*, § 228.
- βλώσκω*, Ep. and Poet., to go, instead of *μύωσκω*, § 18, 3, Aor. *ἔμολον*, *μολῆν*, *μολών*; Perf. *μέμβλωκα* instead of *μεμύλωκα*; Fut. *μολοῦμαι*.
- βοάω*, to cry out, Ep. Aor. *ἔβωσα* instead of *ἐβόησα*, § 205, 5.
- βούλομαι*, to will, Ep. *βόλειται*, *βόλεισθε*, § 207, 4, *προβέβουλα*, to prefer.
- βρονχάομαι*, to roar, Ep. Perf. *βεβρονῆχα*, with the sense of the Pres.
- Γαμῶ*, to marry, Ep. Fut. *γαμέω*; Ep. Fut. *γαμέσεται* Il. i, 394, will give in marriage.
- γάνυμαι*, Ep., to be cheerful, *γάννται*; Fut. *γανύσεται*.
- ΓΑΩ*, Ep. Perf., *γέγαμεν*, to have become, etc., § 228.
- γίγωρα*, Ep. and Poet. Perf. with the sense of the Pres. to cry out; in Hom., third Pers. Sing. *γίγωρε*, also with the sense of the Aor., Part. *γγωγώνως*, Inf. *γγωγόμεν*; Plup. *έγγωγόνει*. From the Perf. a Pres. has been formed, of which there are in Hom. the forms, Inf. *γγωγόνειν*, Impf. *έγγωγόνειν*.
- γέιντο*, to seize, § 227, B.
- γηράω*, to grow old, second Aor. *ἐγήραυ*, etc., § 227, A, (a).
- γοάω*, Poet., to wail, Ep. third Pers. Pl. Aor. *γόον*.
- δαίνυμι*, Ep., to entertain, to feed, instead of *δαίν-νυμι*, § 169, Rem. 1, Fut. *δαίω*; Mid. *δαινύμαι*, to feast, to spend, second Pers. Sing. Impf. Ind. *δαινύ*, *δαινυο* instead of *ἰδαινυο*, § 224, 5, third Pers. Sing. Opt. *δαινύτο* instead of *-ύτο*, third Pers. Pl. *δαινύατο*; Aor. *ἐδυσάμην*.
- δαίω*, Ep., (a) to divide, § 164, Fut. *δάσομαι*; Aor. also prose, *ἐδασάμην*; Perf. Pass. *δεδαίεταί*, to be divided, broken; (b) to burn, to inflame, Perf. *δέδηκε*, he burnt; Mid. to blaze, Intrans., second Aor. Subj. *δάηται*.
- δάμναω* and *δάμνημι*, Ep. secondary form from *δαμάω*, to subdue, from which comes third Pers. Sing. Pres. *δαμνᾷ*; third Pers. Sing. Impf. *ἐδάμνα* and *δάμνα*, *δάμνασκε*; second Pers. Sing. Pres. Mid. *δαμνᾷ*; — *δάμνησι*, *δάμνηται*, etc.
- δαρθάνω*, to sleep, Ep. Aor. *ἔδραθον*, § 223, 11.
- δατέομαι*, Ep. secondary form, used in the Pres. and Impf., from *δαίωμαι*, to divide.
- ΔΙΩ*, Ep. and Poet., (a) to teach (= *διδάσκω*), (b) to learn (= *διδύσκομαι*); to (a) belong the Ep. second Aor. *δέδωκε* Hom., *ἔδωκε* Theoc. and Apoll.; to (b) belong *δεδωός* Hom., *δεδάσσι* in other authors; Ep. second Aor. Act. *ἐδάην*, I learned, § 227, A, (b), from which Ep. *δαήσομαι*, *δεδαήκα*, *δεδαήμενος*. From the Perf. a new Ep. Pres. has been formed, *διδάσσαι* Inf. Here belongs also the Ep. Fut. *δήω*, about to find, to meet with, *δήεις*, *δήομεν*, *δήετε*, § 223, 7.
- δέατο*, Ep., it seemed, Aor. *δοάσατο*, third Pers. Sing. Subj. *δοάσεται* instead of *-ηται*.
- δεῖδω*, to fear, the Pres. occurs only in the first Pers., Fut. *δέισομαι*; Aor.

be produced;
Subj. γει-

- ἔδισα, Ep. ἔδδισα (as is probable originally ἔδFισα), Perf. Ep. δειδοικα instead of δειδοικα, and δειδισα Ep. instead of δειδισα, § 228.
- δείκνυμι, to show, Ion. (ΔΕΚ) δέξω, ἔδεξα, etc.; Mid. δεικνυμι, in the Ep. dialect it also has the sense, to greet, to welcome, to drink to; so also in the Perf. δειδεγμαι with the sense of the Pres., δειδέχεται third Pers. Pl.; Plup. δειδέκτο, to welcome, δειδέχατο.
- δέσχομαι, to see, Ep. second Aor. ἔδράκον, § 223, 11.
- δέχομαι, to receive, Ion. δέχομαι; in Hom. this verb signifies also, to take, excipere, to await, e. g. an attack, a wild beast, in the following forms, δέχεται instead of δέχονται, § 220, 13, Il. μ, 147; Perf. δέδεγμαι with the sense of the Pres., Fut. δεδέξομαι, excipiam, second Aor. Mid. ἔδεικτο, etc., § 227, B; Perf. Mid. δεδοκήμενος, awaiting, lurking, Il. ο, 730.
- δέω instead of δέFω, Ep. instead of δέω, to want, which comes from ἐδέησε, he wanted, διήσει, he was in want of; Mid. δέομαι, to be wanting, Fut. δενήσομαι.
- ΔΙΔΗΜΙ (ΔΕ-), Ep. and older Ionic-Att., Xen., corresponding to δέω, to bind, διδέασι Xen.; Impf. δίδη instead of ἐδίδη Il. λ, 105.
- δίξμαι, Ep. and Ion., to seek; it retains the η, (contrary to § 170, 1, comp. ΔΗΜΙ); ἐδίξητο, ἐδίξηντο, διέξησθαι, διέξήμενος in Herod.; διέξαι Hom., διέξαι Theoc.; Fut. διέξομαι; Aor. ἐδίξασαμην.
- ΔΙΗΜΙ, ΔΙΕ-, of the Act. only ἐνδισαν, third Pers. Pl. Impf., Il. σ, 584, they drove away; Mid., to make one run, to make flee, oftener to scare, to chase (specially with the Inf.), διένται Il. ψ, 475, διέσθαι Il. μ, 304, Subj. διήται, διώνται, Opt. διοίτο, comp. τίθοιτο.
- δίω, Ep., to flee, διέ, διέδιε, διόν, I fled.
- δουπέω, Ep., to sound, Perf. δεδουπόντος; Aor. ἐδούπησα and ἐγδούπησα from ΓΔΟΠΗ-, comp. τύπτω and κτυπέω.
- δύναμαι, to be able, second Pers. Ion. δύναι; Aor. Ep. ἐδυνάσθη and ἐδυνήσαμην.
- δύω, to wrap up, Ep. δύνειν instead of δύναι from ἔδυν; Ep. second Aor. Mid. δύσειτο, δύσειτο, δυσόμενος, § 223, 10.
- ἔγειρω, to awake, Ep. Aor. ἔγρετο, I awoke, etc., § 223, 11; Ep. forms of Perf. ἐγρήγορα are ἐγρήγορθε, etc., § 228. From the Perf. has been formed the Pres. ἐγρηγορών, watching, Od. v, 6, as if from ἐγρηγοράω, ἔδω and ἔσθω, Ep., to eat (= ἐσθίω), Inf. ἔδμεναι, § 229; Impf. ἔδον and ἔδισκον; Perf. ἐδηδώς; Perf. Mid. or Pass. ἐδήδοται.
- ἔθω, from which come the Ep. ἔθων, wont, accustomed, and the Perf. ἔωθα, § 140, Rem. 3.
- ἔιδω, ἔιδω, Aor. ἔιδον, I saw, Ep. ἔιδον, Inf. ἰδέειν, Subj. ἰδωμι; Ep. Pres. Mid. εἰδεται, ἡ seems, εἰδόμενος, appearing, making like; Fut. εἴνομαι; first Aor. εἰσάμην and εἰσάμην, εἰσάμενος and εἰσάμενος, § 219, 4; second Aor. ἰδόμην, I saw.
- ἔικω, third Pers. Sing. Impf. εἶκα, ἡ appeared, Il. σ, 520; Perf. εἶκα, I am like, Ep. third Pers. Dual εἶκτον and Plup. εἶκην, § 228, Part. εἰκώς and Il. φ, 254. εἰκώς, εἰκνῖα and Il. σ, 418. εἰοικνῖαι; Ep. Plup. Mid. ἦϊκτο and εἶκτο, ἡ was like.
- εἰλύω, Ep., to cover over, εἰλίσσω, εἰλύμαι, third Pers. Pl. εἰλῦνται; from εἰλώ comes Aor. Pass. ἐλύσθην.
- εἰλω, to press, to drive, from which in Hom. only εἰλόμενος; in the same author, εἰλέω, εἰλίσκω; the rest are from ἔλα, e. g. ἔλασαν, Inf. ἔλσαι and εἰλσαι, Part. ἔλσας, § 223, 6; ἔλμαι, εἰλμένος; second Aor. Pass. ἐλῆν from ἔλλω, third Pers. Pl. ἄλεν, ἄλῃναι and ἄλῃμεναι, ἄλεις.

εἶμι, *to be*, § 225.

εἶμι, *to go*, § 226.

εἶργω, *to shut out*, Ep. Impf. ἔργαθον, § 162. Comp. ἔργω.

ἐρομαι, Ep. and Ion., *to ask*, Impf. ἐρώμεην; Fut. ἐρώσομαι; second Aor. ἠρώμην, Subj. ἐρώμεθα, Opt. ἔροιτο, Inf. ἐρεσθαι in Hom. with the accent of the Pres.; — Ep. corresponding forms of the Pres. (a) ἐρέομαι, ἐρέεσθαι; Impf. ἐρέορτο; (b) ἐρέω, Subj. ἐρέωμεν, Opt. ἐρέοιμεν, Part. ἐρέων.

²EIPIMI, see ἐρύω.

εἶρω, Ep. and Ion., *sero, to string*, first Aor. ἐξείρας, exserens, Herod. 3, 87; Ep. Perf. Mid. or Pass. ἔεργμαι, ἔεργμένος, in Herod. ἐργμένος, Plup. ἔεργτο.

ἐρύω, *to say*, Pres. only Ep., Fut. ἐρύω, Ep. ἐρύει.

εἶσα, Ep. Aor. *I placed*, from the stem 'Ed-, comp. sed-eo, Opt. ἀνίσαιμι, Imp. ἵσων, Part. ἵσας (ἀνίσαντες; ὀπίστας Her. 3, 126. 6, 103), Inf. ἐφίσσαι; Aor. Mid. ἰσάμην and ἰσασατο, Part. ἰσασάμενος (Her. 1, 66. ἰσάμενοι), Imp. ἐφίσσαι; Fut. ἐφίσσασθαι.

ἐλάττω, *to drive*, Pres. ἐλάω, Ep. ἐλόω; Impf. Ep. ἔλων; Fut. Ep. ἐλόωσαι instead of ἐλώσι; Ep. Perf. ἐηλάμενος, § 223, Rem. 4, third Pers. Sing. Plup. ἐηλάδατο, § 220, Rem. 2; Ion. Perf. ἐηλάσμαι and Aor. Pass. ἠλάσθην.

ἐλέλιζω, *to whirl*, Ep. second Aor. Mid. ἐλέλικτο, § 227, B.

ἐνέπω or ἐννέπω, Ep., *to say, to tell*, Impf. with the sense of the Aor. ἔνεπον, ἔννεπον, Aor. ἐνισπον, (comp. ἰσπόμην from ἵπομαι), Imp. ἐνίσπετε, Subj. ἐνίσπω, Opt. ἐνίσπομι, Inf. ἐνισπεῖν, Fut. ἐνίπω and ἐνισπήσω.

ἐνήνοθα, Ep. Perf. from 'ENΩΩ with the sense of the Pres. and Impf., ἐπενήνοθε, *to sit on*, Il. β, 219, *to lie on*, H. Cer. 280.

ἐνίπτω, Ep., *to chide*, second Aor. ἐν-ἐνίπον, ἦν-ἱπαπεν, § 219, 7.

ἐννύμι, *to clothe*, Ep. and Ion. ἐννύμι; Ep. Fut. ἔσσω; Aor. ἔσσα and ἔσα, ἑσάμην, ἑσασατο, ἑσασθαι; Perf. ἔμμαι, ἔσαι and ἔσαι, ἔται, etc., ἑμένος; second Pers. Plup. ἔσσο, third Pers. ἔστο and ἔστο, third Pers. Dual ἔσθην, third Pers. Pl. ἔστω; — on ἑσασατο, ἑσστο, comp. § 219, 4.

ἔοικα, *I am like*, § 228. Comp. ἔϊκλω. ἐπαύω, *to understand*, Aor. ἐπήϊσα (i) Herod. and Apollon., § 130, Rem. 1; the Poet. ἄϊω is found only in Pres. and Impf.

ἐπαυρίσκομαι, Ep. and Poet., *to receive advantage or injury from a thing*, Aor. ἐπηυρόμην, ἐπαυρίσθαι, first Aor. ἐπηυράμην in Aeschyl. and in the later writers; Fut. ἐπαυρήσομαι. The Act. in the sense, *to touch, to injure*, is found in Homer, e. g. second Aor. Subj. ἐπαύρη, Inf. ἐπαυρῆν, ἐπαυρέμεν.

ἐπίσταμαι, *to know*, second Pers. ἐπίστη Ion. Poet.

ἔπω, as a simple, in Act. only Ep. in the sense *tracto aliquid* Il. ζ, 321; generally used as a compound, e. g. περιέπω, διέπω, etc., second Aor. Act. ἔσπον instead of ἔσπον, in Homer ἐπέσπον, ἐπισπῆν, ἐπισπών; Fut. Ep. ἐφίψεις; Mid. also as a simple, generally signifying, *to follow*; Impf. Ep. ἐπόμην instead of ἐπόμην; Fut. ἔφομαι; second Aor. Mid. ἐσπόμην, σπείσθαι; Ep. forms, σπείω, ἑσπείσθω, Subj. ἑσπώμαι, Opt. ἑσποίμην, Inf. ἑσπείσθαι and σπείσθαι, Part. ἑσπόμενος. Herodot. has from περιέπω also περιεφθῆναι and περιεψισθαι instead of περιεφθῆσθαι.

ἔργω, commonly ἔτεργω, Ep., instead of εἶργω, *to shut in and shut out*, with the corresponding ἔεργνυμι, ἐργάθω, ἐργάθω, Aor. ἔρξα; Perf. Mid. or Pass. ἔεργμαι, third Pers. Pl. ἔρχαται, third Pers. Pl. Plup. ἔερχατο and ἔρχατο; Aor. Pass. ἐρχθεῖς.

ἔρδω and ἔρέζω, Ep., *to do*, Fut. ἔρέξω, Aor. ἔρύξω and ἔρεξα, or ἔρξω, ἔρεξα;

Perf. ἴσθης, Plup. ἰώσθην, § 140, Rem. 3, Perf. Mid. or Pass. ἰσθ-μένος, Aor. Pass. ἰσθθεῖς, ἰσθθῆναι. ἰριδω, to prop, Ep. Perf. ἰριδύσθαι, § 219, 8.

ἰρίπτω, Poet. and prose, to throw down, Ep. Plup. ἰρίπτντο, § 219, 8.

ἰριδαίνω, Ep. to fight, Aor. Mid. ἰριδήσασθαι.

ἰρίζω, to fight, Ep. ἰρίζομαι, Perf. Mid. ἰρήρισμαι, § 219, 8.

ἰρύω, to wander, Ep. Aor. ἰρσαι, hurry away, § 223, 6.

ἰρυθαίνω, Poet., to redden, Fut. ἰρυθίσω.

ἰρύκω, to keep off, Ep. second Aor. Act. ἡρύκαον, ἡρυκαίην, § 219, 7.

ἰρύω and ἰρύω, Ion. and Ep., to draw,

Fut. ἰρύσω (σσ) and Ep. ἰρύοις;

Aor. ἰρύσα (σσ) and ἰρύσθαι; Fut.

Mid. ἰρύσομαι and Ep. ἰρύσθαι;

Aor. ἰρύσάμην (σσ) and ἰρύσάμην;

Perf. Pass. third Pers. Pl. ἰρύσθαι

Il. ξ, 75, and Plup. ἰρύντο Il. σ, 63.

ἰρύατο Il. ο, 654, (of ships drawn to

land, ὦ long in the Arsis); Plup.

Mid. ἰρύντο (φάσανον, had drawn

the sword, ὦ long in the Arsis); Od.

χ, 90. Secondly the Mid. in Hom.

and Poet. takes the sense to save,

to shelter (from danger); in this sense

there are the following forms, ἰρύ-

σω, ἰρύτο and ἰρύτο, which are to

be regarded as syncopated forms of

the Impf. The sense, to guard, has

two Mid. corresponding forms, (a)

Ep. ἰρύμηναι, Inf. ἰρύμεναι Hes.

Opp. 816; Mid. ἰρύνται to guard, in-

stead of ἰμννται, Inf. ἰρυσθαι, ἰ-

ρυσθαι;—(b) Ep., Poet. and, though

very rare Att. prose ῥύομαι, Inf.

ῥύσθαι instead of ῥύσθαι; Impf.

third Pers. Sing. ἰρυντο, was watched,

Hesiod. Th. 304, third Pers. Pl.

ῥύατ' instead of ἰρύντο (were pro-

protected); Aor. ἑρρύσάμην and Ep. ῥύ-

σάμην, but Il. ο, 29, ῥύσάμην.

ἰρχομαι, to go, Ep. Perf. ἐλήλουθα,

first Pers. Pl. ἐλήλουθμεν; Ep. Aor.

ἤλυθον.

ἔχω, to have, Ep. Aor. ἔσχεθον, σχεθον and ἔσχον, § 162; Ep. Perf. ὄχουα; Ep. Plup. ἐπώχαστο, they were closed, Il. μ, 340.

ἦμαι, to sit, ἔσται, ἔστω Ion. and ἔσ-

ται, ἔστω Ep., instead of ἦνται, ἦντο.

ἡμίω, Ep., to sink, Perf. ἡμιμήνυκα,

to let the head sink, Il. χ, 491. This

form has the Att. reduplication

ἐμ-ἡμίκα, § 219, 8, and strengthened

by ν, § 208, 5.

ἑέρομαι, Ep., to warm one's self, Fut.

ἑέροσμαι, § 223, 6; Aor. ἑέρεσθην,

Subj. θέρω.

ἑηλίω, Ep. and Poet. to sprout, Fut.

ἑηλήσω, etc.; Perf. τέθηλα (τεθά-

λντα Ep., § 223, 13; second Aor.

ἑθάλον.

ἑηπύω, Ep., to stun, Perf. τέθηκα;

Plup. ἐτεθήπεια; second Aor. (from

ΤΑΦΩ) ἑταφον.

ἑνίσκω, to die, Perf. τέθνηκα, Pl. τέ-

θναμεν, etc., § 228.

ἑρῶσμαι, Ep., Ion. and Poet., to spring,

Aor. ἑρῶρον; Fut. ἑροῦμαι, Ep.

ἑροίμαι; Perf. τέθηκα.

ἑδρόω, Ion., to sweat, ἑδρῶσι, ἑδρῶντες,

ἑδρῶσα, ἑδρῶην, § 137, Rem. 1.

ἑήμι, to send, Ep. and Ion., Aor. ἑήκα;

Fut. ἑήσω, but Od. σ, 265, ἀνέσι; in

the Ep. and Ion. dialects, there

are several forms from the theme

ἑῖν, e. g. ἀνέσι instead of ἀνέσι

Her., ξύνιον instead of ξυνίεσαν

Hom., ἐμελίτο and μεμετμένος He-

rod., instead of μεθίτο, μεθιμέ-

νος.

ἑνέομαι, to come, Ep. Pres. ἑνω and

Impf. ἑνον; Ep. Aor. ἑνον, § 223, 10,

and ἑνω, etc., § 227, B.

ἑΛΙΜΙ instead of ἑΛΑ, to be merciful.

Of the Act. only the Ep. Imp. ἑληθι,

be merciful (in addresses to the gods)

instead of ἑλάθι, § 224, 6, as in

Theoc. 15, 143, Subj. Ep. ἑλήκησι;

Plup. Opt. Ep. ἑλήκοι; Mid. Poet.

ἑλαμαι, to appease.

ἑσᾶμι, Dor., to know, ἑσῃ, ἑσᾶτε, ἑσα-

μεν, Part. ἑσας.

Καίνωμαι, Ep., instead of καίνωμαι,

- § 169, Rem. I, from the theme *KAΔ*, to *excel*, Perf. *κίκεσμαι*; Plup. *ἐκίκασμεν*.
- καίω*, to *burn*, Ep. Aor. *ἔκα*, Trag. *ἔκα*, Subj. *κίωμεν* instead of *-όμεν*, Opt. third Pers. Sing. *κῆαι*, third Pers. Pl. *κῆαιεν*, Inf. *κῆαι* (in the *Odyss.* also *κῆαι*, *κίωμεν*, *κίαντες*); Aor. Mid. *ἐκῆαμην*, *κῆαμένος* (in the *Odyss.* *κῆαμένος*, *κῆατο*); second Aor. Act. *ἐκάην*, I *burned*, Intrans., Inf. *καίμεναι*.
- κῆαμι*, to *weary one's self*, Ep. *κεκμηώς*, *-ῶτος*, *-ότος*, § 223, 13, Ep. second Aor. Subj. *κεκάμω*, § 219, 7.
- κῆμαι*, to *lie*, in Hom. *κείονται*, as if from *κίωμαι*; Ep. and Ion. *κείται*, *κείσθαι*; second Pers. Sing. *κῆσαι* and *κῆαι*, third Pers. Pl. *κῆνται* and Ep. *κῆται*, and Ion. *κῆται*, Subj. *κῆωμαι*, third Pers. Sing. *κῆται*; Impf. *κῆατο* and *κῆατο* Ep., instead of *ἔκιντο*; *κῆσκετο*; Ep. Fut. *κῆω*, *κῆω*, *κῆων*, *κῆων*, *κῆμεν*.
- κείρω*, to *shear*, Ep. *κέρσω*, *ἔκρσα*, § 223, 6, but *ἐκείραμην*.
- κῆλλω*, to *drive*, Ep. *ἔκλσα*, § 223, 6.
- κῆλομαι*, Ep. and Poet., to *urge*, Fut. *κῆλῶμαι*, first Aor. *ἐκῆλσάμην*; second Aor. *ἐκεκλόμην*, etc., § 223, 11.
- κέντεω*, Ep., to *sting*, *stimulo*, Aor. *κένσαι*, § 223, 6.
- κεράννυμι*, to *mix*, Ep. *κεράω* (*κερῶντας*) and *κεραίω*, (Imp. *κέραιε*), *κεράω* (*κερῶς*, Impf. *ἐκίρνα*) and *κίρνημι* (Impf. *ἐκίρνη*, *κεράς*); Ep. Mid. *κέρωνται* (as if from *κεράμαι*); Impf. *κερώοντο* Ep., instead of *ἐκέρωντο* from *κεράω*.
- κερδαίνω*, to *gain*, in Ion. and later writers *ἐκέρδησα*; *κερδήσασθαι* and *κέρδαρίομεν* in Herod.
- κῆνθω*, Ep., to *conceal*, Fut. *κῆνσω*, Aor. *ἔκνυσα*; Perf. *κῆκνυθα*; second Aor. *ἐκνυθον*, *κῆνθον*, Subj. *κῆνυθω*, § 219, 7; Mid. only Pres. and Impf.
- κῆδω*, to *make anxious*, in the Act. only Ep. Fut. *κηδήσω*; Perf. *κῆκηδα*, I *am anxious*; Ep. Fut. *κεκαδήσομαι* Il. 9, 353.
- κιδναμαι*, Ep. corresponding form of *σπειράννυμι*, to *scatter*, only Pres. and Impf.
- κίρνυμι*, Ep., instead of *κινέομαι*, to *stir one's self*, to *be moved*, Pass. *κινύμενος*.
- κινάω* and *κίρνημι*, Ep. corresponding form of *κεράννυμι*, to *mix*, from which comes the Part. *κινράς*, Impf. *ἐκίρνα* and *κίρνη*.
- κίχυνω* and *κίχυνομαι*, Ep. and Poet., to *reach*, Aor. *ἔκχυνον*, Fut. *κίχυσομαι*, not found elsewhere in the Att. poets; but Ep. Impf. *ἐκίχυνον*, second Pers. *ἐκίχεις* (from *ΚΙΧΕ-*); second Aor. Subj. *κίχῶ* and *κίχέω*, Opt. *κίχην*, Inf. *κίχῆναι*, Part. *κίχεις* and Mid. *κίχήμενος*; Aor. Mid. *ἐκίχυστο*.
- κίω*, Ep., to *go*, only Pres. and Impf. The Part. *κίων* is accented like *ῖων*; Aor. *μειτεκίασθον*, § 162.
- κλάζω*, to *sound*, Ep. Perf. with the sense of the Pres. *κῆλχηγα*, *κῆλχηγώς*, Pl. *κῆλχγοντες* (as if from *κῆλχηγω*); Aor. *ἔκλαγον*.
- κλέω*, to *shut*, Ep. and Ion., *κλήω*, Aor. *ἐκλήισα* (*ι*), *κλήισαι*; Perf. Mid. or Pass. *κεκλήϊμαι*, third Pers. Pl. *κεκλείεται* instead of *κεκλήσται*; Aor. Pass. *ἐκλήϊσθην*; from the Ion. *κλήϊω* come the forms often found in the Att. writers, viz. *κλήω*, *ἐκλῆσα*, *κῆλχημαι*.
- κλέω*, Ep., to *celebrate*, of which only *κλέμαι*, Impf. *ἐκλέο* instead of *ἐκλέεο*, § 220, 10.
- κλύω*, Ep., to *hear*, Imp. *κλύε*, *κλύετε*; second Aor. Imp. *κλῦθι*, *κλῦτε*, § 227, A, (e); the Impf. *ἔκλυνον* is used instead of the Ind. Pres.
- κόπτω*, to *strike*, second Perf. *κῆκοπα* in Hom., instead of *κῆκοφα*.
- κορέννυμι*, to *satisfy*, Ep. Fut. *κορέσω* and *κορίσω*, Perf. *κεκόρημαι*, to which the Part. *κεκορηώς*, § 223, 13, in respect to its meaning belongs.

κοιῶν and κοιόμαι, Ep., *to be angry*, first Aor. Part. κοιέσας; Perf. Part. πεκοιῶς, § 223, 13; Mid. Fut. κοιέσσομαι (σσ); Aor. ἐκοιεύμην (σσ).

κράζω, *to bawl*, Poet. Perf. κέκραγα, κέκραγμαι, etc., § 228.

κράινω, Ep. and Poet., *to complete*, Ion. commonly κραιαίνω, Impf. ἐκραιαίνον; Ep. Fut. κρανέω; Aor. ἐκρηνα and Ep. ἐκρήνα, Imp. κρήνον and Ep. κρήνηναι, Inf. κρήναι and Ep. κρήνηναι; Ep. Perf. Pass. κερράνται (Eur. κέκρανται); Ep. Fut. Mid. κρανέομαι.

κτείνω, *to kill*, Ep. Fut. κτενέω (Ep. Part. κτανέοντα, κατακτανέουσιν and κατακτανένεσθαι with the variable α); Aor. Ep. and Poet. ἐκτανον; Ep. second Aor. Act. ἐκταν, etc., § 227, A, (a); first Aor. Pass. third Pers. Pl. ἐκταθεν Ep., instead of ἐκτάθησαν.

κυρίω, rarely κίρω, Ep. and Poet., *to find, to reach*, Aor. ἐκυρσα, § 223, 6, and more rare ἐκύρῃσα, Fut. κύρσω and more rare κυρήσω; Perf. κεύρηκα.

Λαγχάνω, *to partake*, Ion. Fut. λάξομαι; Ep. Aor. Subj. λελάχω, § 219, 7, Trans. *to make partaker* in the phrase θανόντα πυρός; Perf. λελόγχα Ep., instead of εἴληχα, Od. λ, 304. λελόγχασι.

ΛΑΖΤΜΑΙ = λάζομαι, *to take*, Ep. ἐλάζυτο.

λαμβάνω, *to receive*, Ion. λάμφομαι, λελάβηκα, λελάμμαι, λελάμφθαι, ἐλάμφθην, λαμπτός; also Dor. λελάβηκα, but λελάμμαι, λελάφθαι; in Dramatists λείλημμαι; Ep. Aor. λελαβέσθαι, § 219, 7.

λανθάνω, Ep. often λήθω, *to be hidden*; Ep. second Aor. Act. Subj. λελάθω and Mid. λελασθόμην, § 219, 7; Perf. Mid. λελύσμαι; in Theoc. λασθήμεν = λησθῆναι instead of λαθείσθαι; ἐπιλήθω and ἐκλήθω, *to cause to forget*, Ep. Aor. ἐπέλησα; ἐκέλευθον.

λάσκω, Ep. and Poet., Aor. ἔλασκον; Ep. Perf. λέληκα (Poet. λέλακα and

ἐκέλεκα even in Demos.) with the sense of the Pres.; Ep. Pass. λελήκως, λελάκυντα, § 223, 13; Fut. λακίσσομαι; first Aor. Poet. ἐλύκησα, Ep. Aor. Mid. λελάκοιτο, § 219, 7.

ΛΕΧΩ, Ep., *to cause to lie down*, ἐλεξα, ἐλεξάμην, *I laid myself down, I lay, I rested*, Ep. Aor. ἐλέγμην, etc., § 227, B. λούω, *to wash*, Ep. λούω, λούω, Impf. λούεον, ἐλόιον; Aor. Inf. λούεσθαι, Part. λούσας; second Aor. Act. ἔλοον, third Pers. Sing. λόε Od. κ, 361, λόον; Mid. Pres. Inf. λούεσθαι and λούσθαι; Fut. Mid. λούεσσομαι; Aor. Mid. Inf. λούεσσανθαι; Part. λούεσάμενος; Perf. Mid. or Pass. λέλοιμαι.

λύω, *to loose*, Ep. second Aor. Mid. λύτο, λύντο, § 227, A, (e); Ep. Plup. Opt. λελύτο, § 224, 3.

Μαίνομαι, *to rave*, (ἐκμαίνω, *to make raving*, also Aor. ἐμῆνα Arist.); second Perf. μέμνηνα, *I am raving*, (Theoc. 10, 31, μεμάνημαι).

μαίλομαι, Ep., *to seek*, Fut. μάσομαι (ἐπιμάσσειται); Aor. ἐμασάμην.

μανθάνω, *to learn*, Fut. in Theoc. μαθεῖμαι, like μαχοῦμαι.

μάρναμαι, Ep., *to fight*, only Pres. and Impf., like δύνημαι, but Opt. μαρνομένην Od. λ, 513.

μάχομαι, *to contend*, Ep. μαχέοιται, μαχεῖται, μαχείτο, μαχέοιτο, Part. μαχεόμενος and μαχέόμενος; Ep. Fut. μαχήσομαι and μαχέσομαι; Aor. ἐμαχεσάμην.

ΜΑΛΩ, Ep., *to strive*, Perf. with the sense of the Pres. in Sing. μέμονα, comp. γέγονα with ΓΕΓΑΑ, μέματον, μέμαμεν, etc., § 228.

μείρομαι, Poet., *to obtain*, Ep. ἔμμορα third Pers. Sing. Perf. (and Il. α, 278) third Pers. Sing. second Aor. Act. (Augment, § 219, 6); Perf. Pass. εἰμαρται, *it is determined*, § 123, 4.

μέλω, commonly Impers. μέλει, *it concerns*, Ep. Perf. μέμηλε, Part. μεμηλώς; Ep. Perf. Mid. μέμβλεται and Plup. μέμβλετο instead of μεμύληται, ἐμεμήλητο, comp. βλώσκει.

μεινοῖναι, μεινοῖτον, § 222, I, A, (2).

μηκῶμαι, to *bleat*, Ep. Perf. μέμηκα with the sense of the Pres., μιμά-
κνῃα, § 223, 13; Aor. μάκων; from the
Perf. the Impf. ἐμήμενον is formed.

μυῖνω, to *slain*, Ep. second Aor. μυῖν-
θην, § 227, B.

μυγνύμι, to *mix*, Ep. Aor. μύκτο, § 227, B.
μυκάομαι, to *roar*, Ep. μέμῃκα, ἐμῃκον.

Ναῖω, Ep. and Poet., to *dwelt*, first
Aor. ἐνύσσα, I *caused to dwell*; Mid.
together with Aor. Pass. to *set-
tle down*; νάσσομαι, ἀπεινυσσάμην,
ἐνύσθην.

νικῶ, Ep., Poet. and Ion. to *quarrel*,
Fut. νικέσω; Aor. ἐνέικσα, § 223, I.

νίσσομαι, Ep., to *go*, Fut. νίσσομαι (the
form νείσσομαι is rejected).

ὀδύσσομαι, Ep., Aor. ὠδυσάμην,
to *be angry*, ὀδυσαίμενος; Perf. ὀδώ-
νυσμαι with the sense of the Pres.,
§ 219, 8.

οἶδα, to *know*, § 228.

οἶμαι, to *think*; Ep. οἶω, οἶω, οἶομαι,
οἶμην, οἶοιτο; Aor. Mid. οἶσάμην;
Aor. Pass. ὠίσθην, ὠισθείς.

ὀνομαι, Ep. and Ion., to *blame*, ὀνοσαι,
third Pers. Pl. ὀνοῦνται, Imp. ὀνοσο;
Impf. ὀνόμην, Opt. ὀνοίμην, ὀνοίτο;
Fut. ὀνόσομαι; Aor. ὠνόσαμην and
ὠνόσθην; Ep. οὔνεσθαι Il. ω, 241, in-
stead of ὠνεσθαι and this instead of
ὀνοσθαι (comp. οὐλόμενος) from ὀΝ-;
Ep. Aor. Mid. ὠνωτο.

ὄραω, to *see*, Ion. ὄρῶ, Impf. ὄρειον;
Ep. second Pers. Sing. Pres. Mid.
ὄρῃαι, third Pers. Sing. Impf. ὄρῃτο;
Ion. Perf. ὄρωσα.

ὀρεῖνται, from which Ep. ὀρεγ-
νός, *stretching out*; ὀρέγω, to *stretch*;
Mid. to *stretch one's self*, to *reach after*,
Ep. Perf. Mid. ὀρώργμαι, third Pers.
Pl. ὀρωρέχεται, § 219, 8, Plup. third
Pers. Pl. ὀρωρέχато.

ὀρεῖμι, Poet., to *excite*, Fut. ὄρσω,
Aor. ὄρσα, § 223, 6; Ep. Perf. In-
trans. ὄρωρα, § 219, 8, Subj. ὄρώρη,
Plup. ὄρωρα; Ep. Aor.
νύμι, to *lift one's*
ὀρεῖται, Aor. ὠρό-

μην; Ep. Aor. Mid. ὠρτο, etc., § 227,
B; Ep. Perf. ὀρώρεται, Subj. ὀρώ-
ρηται, § 219, 8.

ὀσφραίνομαι, to *smell*, Ion. Aor. Mid.
ὕσφραντο.

οὔταω, to *wound*, Ep. Aor. οὔτα, etc.,
§ 227, A, (a).

ὀφείλω, to *owe*, *ought*, *must*, Ion., Poet.
(except in the dramatic dialogues
of Att. writers) and in later prose
ὀφείλον, -ες, -ε, Ep. ὀφείλλον, ὀφείλον
in forms which express a *wis*'.

ὀφείλλω, Ep., to *increase*, only Pres.,
Impf. and Opt. Aor. ὀφείλλεν Od.
β, 334.

Πάλλω, to *shake*, Ep. second Aor. Act.
ἀμπεπαλὼν, § 207, 7, and 219, 7, and
second Aor. Mid. πάλτο, § 227, B.
πάσχω, to *suffer*, Ep. πεπαθνήμην, as if
from πέπαθα; Ep. Perf. πέποσθε,
§ 228, Rem.

παίτομαι, Ion., to *taste*, to *eat*, Aor.
ἐπάσάμην; Perf. πέπασμαι.

πειθω, to *persuade*, Ep. second Aor.
Act. πέπιθον, Subj. πεπίθω, Opt.
πεπίθοιμι, Inf. πεπιθεῖν, Part. πεπι-
θόν, Imp. πέπιθε, § 219, 7; second
Aor. Mid. ἐπιθύμην, to *trust*, Opt.
πεπίθοιτο; from the second Aor.
come πιθήσω, to *be obedient*, πε-
ιθήσω, to *be convinced*, πιθήσας,
obedient; on ἐπέπιθμην and πέπεισ-
θαι, see § 228.

πιλάζω, to *draw near*, Trag. πιλά-
θω, πλάθω, Fut. πιλάσω, Poet.
commonly πιλώ; Ep. Aor. Pass.
ἐπιλάσθην, Poet. Att. ἐπλάθην, Ep.
ἐπλήμην, etc., Att. ἐπλάμην, § 227,
A, (a); Ep. Perf. πεπλημένος, Att.
πέπλωμαι.

πέρω, Poet., to *destroy*, Fut. πέρσω;
first Aor. ἐπειρα, § 223, 6; second
Aor. ἐπεῖρα, § 223, 11; Ep. sec-
ond Aor. Mid. πέρωται, § 227, B.

πέτομαι, to *fly*, second Aor. ἐπιτόμην,
etc., § 223, 11.

πείθομαι, Poet. instead of πυνθάνο-
μαι, Ep. second Aor. Mid. Opt. πε-
πύθοιτο; Perf. πέπυσμαι, § 223, 14.
πέφρον, ἐπέφρον, Ep. second Aor. Act.

- of $\Phi\epsilon\eta\Omega$, to kill, § 219, 7, Pass. $\pi\acute{\epsilon}\phi\eta\omega\nu$ with irregular accentuation; Ep. Perf. Pass. $\pi\acute{\epsilon}\phi\alpha\tau\alpha\iota$, $\pi\acute{\epsilon}\phi\alpha\sigma\theta\alpha\iota$; Fut. Perf. $\pi\acute{\epsilon}\phi\eta\sigma\omicron\mu\alpha\iota$, (comp. $\delta\epsilon\delta\eta\sigma\omicron\mu\alpha\iota$ from $\delta\acute{\epsilon}\delta\epsilon\mu\alpha\iota$).
- $\pi\acute{\eta}\gamma\gamma\upsilon\mu\iota$, to fix, Ep. Aor. $\pi\eta\kappa\tau\omicron$, $\kappa\alpha\tau\acute{\epsilon}\pi\eta\kappa\tau\omicron$, § 227, B.
- $\pi\acute{\iota}\lambda\eta\mu\alpha\iota$, Ep., corresponding form from $\pi\acute{\epsilon}\lambda\acute{\alpha}\zeta\omega$, to draw near only Pres. and Impf.
- $\pi\acute{\iota}\mu\pi\lambda\eta\mu\iota$, to fill, Ep. Aor. Mid. $\pi\lambda\eta\tau\omicron$, etc., § 227, A, (a).
- $\pi\acute{\iota}\pi\tau\omega$, to fall, Ep. $\pi\epsilon\pi\tau\epsilon\omega\varsigma$, § 228.
- $\pi\epsilon\iota\tau\acute{\alpha}\omega$ and $\pi\acute{\iota}\tau\eta\eta\mu\iota$, Ep. corresponding form of $\pi\epsilon\tau\acute{\alpha}\nu\eta\mu\iota$, to spread out, from which come Impf. $\pi\acute{\iota}\tau\eta\alpha$ instead of $\acute{\epsilon}\pi\iota\tau\eta\alpha$, and Pass. $\pi\iota\tau\eta\acute{\alpha}\varsigma$.
- $\pi\lambda\acute{\eta}\sigma\sigma\omega$, to strike, Ep. second Aor. Act. $\acute{\epsilon}\pi\iota\pi\lambda\eta\gamma\omicron\nu$, $\pi\acute{\epsilon}\pi\lambda\eta\gamma\omicron\nu$ and $\pi\alpha\pi\lambda\eta\gamma\omicron\mu\eta\nu$, § 219, 7.
- $\pi\lambda\acute{\omega}\omega$, Ion., to sail, Ep. second Aor. Act. $\acute{\epsilon}\pi\lambda\omega\nu$, etc., § 227, A, (d).
- $\pi\acute{\nu}\eta\omega$, to breathe, in Hom. Perf. $\pi\acute{\epsilon}\pi\eta\nu\mu\alpha\iota$, § 223, Rem. 2, to be animated, intelligent; second Aor. Act. Imp. $\acute{\alpha}\mu\pi\eta\nu\epsilon$, second Aor. Mid. $\acute{\alpha}\mu\pi\eta\nu\tau\omicron$, § 227, A, (e); Aor. Pass. $\acute{\alpha}\mu\pi\eta\nu\eta\theta\eta$ instead of $\acute{\alpha}\mu\pi\eta\nu\theta\eta$, § 223, 12.
- $\pi\tau\acute{\iota}\sigma\sigma\omega$, to stoop down, Aor. $\acute{\epsilon}\pi\tau\eta\zeta\alpha$; second Aor. $\kappa\alpha\tau\alpha\pi\tau\alpha\kappa\acute{\omega}\nu$, Aeschyl. Eum. 247; Perf. $\acute{\epsilon}\pi\tau\eta\chi\alpha$, Part. Ep. $\pi\epsilon\pi\tau\eta\omega\varsigma$, $\acute{\omega}\tau\omicron\varsigma$, § 223, 13; Ep. second Aor. $\kappa\alpha\tau\alpha\pi\tau\eta\tau\eta\nu$, § 227, A, (a).
- $\rho\acute{\alpha}\iota\omega$, to sprinkle, in Hom. $\acute{\epsilon}\rho\phi\acute{\alpha}\delta\alpha\tau\alpha\iota$, § 220, Rem. 2.
- $\rho\acute{\epsilon}\zeta\omega$, see $\acute{\epsilon}\rho\delta\omega$.
- $\rho\acute{\iota}\gamma\epsilon\omega$, Ep. and Poet., to shudder, Fut. $\rho\acute{\iota}\gamma\eta\sigma\omega$; Aor. $\acute{\epsilon}\rho\phi\acute{\iota}\gamma\eta\sigma\alpha$; Perf. Ep. $\acute{\epsilon}\rho\phi\acute{\iota}\gamma\alpha$.
- $\rho\acute{\alpha}\omega$, $\sigma\acute{\omega}\omega$ and $\sigma\acute{\omicron}\omega$, Epic, to save, (= $\sigma\acute{\omega}\zeta\omega$); from $\sigma\acute{\omega}\omega$, Fut. $\sigma\acute{\omega}\omega\sigma\omega$; Imp. Pres. Act. $\sigma\acute{\alpha}\omega$, § 222, I, A, (4); third Pers. Sing. Impf. Mid. $\sigma\acute{\alpha}\sigma\upsilon\nu$ instead of $\acute{\epsilon}\sigma\acute{\alpha}\omega\varsigma$ and $\sigma\acute{\omega}\omega$; Aor. $\acute{\epsilon}\sigma\acute{\omega}\omega\sigma\alpha$; Fut. Mid. $\sigma\acute{\omega}\omega\sigma\omicron\mu\alpha\iota$, Aor. Pass. $\acute{\epsilon}\sigma\acute{\omega}\omega\theta\eta\nu$; from $\sigma\acute{\omega}\omega$ Part. $\sigma\acute{\omega}\omega\sigma\omicron\tau\epsilon\varsigma$ and Impf. $\sigma\acute{\omega}\omega\sigma\kappa\omicron\nu$; from $\sigma\acute{\omicron}\omega$ Subj. Pres. $\sigma\acute{\omicron}\eta$, $\sigma\acute{\omicron}\eta\varsigma$, $\sigma\acute{\omicron}\omega\sigma\iota$.
- $\sigma\acute{\epsilon}\nu\omega$, Poet., to move, Mid. to haste, Ep. Aor. $\acute{\epsilon}\sigma\sigma\epsilon\nu\alpha$ and $\sigma\acute{\iota}\nu\alpha$, $\acute{\epsilon}\sigma\sigma\epsilon\nu\acute{\alpha}\mu\epsilon\nu$ and $\sigma\epsilon\nu\acute{\alpha}\mu\eta\nu$, § 223, 8; Perf. $\acute{\epsilon}\sigma\sigma\epsilon\mu\alpha\iota$, § 223, 14; Plup. $\acute{\epsilon}\sigma\sigma\acute{\upsilon}\mu\eta\nu$; second Aor. Mid. $\acute{\epsilon}\sigma\sigma\acute{\upsilon}\mu\eta\nu$, etc., § 227, A, (e); Aor. Pass. $\acute{\epsilon}\sigma\sigma\acute{\upsilon}\theta\eta\nu$, Soph., $\acute{\epsilon}\xi\epsilon\sigma\acute{\iota}\theta\eta\nu$, Hom. — On the Ep. $\sigma\acute{\epsilon}\nu\tau\alpha\iota$, $\sigma\acute{\omicron}\nu\tau\alpha\iota$, etc., see § 229.
- $\sigma\upsilon\delta\eta\gamma\mu\alpha\iota$, to scatter, Ep. corresponding form of $\sigma\upsilon\delta\acute{\alpha}\nu\eta\mu\alpha\iota$, only Pres. and Impf.
- $\sigma\tau\epsilon\acute{\rho}\epsilon\omega$, to rob, first Aor. Inf. $\sigma\tau\epsilon\acute{\rho}\epsilon\acute{\iota}\sigma\alpha\iota$ Ep. instead of $\sigma\tau\epsilon\acute{\rho}\epsilon\upsilon\sigma\alpha\iota$.
- $\sigma\tau\upsilon\gamma\acute{\iota}\omega$, to fear, to hute, Ep. second Aor. $\acute{\epsilon}\sigma\tau\upsilon\gamma\omicron\nu$; first Aor. $\acute{\epsilon}\sigma\tau\upsilon\zeta\alpha$, Trans., to make fearful.
- $\tau\alpha\acute{\iota}\zeta\eta$, Ep. second Aor. $\tau\alpha\tau\alpha\gamma\acute{\omega}\nu$, seizing.
- $\tau\alpha\lambda\acute{\alpha}\lambda\omega$, to endure, Ep. Aor. $\acute{\epsilon}\tau\acute{\alpha}\lambda\alpha\sigma\alpha$, Subj. $\tau\alpha\lambda\acute{\alpha}\sigma\omega$; second Aor. $\acute{\epsilon}\tau\lambda\eta\nu$, § 194, 4; Perf. $\tau\acute{\epsilon}\tau\lambda\eta\chi\alpha$, $\tau\acute{\epsilon}\tau\lambda\alpha\mu\epsilon\nu$, § 228, Fut. $\tau\lambda\eta\sigma\omicron\mu\alpha\iota$.
- $\tau\alpha\nu\acute{\upsilon}\omega$, Poet., to stretch, Ep. $\tau\acute{\alpha}\nu\upsilon\tau\alpha\iota$, § 229.
- $\tau\alpha\rho\acute{\alpha}\sigma\sigma\omega$, to disturb, Ep. second Perf. $\tau\acute{\epsilon}\tau\eta\chi\alpha$, I am disturbed.
- $\tau\epsilon\mu\acute{\epsilon}\omega$, to meet, Ep. Aor. $\acute{\epsilon}\tau\iota\mu\omicron\nu$, § 219, 7.
- $\tau\acute{\epsilon}\rho\omega$, to delight, Ep. $\acute{\epsilon}\tau\alpha\rho\phi\theta\eta\nu$, $\acute{\epsilon}\tau\alpha\rho\eta\nu$, $\acute{\epsilon}\tau\eta\rho\acute{\alpha}\pi\eta\nu$, Subj. first Pers. Pl. $\tau\eta\rho\acute{\alpha}\pi\epsilon\acute{\iota}\omicron\mu\epsilon\nu$; second Aor. Mid. $\acute{\epsilon}\tau\eta\rho\acute{\alpha}\pi\omicron\mu\eta\nu$ and $\tau\eta\rho\acute{\alpha}\pi\omicron\mu\eta\nu$, § 219, 7.
- $\tau\acute{\epsilon}\lambda\chi\omega$, Poet., to obtain, Fut. $\tau\acute{\epsilon}\lambda\zeta\omega$; Aor. $\acute{\epsilon}\tau\epsilon\lambda\zeta\alpha$, Perf. Ep. $\tau\epsilon\tau\epsilon\lambda\chi\acute{\omega}\varsigma$, having obtained; Fut. Mid. $\tau\acute{\epsilon}\lambda\zeta\omicron\mu\alpha\iota$; Aor. Mid. $\tau\acute{\epsilon}\lambda\zeta\alpha\sigma\theta\alpha\iota$; Perf. $\tau\acute{\epsilon}\tau\epsilon\lambda\chi\mu\alpha\iota$, § 223, 14, third Pers. Pl. Ep. $\tau\epsilon\tau\epsilon\lambda\chi\alpha\tau\alpha\iota$, Inf. $\tau\acute{\epsilon}\tau\lambda\chi\theta\alpha\iota$; Plup. $\acute{\epsilon}\tau\epsilon\tau\epsilon\lambda\chi\mu\eta\nu$, third Pers. Pl. Ep. $\acute{\epsilon}\tau\epsilon\tau\epsilon\lambda\chi\alpha\tau\omicron$; Aor. Pass. $\acute{\epsilon}\tau\lambda\chi\theta\eta\nu$; Fut. Perf. $\tau\epsilon\tau\epsilon\lambda\zeta\omicron\mu\alpha\iota$; — Ep. Aor. $\tau\epsilon\tau\upsilon\kappa\epsilon\acute{\iota}\nu$, $\tau\epsilon\tau\upsilon\kappa\omicron\nu\tau\omicron$, $\tau\epsilon\tau\upsilon\kappa\acute{\iota}\sigma\theta\alpha\iota$, § 219, 7.
- $\tau\iota\epsilon\acute{\iota}\omega$, Ep. Perf. Act. $\tau\epsilon\tau\iota\eta\omega\varsigma$, $-\acute{\omicron}\tau\omicron\varsigma$, anxious, and Perf. Mid. $\acute{\iota}\alpha\mu$ anxious, second Pers. Dual $\tau\epsilon\tau\iota\eta\sigma\theta\omicron\nu$, Part. $\tau\epsilon\tau\iota\eta\mu\acute{\epsilon}\nu\omicron\varsigma$.
- $\tau\acute{\iota}\nu\eta\mu\alpha\iota$, Ep. corresponding form of $\tau\acute{\iota}\nu\omicron\mu\alpha\iota$, to punish; in the Att. poetry with one ν , $\tau\acute{\iota}\nu\eta\mu\alpha\iota$, § 185.
- $\tau\mu\acute{\eta}\gamma\omega$, Ep. corresponding form of

τῖνω, *to cut*, first Aor. τμήξας; Aor. Pass. third Pers. Pl. τμάγεν.
 τρέφω, *to nourish*, Ep. second Aor. ἔτρεφον, *I nourished*, Perf. τέτροφα, Intrans.; Aor. Pass. ἐτρέφην, third Pers. Pl. τρέφειν.
 φαίνω, *to show*, Ep. φαίνων, *enlightening*; Ep. Aor. Pass. ἐφαάνθην; Perf. Mid. or Pass. πέφασμαι, third Pers. Sing. πέφανται; Fut. πεφήσομαι; second Aor. φάνεσκιν, II. λ. 64.
 περὶδομαι, *to spare*, Ep. second Aor. Mid. πεφιδόμην, πεφιδόσθαι, § 219, 7; from which comes πεφιδόσομαι.
 φέρω, *to carry*, φέρεις Ep. instead of φέρετε, § 229; Ion. and Ep. forms are, Aor. ἤνεκα, ἐνέικαι, etc., ἤνεκάμην; Perf. ἐνήνευμαι; Aor. Pass. ἤνείχθην; — Ep. second Aor. Imp. οἶστε, Inf. οἰσέμεν, § 223, 10; first Aor. ἀνώσαι, Herod. 1, 157. Comp. 6, 66. ἀνώστος instead of ἀνοῖστος.
 φεύγω, *to flee*, Ep. πεφυγμένος, *escaped*, § 223, 14.
 φθάνω, *to come before*, Ep. φθάμενος, § 227, A. (a).
 φθείρω, *to destroy*, Ion. Fut. διαφθαρίσομαι instead of φθαρήσομαι; Aor. διαφθέρσαι, § 223, 6.
 φθίβο, *consume*, and Ep. φθίω, *to consume*, and commonly *to perish*, (Ep. first Pers. long), Fut. φθί-

σω; Aor. ἔφθισα; Mid. *I pass away*, Fut. φθίσσομαι; Perf. ἔφθιμαι; Plup. ἐφθίμην; Ep. Aor. ἐφθίμην, etc., § 227, A. (c); Ep. Aor. Pass. third Pers. Pl. ἀπέφθισεν.
 φιλέω, *to love*, Ep. Aor. ἐφιλάμην (φίλωνται, φίλαι).
 φράζω, *to speak*, Ep. Aor. πέφραδον, § 219, 7.
 φύρω, *to knead*, Ep. and Poet. φύρσω, etc., § 223, 6.
 φύω, *to produce*, Perf. πέφυκα, Ep. third Pers. Pl. πεφύσσι, Part. πεφυῶτας, πεφυῶα, § 223, 13; Impf. Ep. ἐπέφυκον.
 χάζομαι, Ep. *to yield*, Aor. Mid. κικάδοντο, § 219, 7; Aor. Act. κέκαδον and Fut. κικαθήσω, Trans., *to rob*.
 χαίρω, *to rejoice*, Ep. Fut. κεχαρήσω, κεχαρήσομαι; first Aor. Mid. χήρατο; second Aor. κηχάροντο, κηχάροτο, § 219, 7; κεχαρηώς, § 223, 13; Perf. κεχαρμένος, Eur.; verbal Adj. χαρίως.
 χαρδάνω, Ep., *to hold, to receive*, Aor. ἔχαδον; Perf. with the sense of the Pres. κέχαδα; Fut. χηίσομαι, comp. ἔπαδον, πέισομαι.
 χίω, *to pour*, Ep. Fut. χεύω; Aor. ἔχευα; second Aor. Mid. χύτο, χύμινος, § 227, A. (c).

CHAPTER III.

FORMATION OF WORDS.

§ 231. *Radical words.—Stems.—Derivatives.* (324.)

1. Words are formed, (a) by derivation, and (b) by composition, in accordance with certain laws.

2. Those words, from which other words are derived, but which are themselves underived, are called radical words (*vocabula primitiva*). A radical word has two parts, the root and the inflection-ending, e. g. τρέφ-ω, χράφ-ω, φρίγ-ω, λίσγ-ω.

3. All radical words are either verbs or pronouns. The roots, i. e. the letters, the articulated sounds, which remain, after the rejection of the inflection-endings, are all monosyllabic. Still, roots are not always pure, but often appear in a strengthened form, e. g. δάκ-ν-ω, ἰκ-νι-ομαι, αὐξ-άν-ω, τν(γ)χ-άν-ω, ἀλ-ίσκ-ομαι, πι-πρ-ά-σκω. Comp. §§ 139, and 157, 1. Yet, these strengthened forms extend only to the Pres. and Impf.

4. Those words, (*vocabula derivata*) which are derived from radical words, are,

(a) either Stems, i. e. such words as are formed from radical words by substituting, in the place of the inflection-ending of the radical verb, a declension-ending either of a substantive or adjective; this declension-ending is designed merely to give the general meaning of the verb to the substantive or adjective, but it does not indicate the precise nature of the idea expressed by the substantive, e. g. the idea of persons, things, the abstract, or the precise nature of the idea expressed by the adjective; here belong several endings of the third Dec., e. g. -ς, the mark for the gender (ὁ γύψ, ἡ ὤψ, ὁ βήξ, ἡ πτύξ, ἡ ναῦς, ὁ ἡ βοῦς, ὁ ἡ παῖς, instead of παῖδ-ς; in many words the ς is omitted, see § 52, 1); the endings -ις (ἡ σπάνις, ἡ ἀλπίς), and -υς (ὁ στάχ-υς, ἡ λισχ-ύς); also the endings of the first and second declensions, e. g. -η, -α, -ος, -ον (νίκ-η, λίπ-η, ῥιζ-α, πλοῦτ-ος, νόσ-ος, φῦδ-ον); finally several adjective-endings, e. g. -ος, -η, -ον (φιλ-ος, -η, -ον), -ίς, -εῖα, -ύ (γλυκ-ύς, -εῖα, -ύ), etc.;

(b) or Derivatives, i. e. such words as are partly formed from radical words, partly from stems, by assuming a particular derivation-syllable with a particular signification, e. g. χερνσ-ό-ω, *to gild*, ῥη-τωρ, *orator*, γραφ-ικός, *skilled in painting*.

5. The root is often lengthened in the derivative word, § 16, 3, e. g. λήθ-η from λᾶθ-ειν, χήν from χαν-ειν; or it requires the vowel of variation, § 16, 6, e. g. τρέφ-ω, τροφ-ή, τροφ-ός, τροφ-ιμος, τροφ-ερός. There may be, also, a strengthening of the consonant, §§ 139, 1, and 157, sq.; or a doubling of the final consonant λ, e. g. κάλλος from καλός; some stems also take a reduplication, e. g. ὀπ-ωπ-ή, ἐδ-ωδ-ή, ἄγ-ωγ-ός, Σι-συνφ-ος from ΣΕΦ-Ω, comp. σοφ-ός. Finally, still other changes are made in the root, as has been seen § 16.

6. The change of ε into ο (seldom into α) and of ει into οι, § 16, 6, requires special attention. It occurs, (a) in oxytones of the first Dec. in ἦ and ἄ of more than one syllable, e. g. τροφ-ή, *nourishment*, from τρέφ-ω, μιν-ή, *a remaining*, from μέν-ω, φορ-ά, *a carrying*, from φέρ-ω, ἀλοιφ-ή, *salve*, from ἄλειφ-ω;—(b) in dissyllabic barytones of the second Dec., which denote a result of an action, e. g. λόγος, *word*, from λίσ-ω, φόν-ος, *murder*, from ΦΕΝ-Ω, comp. ἔτεφρον, νόμος, *a law*, from νέμ-ω;—(c) in dissyllabic oxy-

toned substantives of the second Dec., in -μός, which, for the most part, denote an active object and often have a substantive meaning, e. g. *πλοχμός*, *plait of hair*, from *πλέκ-ω*, *στολ-μός*, *garment*, from *στειλλ-ω*; *πομπ-ίς*, *attendant*, from *πίμπ-ω*, *σοφ-ός*, *wise*, from *ΣΕΦ-Ω*, *sapio*, *τροφ-ίς*, *nourishing*, *nourisher*, from *τρέφ-ω*; —(d) in monosyllabic substantives of the third Dec., e. g. *φλόξ*, *flame*, from *φλέγ-ω*; *δόρυξ*, *antelope*, from *δέρυκ-ομαι*; —(e) in oxytoned substantives in -εύς and Adjectives in -άς, which, however, have sometimes a substantive sense, e. g. *τροφ-εύς*, *nourisher*, from *τρέφ-ω*, *σκορ-άς*, *scattered*, from *σπιν-εῖν*, *λογ-άς*, *chosen*, from *λέγ-ω*, *δρομ-άς*, *running*, from *ΔΡΕΜ-Ω*, comp. *δραμ-εῖν*; —(f) in all derivatives of the forms mentioned, e. g. in substantives in -αμος, adjectives in -ιμος, verbs in -άω, -έω, -ύω, -εῖω, -ίζω, e. g. *πλόκ-αμος*; *τρόφ-ιμος*; *φθον-έω*, from *φθόν-ος*, *δωμ-άω*, (from *δῶμ-ος*, and this from *δέμ-ω*), etc.

REMARK. The change of *ε* into *α*, comp. § 16, 6, is found only in a few old poetic derivatives, e. g. *τραφ-ερός*,

A. DERIVATION.

§ 232. I. *Verbs*. (395.)

1. All derivative verbs end in -άω, -έω, -ίω, -όω, -ύω, -εῖω, -άζω, -ίζω, -όζω, -ύζω; -αίνω, -ύνω, -αίρω, -εῖρω. All these verbs must be considered as denominative, i. e. as derivatives from substantives or adjectives; for although the stem-substantive for several verbs of this kind is not in use, yet the analogy of the others requires that the stem of these also should be assumed. Many of these derivative verbs, especially many in -έω and -άω, take the place of roots which are not in use, e. g. *φιλέω*, *τιμάω*. — On the formation and signification of these, the following things are to be noted:

(a) Verbs in -άω and -άζω, which are mostly derived from substantives of the first Dec., and those in -ίζω which are derived from substantives and adjectives of all declensions, are partly transitive, partly intransitive, since they denote either a condition or the exercise of agency or activity, e. g. *τολμάω*, *to be bold*, from *τόλμα*, *boldness*, *χολάω*, *to be angry*, from *χολή*, *gall*, *γούω*, *to weep*, from *γός*; *δικάζω*, *to judge*, from *δίκη*; *ἐλπίζω*, *to hope*, from *ἐλπίς*, *ὄριζω*, *to limit*, from *ὄρος*, *αἰτίζω*, *to beg*, from *αἷτης*, *beggar*; — Verbs in -εῖω and -ίζω formed from proper names, express the striving to be similar to single individuals, or to whole nations, in custom, nature, language, sentiment. Such verbs are called *Imitative verbs*, e. g. *δοριάζω*, *to be a Dorian*, i. e. *to speak or think as a Dorian*, *Δωριεύς*; *ἐλληνίζω*, *to personate the custom or language of a Greek*, *μηδίζω*, *to be a Mede in sentiment*.

REMARK I. Verbs in -ίζω often signify the making something into that which the root denotes. See (c).

REM. 2. Verbs in -όζω and -ύζω are very rare, e. g. ἀρμόζω, *to fit*, ἐρπύζω, *to creep*.—By the ending -άζω also, verbs are formed, which denote the repetition or strengthening of the idea expressed by the simple verb; these are called Frequentative and Intensive verbs, e. g. ῥιπιτάζω, *jactō*, from ῥίπτω, *jacio*, στενάζω, *to sigh much and deeply*, from στένω, *to sigh*, εἰκάζω, *properly, to compare on all sides, hence, to conjecture*.

(b) Verbs in -ίω and -εύω are derived from substantives and adjectives of all declensions, and commonly express *the intransitive idea of the primitive*, for the most part, *the being in a condition*, or the exercise of agency, but they are sometimes transitive also. When the stem ends in -ες, which is the case, e. g. in adjectives in -ης, -ες, this -ες is omitted, and when it ends in -ευ, this -ευ is omitted, when the syllable ευ is appended, e. g. φιλείω, *to be a friend, to love*, from φίλος, ἀτυχείω, *to be unfortunate*, from ἀτυχής, stem ἀτυχες, εὐδαιμονέω, *to be prosperous*, from εὐδαιμων, stem εὐδαιμον, ἀγορεύω, *to speak in public*, from ἀγορά, *market*, βασιλεύω, *to be a king*, from βασιλεύς.

(c) Verbs in -όω, which are mostly derived from substantives and adjectives of the second Dec., those in -αίνω, which are commonly derived from adjectives, more rarely from substantives, and those in -ύνω, from adjectives only, generally denote the making or transforming something into that which the primitive word signifies; in like manner several in -ίζω, see Rem. 1, e. g. χρυσόω, *to gild*, from χρυσός, ἀγνίζω, *to make pure*, from ἄγνός, πλουτίζω, *to make rich, to enrich*, from πλοῦτος, λευκαίνω, *to make white*, from λευκός, βαρύνω, *to burden*, from βαρύνς.

REM. 3. From the Fut. of several verbs, are formed verbs in -σειω, which denote a *desire for that which the primitive word signifies*; these are called Desiderative verbs, e. g. γελασείω, *to desire to laugh*, from γελᾶω, *to laugh*, πολεμιστείω, *to desire to engage in war*, from πολεμίζω, *paraδωσείω, to be inclined to surrender*.

§ 233. II. Substantives.

(396, 397.)

Substantives are derived,

1. From verbs and substantives, and express,

a. A concrete idea, i. e. the idea of an active person:

(α) With the endings -εύς (Gen. -έως) for the Masc., -ειᾶ or -ισσα for the Fem.; -της (Gen. -ου) mostly Paroxytones, -τήρ and -τωρ Paroxytones, for the Masc., -τρια Proparoxytones, -τρις, -τις and -ις (Gen. -ιδος), -τις or α Proparoxytone, for the Fem.; -ων for the Masc., -αινᾶ for the Fem.; -ως for the Masc., -ῶς and -ῶν for the Fem., e. g. ἱερεύς, *priest*, Fem. ἱερεια, from ἱερός; αὐλήτης and -ήρ, *flute-player*, Fem. αὐλήτρια, αὐλητής, from αὐλέω; σωτήρ, *deliverer*, σῶταιρα, from σώζω; πολιτής, αἷζεν, πολίτις from πόλις; φήτωρ, *orator*, from φέω; θεράπων, *servant*, θεράπεινα, from θέρω.

(β) With the ending -ός (Gen. -οῦ), seldom, and only from verbs with the vowel of variation, § 231, 6, (c), e. g. *πομπός*, attendant, from *πέμπω*, ὁ ἢ τροφός, nourisher, nurse, from *τρέφω*, ἄρωγός, an ally, from *ἀρήγω*.

b. They express the abstract idea of what is signified by the primitive :

(a) From verbs,

(α) with the endings -σις (Gen. -σεως) and -σία, substantives which denote the active idea of the verb, e. g. *πράξις*, actio, an acting, from *πράττω*;

(β) with the ending -μός (Gen. -οῦ) such as denote the intransitive idea of the verb, e. g. *ὀδυρμός*, weeping, from *ὀδύρομαι*;

(γ) with the ending -μα, such as denote the effect of what is signified by the transitive action, e. g. *πράγμα*, something done, *μνημα*, monumentum, something which reminds;

(δ) with the endings -μη, -η, -α, (all for the most part Oxytones), and (from verbs in -έω), -σία, such as denote sometimes a transitive relation, and sometimes the effect of that relation, e. g. *τομή*, a cutting, from *τέμνω*, *ᾠδή*, song, from *αἰδω*, *φθορά*, *παιδεία*;

(ε) with the endings -ος (Gen. -ου), -τος (Gen. -τον) and -ος (Gen. -ους), such as denote partly, and indeed generally, an intransitive relation, partly also a transitive, and partly the effect of that relation, e. g. *λόγος*, word, from *λέγω*, *κωκυτός*, lamentation, *τὸ κηδος*, care.

(b) From adjectives (and substantives, which are sometimes used in an attributive sense),

(α) with the endings -ία, from adjectives in -ος, and some in the third Dec., e. g. *σοφία*, wisdom, from *σοφός*, *εὐδαιμονία*, happiness, from *εὐδαίμων*, Gen. -ον-ος;

(β) -ία (Proparoxytones) from adjectives in -ης and -ους, whose stem ends in ε and ο, with which the ε of the ending coalesces and forms ει and οι, thus -ειά, -οιά, e. g. *ἀλήθεια*, truth, from *ἀληθής*, Gen. -έ-ος, *εὐνοία*, benevolence, from *εὖνους*, Gen. *εὐνο-ος*;

(γ) -ότης from adjectives in -ων (Gen. -ονος) and -ος, e. g. *σωφροσύνη*, modesty, from *σώφρων*, Gen. -ον-ος, *δικαιοσύνη*, justice, from *δίκαιος*;

(δ) -της, Gen. -τητος (commonly Paroxytones) from adjectives in -ος and -υς, e. g. *ἰσότης*, Gen. -ότητος, equality, from *ἴσος*, *παχύτης*, thickness, from *παχύς*;

(ε) -ος, Gen. -ιος = -ους, from adjectives in -υς and -ης, and such as form the Comparative and Superlative in -ίων and -ιστος, e. g. *τάχος*, τό, Gen. *τάχους*, swiftness, from *ταχύς*, *ψεῦδος*, τό, Gen. -ους, falsehood, from *ψευδής*, *αἰσχος*, τό, baseness, from *αἰσχρός*, *αἰσχίω*;

(ς) -άς -άδος, only in abstract numeral substantives, e. g. *ἡ μονάς*, unity, *δύάς*, duality, *τριάς*, a triad.

REMARK 1. In abstracts in -τία, which express both a transitive and in-

transitive relation, from compounds in *-τος* and *-της*, Gen. *-ου*, the *τ* is commonly changed into *σ*, e. g. *ἀθλοθεσία* and *-σία* (*ἀθλοθέτης*), *ἀθανασία* (*ἀθάνατος*), *ἀκαθαρσία*, *ὀξυβλεψία*, etc. Comp. § 17, 6.

REM. 2. The older Attic poetry sometimes makes the *α* long in the endings *-εῖα* and *-οῖα*, e. g. *ἀναιδεῖα*, *προνοῖα*.

2. From substantives alone, the following classes denoting the names of persons and things, are derived :

(a) Gentile nouns, i. e. the names of persons derived from their country, in *-εύς*, (Fem. *-ίς*, *-ιδος*), *-ίτης*, (Fem. *-ίτις*), *-άτης*, (Fem. *-άτις*), *-ήτης* *-ήτις*, e. g. *Δωριεύς*, *Δωρίς*, *Συβαρίτης*, *-ίτις*, *Σπαρτιάτης*, etc.

(b) Patronymics, i. e. the names of persons derived from their ancestors, with the endings *-ίδης*, Fem. *-ίς*, Gen. *-ιδος*; also *-ιάδης*;^{*} but substantives of the first Dec. in *-ης* and *-ας*, and many of the second and third Dec. whose stem ends in *ι*, and some others, have *-άδης*, Fem. *-άς*, Gen. *-άδος*, e. g. *Πριάμ-ίδης*, Fem. *Πριάμ-ίς* from *Πριάμ-ος*, *Πηλεΐδης* from *Πηλεΐς*, Gen. *Πηλέ-ος*, *Κεκροπίδης* from *Κέκροψ*, Gen. *-οπ-ος*, *Πανθαΐδης* from *Πάνθας*, *-ους*; *Τελαμών-ιάδης* from *Τελαμών*, *Αἰνείδης* from *Αἰνείας*, *Θεστιάδης*, Fem. *Θεστι-άς* from *Θέστιος*.

(c) Diminutives (*ὑποκοριστικά*), frequently with the accompanying idea of contempt, with the endings *-ιον* which is the most usual, *-άριον* (*-άσιον*) and *-ύλλιον*, *-υλλίς*, *-ύριον*, *-ύριον* (*-άριον*) which belong mostly to the language of the common people and to comedy;—*-ίς*, (Gen. *-ιδος* and *-ιδος*), *-ίδιον* formed from *-ίς*;—*-ίσκος*, *-ίσκη* (*-ίσκιον*, *-ίχνη*, *-ίχνιον*);—*-ιδεύς*, (but only of the young of animals), e. g. *μειράκιον*, *γούρη*, from *μειράξ*, *-ακ-ος*, *παιδ-ιον*, a little child, from *παῖς*, *παιδ-ός*;—*παιδ-άριον*;—*-άσιον* instead of *-άριον* only in *κοράσιον* (from *κόρη*, young woman) because *ρ* precedes; *μειρακ-ύλλιον*, *ἀκανθ-υλλίς* from *ἀκανθα*, thorn, *νησ-ύριον*, *ἰσέτ*, *ζωῦ-φιον*, little animal, *χρυσ-άφιον* from *χρυσός*;—*πίνακ-ίς*, little tablet, from *πίναξ*, *ἄμαξις*, little wagon; *νησ-ίδιον*, *ἰσέτ*, from *νήσος*, *κρεάδιον* instead of *-άδιον* from *κρέας*, *οἰκίδιον* instead of *οἰκίδιον* from *οἰκία*;—*νεανί-σκος*, *νεανί-σκη* from *νεανίας*;—*-ίσκιον* seldom, e. g. *κοτυλίσκιον* from *κοτύλη*;—*-ίχνη*, *-ίχνιον* only in *πολίχνη*, *πολίχνιον* from *πόλις*, *κυλίχνη*, *κυλίχνιον* from *κύλιξ*;—*λαγ-ιδεύς*, young hare, from *λαγώς*, *ἀπ-ιδεύς*, young eagle, from *ἀπτός*.

(d) Designations of place, with the endings *-ιον* (in connection with the preceding vowels *-αιον*, *-ειον*, *-ῶον*) and *-ειον*, which denote the abode of the person designated by the primitive word, or a place consecrated to a Divinity or hero;—*-άριον* (Gen. *-ῶρος*), seldom *-εῶριον*, and *-ωρία*, which

^{*} This form is used, when the syllable preceding the Patronymic ending is long, otherwise the word is adapted to hexameter verse, since one short syllable, thus, *Πηλεΐδης*.
—T—

denote the residence of persons or a place filled with plants, e. g. *ἐργαστήριον*, *workshop*, from *ἐργαστήρ*, and so others in *-τήριον* from *-τήρ* or *-της*; sometimes also this ending is used with reference to vessels, e. g. *ποτήριον*, *drinking vessel*; *κουρείον*, *barber's shop*, from *κουρεύς*, *-έ-ως*, several in *-ιον* (*-ειον*) have another signification, e. g. *τροφεῖον*, *wages of a nurse*, from *τροφεύς*; *θησείον* from *θησεύς*, *-έ-ως*, *Ἀθήναιον*, *Μουσείον*;—*ἀνδρῶν* and *γυναικῶν*, *apartments for men and women*, *ἵππῳν*, *stable for horses*, *ῥοδῶν* and *ῥοδωνιά*, *hedge of roses*, *περιστεριῶν* and *περιστερών*, *dove-cote*.

(e) Substantives which denote an instrument or a means of accomplishing some object, with the endings *-τρον* and *-τρα*, e. g. *ξύστρα*, *curry-comb*, *δίδακτρον*, *tuition-money*, *λουῖτρον*, *water for washing*, *λουιτρόν*, *bath*; also to designate place, e. g. *ὀρχήστρα*, *dancing-room*, instead of the ending *-τήριον*.

§ 234. III. *Adjectives*.

(328—330.)

1. From verbs are derived adjectives with the following endings:

(a) With the ending *-ος*, which is annexed to the stem of the verb. These adjectives express the transitive, intransitive or passive idea of the verb from which they are derived, e. g. *φανός*, *brilliant*, from *φαίνω*, *λοιπός*, *the remainder*; the verb-stem of many is not in use, e. g. *κακός*.

(b) With the endings *-ικός*, *-ή*, *-όν* and *-ιμος*, *-ον*, *-ιμος*, *-η*, *-ον* or *-σιμος*, *-ον*, which denote *ability, fitness, aptness*. Of these, those in *-ικός* have a transitive signification, those in *-ιμος* both a transitive and passive, e. g. *γραφ-ικός*, *fit or able to paint*, *τροφ-ιμος*, *nutritive*, *ιά-σιμος*, *curable*.

(c) With the endings *-νός*, *-ή*, *-όν* with an intransitive or passive signification, e. g. *δει-νός*, *frightful*, (*ΔΕΙΩ*), *σεμ-νός*, *honored, honorable*, (*σέβομαι*), *στυγ-νός*, *hated, hateful*, (*ΣΤΥΓΩ*), *ποθ-εινός* (*ποθέω*), *desired*.

(d) With the ending *-λός* with a transitive signification, *-ωλός*, *-ή*, *-όν* and (from verbs in *-άω*) *-ηλός*, *-ή*, *-όν* with a transitive and intransitive signification, e. g. *δει-λός*, *timid*, *ἐπαγ-λος* (instead of *ἐκπλαγλός* from *ἐκπλήσσω*), *frightful*, *φειδ-ωλός*, *sparing*, *σιγηλός*, *silent*, *ἀπατηλός*, *deceitful*.

(e) With the endings *-ᾶρός*, *-ά*, *-όν* (from verbs in *-άω* and *-αίω*) with an intransitive signification, e. g. *χαλᾶρός*, *slack*, *μυᾶρός*, *stained*.

(f) With the endings *-μων*, *-μων* (Gen. *-ονος*) with an intransitive signification, e. g. *μνή-μων*, *memor*, (*ΜΝΑΩ*), *νοήμων*, *intelligent*, (*νοέω*).

(g) With the endings *-ης*, *-ες* (Gen. *-εος*), e. g. *πλήρης*, *plenus*.

(h) With the ending *-άς* (Gen. *-άδος*), with a transitive, intransitive or passive signification, e. g. *φορ-άς*, *bearing*, (*φέρω*), *δρομάς*, *running*, (*ΑΡΕ-σκω*), *λογάς*, *chosen*, (*λέγω*).

the endings *-τός*, *-τή*, *-τόν* and *-τέος*, *-τέα*, *-τέον* actives; those in *-τός* denote either a completed action as the

Perf. Pass. Part., e. g. *λεκ-τός* from *λέγω*, *dictus*; or the idea of possibility, which is their usual signification, e. g. *ὄρα-τός*, *visible*. In their formation most of these follow either an existing or an assumed Perf. Pass., e. g.

βουλεύ-ω	βε-βούλευ-ται	βουλευ-τός, -τός
τιμά-ω	τε-τίμη-ται	τιμη-τός
φωρά-ω	πε-φωρά-ται	φωρά-τός
φιλέ-ω	πε-φίλη-ται	φιλη-τός
χέ-ω	κέ-χύ-ται	χυ-τός
πλέκ-ω	πέ-πλεκ-ται	πλεκ-τός, -τός
λέγ-ω	λί-λεκ-ται	λεκ-τός
στάλ-ω	ἔ-σταλ-ται	σταλ-τός
τείν-ω (TA-Ω)	τέ-τᾱ-ται	τα-τός
δί-δω-μι (DO-Ω)	δέ-δο-ται	δο-τός, -τός.

REMARK 1. Very many verbal adjectives, however, follow the analogy of other forms of the verb, not according to any definite rule, but take precisely such a form as suited the ear of the Greeks. Thus a considerable number followed, for example, the form of the first Aor. Pass., e. g. *αἶρέ-ω*, *ῥήρ-ω*, *ῥήρ-ω*, *αἶρε-τός*; *παύ-ω*, *ἔ-παύ-σ-ω*, *παυ-σ-τός*, *-τός*; *χρά-ομαι*, *ἔ-χρη-σ-ω*, *χρη-σ-τός*, *-τός*; *στρέφ-ω*, *ἔ-στρέφ-ω*, *στρεπ-τός*; *τρέπ-ω*, *ἔ-τρέφ-ω*, *τρεπ-τός*; *τρέφ-ω*, *ἔ-θρέφ-ω*, *θρεπ-τός*; *ἵ-στη-μι*, *ἑστᾱ-ω*, *στα-τός*, *-τός*; *ἐπαινέ-ω*, *ἐπηνέ-ω*, *ἐπαινε-τός*;—some the form of the second Aor. Act., e. g. *ἔχω*, *ἔ-σχε-τον*, *σχε-τός*; *αἰρέω*, *εἴλε-τον*, *ἔλε-τός*; *ἵημι*, *ἔ-ι-τον* (commonly *ἔ-ι-τον*), *ἄφ-ε-τός*, *έν-ε-τός*; *τίθημι*, *ἔ-θε-τον*, *θε-τός*, *-τός*;—some the form of the Pres. Act., e. g. *μένω*, *μέν-ειν*, *μενε-τός*, *-τός*; *εἶμι*, *ἔ-ειν*, *ἔ-ειν*, *ἔ-ειν*; so *ἀν-εύχε-τος* from *ἔτχε-τον* (*εὐχομαι*); *δυνα-τός* (*δύναμαι*); *φημί*, *φα-τόν*, *φα-τός*.

2. Adjectives are formed from substantives and adjectives;

By the ending *-ιος* (in connection with the preceding vowel of the stem *-αιος*, *-ειος*, *-οιος*, *-φος*, *-υιος*), and *-ικός*, (when *υ* precedes, *κός*, and when *ι*, *-ακός*). These adjectives have a very general signification. They frequently indicate the mode by which the agency denoted by the adjective is expressed, often also, and very generally, that which proceeds from an object and is connected with it, e. g. *οὐραν-ιος*, *pertaining to heaven*, *καθάρ-ιος*, *cleanly*, but *καθαρός*, *clean*, *ἐλευθέρ-ιος*, *liberalis*, but *ἐλεύθερος*, *liber*; *ἀγοραί-ος*, *belonging to the market place*, (*ἀγορά*), *θέρει-ος*, *summer-like*, (*θέρω*, *-ε-ος*), *αἰδοί-ος* (*αἰδώς*, *-ό-ος*), *ἡρώ-ος* and *ἡρώ-ος*, *τριπύχ-ιος*; *δουλικός*; *θηλυκός*, *μανιακός*.

REM. 2. In several words, the ending *-σιος*, § 17, 6, is used instead of *-τιος*, e. g. *φιλοτήσιος* (*φιλότης*, *-ητος*), *ἐκούσιος* (*ἐκών*, *-όντος*).

3. Adjectives are formed from substantives alone,

(a) With the ending *-ειος* (mostly Paroxytones), which are formed from names of persons, especially from proper names, but in respect to their signification they are like adjectives in *-ικός*, e. g. *ἀνδρείος*, *γυναικεῖος*, *ἀνδρώπειος*, *Ὀμήρειος*.

(b) With the endings $-ιος = -οῦς$ and $-ῖνος$, which denote the material of which anything is made, like the English ending *-en*, e. g. χρύσεος = χρυσοῦς, *golden*, χάλκεος = χαλκοῦς, *brazen*, ξύλινος, *wooden*, σκίτινος, *made of leather, leathern*.

(c) With the ending $-ῖνος$, seldom $-ῖνός$, derived from substantives. These express certain relations of time, in some cases, also, an abundance or fullness, e. g. ἑσπερ-ῖνός, *vespertinus*, χθισ-ῖνός, *hesternus*; ὄρεινός, *mountainous*, (ὄρος, Gen. $-εος$).

(d) With the endings $-εος$, Gen. $-εντος$, always preceded by a vowel, viz. η from words of the first Dec., and ο from others; $-ρός$, $-ερός$, $-ηρός$, $-ᾶλέος$, which denote fullness or abundance, e. g. ὑλή-εις, *woody*, πυρό-εις, *fiery*; αἰσχ-ρός, *base*; νοσ-ερός, and νοσ-ηρός, *morbid, sick*; ὤμ-αλέος, *strong*. Exceptions to those in $-εις$, are δεινδρήεις from δεινδρον, χαρίεις from χάρις.

(e) With the ending $-ήριος$ with the transitive sense of verbal substantives in $-ηρ$ and $-ης$, e. g. σωτήριος, *preserving, that preserves*.

(f) With the ending $-ώδης$, Neut. $-ῶδες$ (formed from $-ο-ειδής$ from $-ειδός$, *form, quality*). These adjectives denote a quality or resemblance, but often also a fullness or abundance, e. g. φλογώδης, *resembling flame*, ποιώδης, *abounding in grass*.

(g) With the endings $-ιος$ (Fem. $-ια$), $-ικός$, $-ικός$ (Fem. $-ική$, $-ική$), $-ηνός$ (Fem. $-ηνή$), and when $ι$ or $ρ$ precedes, $-ᾶνός$ (Fem. $-ᾶνή$), $-ῖνος$ (Fem. $-ῖνη$), Gentile adjectives, which are also frequently used as substantives, but particularly, adjectives in $-ηνός$, $-ᾶνός$ and $-ῖνος$, which are formed only from names of cities and countries out of Greece, e. g. Κορίνθ-ιος, $-ία$, Ἀθηναῖος, $-αία$, Χίος instead of $-ιος$ from Χίος, Ἀργεῖος from Ἀργος, $-εος$; Λακεδαιμον-ικός; Κυζικ-ηνός, $-ηνή$ (Κύζικος), Σαρδι-ανός, $-ανή$ (Σάρδεεις, Ion. Gen. $-λων$), Ἀγκυρανός (Ἀγκῦρα), Ταραντ-ῖνος, $-ῖνη$ (Τάρας, $-αντ-ος$).

§ 235. IV. Adverbs.

(331.)

1. Adverbs are formed from verbs:

With the endings $-δην$ or, when the radical word has the variation $ο$, $-άδην$, which denote manner, e. g. κρύβδην, *secretly*, (κρύπτω), γράβδην, *scribendo*, (γράφω), σπορ-άδην, *sparsim*.

2. From verbs and substantives:

With the ending $-δόν$ or $-άδόν$, $-ηδόν$, mostly from substantives. These also denote manner, or, when derived from substantives, the external $- αναφανδόν$, *aperte*, διακριδόν, *distinctly*, βοτρυνδόν, *grape-like*, in $νυς$), ἱλαδόν, *catervatim*, ἀγεληδόν, *gregatim*, κυνηδόν, *like a dog*. Substantives, pronouns and adverbs, adverbs are formed to denote

the three relations of place, viz., *whence*, *whither* and *where*, by the endings $-\theta \epsilon \nu$, $-\delta \epsilon$ ($-\sigma \epsilon$) and $-\theta \iota$, e. g. οὐρανό-θεν , *from heaven*, οὐρανόν-δε , *into or to heaven*, οὐρανό-θι *in heaven*, ἄλλο-θεν , *aliunde*, ἄλλο-σε , *alio*, ἄλλο-θι , *alibi*.

REMARK 1. Words of the first Dec. retain their α or η before $-\theta \epsilon \nu$; those of the second, their o ; and those of the third, the o of the Gen. ending, e. g. Ὀλυμπία-θεν , Σπάρτη-θεν , οἶκο-θεν , ἄλλο-θεν ; but the vowels α , η and o are often exchanged with each other, e. g. ῥιζό-θεν from ῥίζα ; Μεγαρόθεν from Μέγαρα , τά .

REM. 2. Adverbs in $-\omega$, and also others append the endings to the unchanged vowels, e. g. ἄνω-θεν , κάτω-θεν , ἔξω-θεν , ἐκτὶ-θεν , ἐγγύ-θι , ἐνδο-θεν , ἐνδο-θι . Some forms of the comparative in $-\τερος$ lengthen o into ω , e. g. ἀμφοτέρω-θεν . In some of the above forms, ω can be shortened into o in poetry, and then rejected entirely, e. g. ἔξο-θεν , πρόσ-θεν , instead of ἔξωθεν , πρόσωθεν , and in imitation of Doric usage, σ is often omitted before θ , e. g. ὅπι-θεν , ἔκτο-θεν , instead of ὅπισθεν , ἐκτοσθεν .

REM. 3. The ending $-\delta \epsilon$ is commonly appended to substantives only, and to the unchanged form of the Acc., e. g. ἄλαδε , *to or into the sea*, (ἄλς), Πυθῶδε from Πυθῶ , οἰκόνδε only Epic, elsewhere οἰκαδε from the stem ῾ΟΙΞ , as φύγαδε from ΦΥΞ , instead of φνγῆνδε which is not in use, Ἐλενσῆ-νάδε . In pronouns and adverbs, $-\sigma \epsilon$ is appended instead of $-\delta \epsilon$, e. g. ἐκτὶ-σε , ἄλλοσε , ἐτέρωσε , οὐδαμόσε , τιλόσε , more seldom in substantives, e. g. οἰκοσε . — In plural substantives in $-\ας$, $\sigma \delta \epsilon$ becomes $\zeta \epsilon$, e. g. Ἀθήναζε , Θήβαζε ; but some substantives in the singular, also, follow this analogy, e. g. Ὀλυμπίαζε , so the poetic adverbs, θύραζε , *foras*, ἔραζε , χαμᾶζε , *humum*, from the obsolete substantives, ἔρα , χαμᾶ , *earth*.

REM. 4. Instead of $-\delta \epsilon$ or $-\sigma \epsilon$ the Epic dialect has $-\delta \iota \varsigma$ also, e. g. χαμᾶ-δεις instead of χαμᾶζε , ἄλλυδεις instead of ἄλλοσε , and οἰκαδεις , *domum*.

REM. 5. Several pronominal forms with the usual suffix, have, between the stem and the suffix, the syllable $\alpha \chi$, which is to be accounted for by the ending $-\alpha \iota \varsigma$ coming before the aspirated relative, e. g. πολλ-αχ-όθεν from πολλάκις and ὅθεν , παντ-αχ-όσε ; this occurs also in most pronominal adverbs of place in $-\eta$, $-\ου$, $-\οι$, e. g. ἄλλ-αχ-οῦ , *alibi*, πολλ-αχ-οῦ , παντ-αχ-ῇ , πολλ-αχ-ῇ , παντ-αχ-οῖ .

§ 236. B. COMPOUNDS.

(332, 333.)

1. Every compound consists of two words, one of which explains the other more definitely. The explanatory word usually stands first, e. g. ναυ-μαχία , *sea-fight*. The word which is explained by the other, shows to what class of words the compound belongs, i. e. whether it is a substantive or verb, etc.; thus, e. g. ναυ-μαχία is a substantive, ναυ-μαχεῖν a verb, ναυ-μάχος an adjective.

REMARK 1. The explanatory word takes the second place in the compound but seldom, and mostly in poetic words, e. g. δεισιδαίμων , i. e. $\text{δαισας τοὺς δαίμονας}$.

2. Both words stand either in an *attributive* relation to each other, (a substantive with an adjective or with another substantive in the Gen.), e. g.

καχ-εξία = *κακή* *ἔξις*, *bad condition*; *ἐππ-ουρίς* = *ἔππου οὐρά*; or in an *objective* relation, (a verb, adjective or substantive with the Case of the substantive or with an adverb), e. g. *ἐπιποτροφεῖν*, *ἐπιποτρόφος*; *ναυμαχεῖν* (i. e. *ναυσι μάχεσθαι*), *ναυμάχος*, *ναυμαχία*; *εὐτυχεῖν*, *εὐτυχής*; *ἀνιστάναι*, *ἀνάστατος*, *ἀνάστασις*.

3. The verb can be compounded with prepositions only, e. g. *ἀπο-*, *ἐκ-*, *ἀντι-*, *προ-*, *ἐμ-*, *δια-*, *κατα-*, *παρα-*, *προσ-βαίνειν*; comp. § 237, 5; the substantive and adjective, either with substantives and adjectives, or with prepositions, or with separable and inseparable adverbs and prefixes, e. g. *σωματοφύλαξ*, *ἡδυν-λόγος*; *περί-στασις*, *διά-λευκος*; *εὐ-τυχής*, *ἀν-αίτιος*; the adverb, with the prepositions only, e. g. *περι-σταδόν*.

REM. 2. All other compounds are formed by derivation from words previously compounded, e. g. *εὐ-τυχεῖν* and *εὐ-τυχῶς* from *εὐ-τυχής*.

REM. 3. (a) Separable adverbs are such as are used alone, as well as in composition, e. g. *εὖ*, *well*, *πλήν*, *except*, *ἄμα*, *at the same time*, *ἄγχι*, *near*, *ἄρτι*, *now*, *recently*, *ἄγαν* (*ἄγα-*), *very*, *πάλιν*, *again*, *πάλαι*, *long since*, *δὲς* from *δίος*, *bis*, or the same as *δίχα*, *dis*, *separately*, *πᾶν*, *wholly*; *εὐτυχεῖν*, *εὐτυχής*, *happily*; *πλημμυλής* (*πλήν*, *μέλος*), *violating harmony*; *πλημμυλεῖν*, *πλημμύλησις*; *ἁματροχᾶω*, *to run together*, *ἁματροχία*; *ἄγχιβατεῖν*, *to go near to*, *ἄγχιθάλασσος*, *mare propinquus*; *ἄρτιθαλής*, *now blooming*; *ἄγασθίνης*, *ἀγάθῃος*, *ἀγάννιφος*, *very snowy*; *παλίμβλαστος*, *that buds again*; *παλαίφυτος*, *planted long since*; *δισχίλιοι*, *two thousand*; *δίφθογγος*, *having a double sound*; *πάνσοφος*, *all-wise*.

(b) Inseparable adverbs are such as are used only in composition. They are as follows:

(α) *ἡμι-*, *half*, semi, e. g. *ἡμιφλεκτος*, *semiustus*.

(β) *δυς* - expresses difficulty, adversity or aversion, and is often the antithesis of *εὖ*, e. g. *δυστιχεῖν* and *εὐτυχεῖν*, *δυσδαιμονία*, *misfortune*;

(γ) α Privative, usually *ἀν-* before a vowel, has the force of the Latin *in*, and expresses the negation of the idea contained in the simple word, e. g. *ἄσοφος*, *unwise*, *ἀτιμία*, *dishonor*, *ἄπαις*, *childless*, *ἀναίτιος*, *innocens*.

(δ) α Collective (*ἄθροιστικόν*) and Intensive, like the Latin *con* in composition, expresses *community*, *equality*, or a *collective* idea, and hence also *intensity*, e. g. (community, especially in the names of kindred and companions) *ἀδελφός*, *brother*, from *δελφύς*, *comb*; (equality) *ἰσάλαντος*, *of the same weight*, *ἄπειδος*, *even*; (in a collective sense) *ἄθροός*, *collected*, (*θρέω*, *θρέομαι*, *to sound*), *ὁλλής*, *collected*, from *ὀλής* or *ὀλής*, *ἀγέρω*, *ἀγέλη*; (intensity) *ἄτενής*, *intentus*, *ἄσκιος*, *very shady*, *ἄβρομος*, *making a loud noise*.

REM. 4. The *Euphonic α*, § 16, 10, must be distinguished from the Collective α, e. g. *σταχυς* and *ἄσταχυς*, *an ear of grain*, *στεροπή* and *ἀστεροπή*, *lightning*.

Formation of Compounds. (334, 335.)

of the compound is a verb, § 236, Rem. 1, the pure,

sometimes also the strengthened, stem of the verb remains unchanged, if the following word begins with a vowel, e. g. *φερ-αυγής, πειθ-αρχεῖν*; or the final vowels *ε, ο, ι*, also the syllables *σι, εσ, εσι, σο*, are annexed to the stem of the verb, if the following word begins with a consonant; *σ* also is annexed when the following word begins with a vowel, e. g. *δακ-ε-θυμος, λιπ-ο-τάκτης* and *λειπ-ο-τάκτης, τερπ-ι-κίραυνος, έγερ-σί-γελως, φερ-εσ-βιος, ταμ-εσί-χρως, έλκ-εσί-πεπλος, μιζοβύρβαρος = μιγ-σο-β., φίπασπις = φίπ-σ-σπις, πλήξιππος = πλήγ-σ-ιππος*.

2. When the first part of the compound is a substantive or adjective, the declension-stem of the substantive generally remains unchanged, e. g. first Dec. *νικη-φόρος, άγορα-νόμος*; second Dec. *λογο-γράφος, έσ-ήμερος* by Elision, *κακούργος* by Crasis, *λαγωβόλος (λαγώς)*; third Dec. *άστν-νόμος, ήδυ-λόγος, βου-φορβός, ναυ-μαχία*; *πυρ-φόρος, μελαγ-χολία, πανήγυρις*; in some, the union-vowel *ο* is annexed to the stem, e. g. *σωματ-ο-φύλαξ, φυσι-ο-λόγος, δαδούχος* by Crasis, instead of *δαδ-ό-εχος*; in neuters in *-ος*, Gen. *-ε-ος*, the *ε* is elided before *ο*, e. g. *ξιφ-ο-φόρος*, or the declension-stem in *-ας*, § 61, (b), is retained, e. g. *τελεσ-φόρος*; so also in other neuters, e. g. *κρας-βόλος, φως-φόρος*.

REMARK 1. In the first Dec., however, the union-vowel *ο* is often found instead of the declension-stem, e. g. *δικ-ο-γράφος (δίκη), λογχ-ο-φόρος*; so also the ending *-η* or *-α* is annexed to words of the second and third Dec., e. g. *θανατη-φόρος, άσπιδη-φόρος*; neuters in *-ος*, Gen. *-εος*, Pl. *-η*, frequently vary between the *ο* and *η*, e. g. *ξιφοφόρος* and *ξιφηφόρος, σκευοφόρος* and *σκευηφόρος*.

REM. 2. In some words of the third Dec., more seldom of the first and second, *ι* is annexed to the pure stem, as a union-vowel, e. g. *πυρίπινους, αἰγυβότης; μυστιπόλος (μυστής), μυρίπινους*. In several words a euphonic *σ* (*σι*) is inserted, e. g. *μογο-σ-τόκος, θεο-σ-εχθρία*, together with the regular *θιοεχθρία, ναυ-σι-πόρος*.

3. When the first part of the compound is an adverb, only those changes take place, which arise from the general rules respecting the change of consonants.

4. Respecting the second part, it is to be noted, that the words beginning with *α̃, ε, ο*, in composition, regularly lengthen the three vowels, (if the last part of the compound is a simple) into *η* and *ω*, e. g. *εὐήνεμος* from *ἄνεμος, στρατηγός* from *ἄγω, εὐήνωρ* from *ἄρῆρ*; (*ε*) *δυσηέμετος* from *έρετός, δυσηλάτος* from *έλαύνω*; (*ο*) *ἀνωφελής* from *ὄφελος, πανώλεθρος* from *ὄλλυμι, ἀνώνημος* from *ἄνομα*.

5. In relation to the end of the word, the following things should be noted,

A. In the Greek language, as has been seen § 236, 3, a verb can be compounded only with prepositions; but if it is necessary to compound a

verb with another part of speech, this is never done immediately, but by means of a derivation from a compound word either actually existing or assumed. Then the derivative-ending, commonly *-ίω*, is regularly appended to this compound word, e. g. from *ἵππους τρέφειν*, *to keep horses*, the derivative is not *ἵπποτρέφειν*, but by means of the compound substantive *ἵπποτρόφος*, it is *ἵπποτροφίω*; so *θεοσεβίω* from *θεοσεβής*, *ναυμαχεῖν* from *ναυμάχος*, *εὐτυχεῖν* from *εὐτυχής*.

B. The compound word is an adjective or substantive.

a. The second part is derived from a verb, and has the following endings,

(α) Most frequently *-ος*, *-ορ*, e. g. *θηροτρόφος*, *nourishing wild beasts*, *θηρότροφος*, *nourished by wild beasts*. See § 75, Rem. 4;

(β) *-ης* (*-της*) or *-ας* (Gen. *-ου*), *-ηρ* (*-τηρ*), *-τωρ*, commonly as substantives with a transitive signification, e. g. *εὐεργέτης*, *benefactor*, *νομοθέτης*, *legislator*, *μυροπώλης*, *ὀφιοθήρας*, *παιδοκίτωρ*;

(γ) *-ης*, *-εος*, commonly with a passive or intransitive signification, e. g. *θεοφιλής*, *beloved of God*, *εὐμαθής*, *docilis*, *εὐπρεπής*, *becoming*;

(δ) *-ς* (*-ξ*), e. g. *ψευδόμαρτυς* from *ΜΑΡΤΥΣ*, *νομοφύλαξ*.

b. Or the second part is a substantive,

(a) Both parts of the compound stand in an *attributive* relation to each other, since the first contains a more definite explanation of the last. The substantive remains unchanged. The first part is an adverb or preposition, sometimes also a substantive or adjective, e. g. *ὁμόδουλος*, *a fellow-slave*, *βούλιμος*, *bulimic*, *ἀκρόπολις*, *citadel*.

(b) Both parts of the compound stand in an *objective* relation to each other, since the last denotes the object of the first. This division includes a large number of adjectives, the first part of which consists either of a verb, or, though more seldom, of an adjective, of a separable or inseparable adverb or of a preposition used as an adverb, e. g. *δαισιδαίμων* = *ὁ τοῖς δαίμονας δείσας*, *ἐπιχαιρέκακος* = *ὁ τοῖς κακοῖς ἐπιχαίρων*, *κακοδαίμων* = *ὁ κακὸν δαίμονα ἔχων*, *δυσέρως*, *one who has an unhappy love*, *ἐνθεος* = *ὁ τὸν θεὸν ἐν αὐτῷ ἔχων*, *ἄποικος* = *ὁ ἀπὸ τοῦ οἴκου ὢν*, *ἄπαις* = *ὁ παῖδας οὐκ ἔχων*. In all these examples the form of the substantive remains unchanged, where the substantive has a form which does not differ from the masculine and feminine form of the adjective, but where this is not the case, the substantive assumes a corresponding adjective-ending, viz. *-ος* (Gen. *-ου*), *-ως*, (Gen. *-ω*), *-ης* (Gen. *-ους*), *-ις* (Gen. *-δος*), *-ων* and (when it ends in *-υ*) *-ς*, e. g. *σύνδαιμονος* (*-δεῖπτον*), *a fellow-guest*, *ἐχθιδίκος* (*δίκη*), *ἄτιμος* (*τιμή*), *τεχνημικος* (*ἡμέρα*), *φιλοχρήματος* (*χρῆμα*, *χρήματα*), *ἄστομος* (*στόμα*), *εὐγίως* (*γῆ*), *having a fertile soil*, *λειπόνειος* (*ναῦς*), *one who deserts the ship*, *ἀνωφελὴς* (*τὸ ὄφελος*), *ἀνάκλις* (*ἀλκή*), *ὀχρήμων*, *ἄδακρυς*, Gen. *-νος* (*τὸ δάκρυ*).

c. Or the second part is an adjective,

The adjective retains its form, except that those in *-us* commonly take the ending *-ης*; the first part consists either of a substantive or an adverb, e. g. *ἀστυγείτων*, urbi vicinus, *πάνσοφος* or *πάσσοφος*, *-ον*, *very wise*, *ἀνόμοιος*, *-ον*, *unlike*, *πρόδηλος*, *-ον*, *δηδής* from *ἡδύς*, *ποδάκις* from *ᾠκίς*.



SYNTAX.

CHAPTER I.

SYNTAX OF THE SIMPLE SENTENCE.

SECTION I.

Parts of a Simple Sentence.

§ 238. *Nature of a Sentence.—Subject.—Predicate.*
(336, 359—363.)

1. Syntax treats of sentences. A sentence is the expression of a thought in words, e. g. *Τὸ ῥόδον θάλλει; ὁ ἄνθρωπος θνητός ἐστιν.* The conceptions of the mind are related partly to each other, and partly to the speaker,—these are combined together and form a thought. Conceptions are expressed by what are called *essential* words; their relations to each other, partly by inflexion and partly by what are called *formal* words, § 38, 4.

Thus, e. g. in the sentence *Τὸ καλὸν ῥόδον θάλλ-ει ἐν τῷ τοῦ πατρ-ὸς κήπ-ῳ*, there are five essential words, viz. *καλός*, *ῥόδον*, *θάλλειν*, *πατήρ*, *κήπος*; their relations to each other are expressed partly by their inflexion and partly by the formal words *τό*, *ἐν*, *τῷ*, *τοῦ*.

2. Every sentence must necessarily have two parts, a subject and a predicate. — The subject is that of which something is affirmed; the predicate that which is affirmed of the subject, e. g. in the sentences, *τὸ ῥόδον θάλλει* — *ὁ ἄνθρωπος θνητός ἐστιν*, *τὸ ῥόδον* and *ὁ ἄνθρωπος* are the subjects, *θάλλει* and *θνητός ἐστιν*, the predicates.

3. The predicate properly contains the substance of the sentence; the subject is subordinate to it and can be expressed by a mere inflexion-ending of the verb, e. g. *δίδω-μι*, (*I give*).

4. The subject always has the force of a substantive, and hence can be expressed either by a substantive or a substantive

personal pronoun or numeral; or by an adjective or participle used as a substantive; or by an adverb which becomes a substantive by prefixing the article; or by a preposition followed by the case it governs; or by an infinitive; finally every word, letter, syllable, and every clause can be considered as a substantive, and hence, with the neuter article commonly agreeing with it, can be used as a subject. The subject is in the Nom.

Τὸ εὐόδον θάλλει. Ἐγὼ γράφω, σὺ γράφεις. Τρεῖς ἦλθον. Ὁ σοφὸς εἰδαίμων ἐστίν. Οἱ φθονοῦντες μισοῦνται. Οἱ πάλα ἀνδρεῖοι ἦσαν. Οἱ περὶ Μιλιτιάδην καλῶς ἐμαχίσαντο. Τὸ διδάσκειν καλόν ἐστιν. X. R. L. 9, 2. ἔπεται τῇ ἀρετῇ σὺζεσθαι εἰς τὸν πλείω, χρόνον μᾶλλον, ἢ τῇ κακίᾳ. Τὸ εἰ σύνδεσμός ἐστιν. Τὸ ἦτα μακρόν ἐστιν. Τὸ γυνῶθι σεαυτόν καλόν ἐστιν.

REMARK 1. In all languages, the abstract is very frequently used for the concrete (metonymy), so that the same word can denote the one as well as the other. Thus in Homer, γένος, γενεή, γόνος instead of υἱός. II. ξ, 201. Ὀκτανόν τε, θεῶν γένεσιν, parentem; also in the tragic and other poets, the following words are used to denote persons, viz. πόρος, στύγος, ἄτη, πῆμα, νόσος, ἔρις, μῆνις, μῆτις, τιμαί, etc.; ἀγεμόνευμα instead of ἡγεμών, νύμφεσμα instead of νυμφή, ὕβρισμα, etc.; in prose, γέλως, a ridiculous man; λῆρος, nugae instead of nugator; ὄλεθρος, pernicies instead of perniciosus homo; ὁ βίος, very commonly signifies the means of living, τὸ ὄφελος, strength (robur), etc.; also the collective nouns πρεσβεία instead of πρέσβεις, ξυμμαχία instead of ξύμμαχοι, φυγή instead of φυγάδες, φυλάκη instead of φύλακες. In like manner the name of a place is sometimes put for the persons in it, e. g. θίατρον instead of θεαταί, Σίδων, Ἀβυδός instead of Σιδωνίοι, etc. The name of the inhabitants is very frequently put for the name of the place, as in Latin, e. g. Th. 1, 107, Φακίων στρατιωσάντων ἐς Δωριᾶς, τὴν Λακεδαιμονίων μητροπόλιν.

REM. 2. Where the Accusative with the Infinitive occurs, the subject is in the Acc., as will be seen, § 307, 3. In indefinite and distributive designations of number, the subject is expressed by a preposition and the Case it governs, e. g. Εἰς τέσσαρας ἦλθον, about four came. X. Cy. 8, 3, 9. ἔπασσαν πρῶτον μὲν τῶν δορυφόρων εἰς τετρακισχιλίους, ἔμπροσθεν δὲ τῶν πυλῶν εἰς τέσσαρας, διςχίλιοι δὲ ἐκατέρωθεν τῶν πυλῶν. X. H. 6, 5, 10. ἔφυγον εἰς Λακεδαίμονα τῶν περὶ Στάσιππον Τεγεατῶν περὶ ὀκτακοσίους. So καθ' ἑκάστους, singuli, κατὰ ἔθνη, singulae gentes.

REM. 3. In the following cases the subject is not expressed by any special word,

- (a) When the subject is a personal pronoun, it is not expressed, unless it is particularly emphatic, e. g. Γράφω, γράφεις, γράφει;
- (b) The verbal idea contained in the predicate is such, that it cannot appropriately belong to every subject, but only to a particular one, the subject being, as it were, implied in the predicate. Thus, οἶνοχοεῖε in Hom. sc. ὁ οἶνοχος, the cup-bearer pours out the wine; θύεε in Her.

sc. ὁ θνητός. X. An. 3. 4, 36. ἐπεὶ ἐγγίνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπίεσθαι καὶ διαγγελλομένους, ἐκλήρουξε (sc. ὁ κήρυξ) τοὺς Ἕλλησι παρασκευάσασθαι. So σημαίνει τῇ σάλπιγγι, ἐσάλπιγγξεν, sc. ὁ σαλπικτής. So we must explain ὕει, νίφει, βροντᾷ, ἀστράπτει, sc. ὁ Ζεύς. Th. 4, 52. ἔσεισε, there was an earthquake. X. Cy. 4. 5, 5. συσκοτάζει, it is dark.

- (c) The subject is easily supplied from the context; thus in designations of time, e. g. ἡν ἐγγύς ἡλίου δυσμῶν (sc. ἡ ἡμέρα). In this way the word ὁ θεός is very frequently omitted in certain phrases, e. g. παρῆχέ μοι, sc. ὁ θεός, God permits, affords an opportunity = licet, e. g. Her. 3, 73. ἡμῖν παρῆξει ἀνασώσασθαι τὴν ἀρχήν; also προσημαίνει, sc. ὁ θεός; προχωρεῖ μοι (sc. τὰ πράγματα), things prosper to me, I succeed, comp. Th. 1, 109. In such expressions as φασί, λέγουσι, etc., the subject ἄνθρωποι is regularly omitted, as it is easily supplied by the mind;
- (d) Sometimes the subject is supplied from some word of the sentence. Her. 9, 8. ἰὼν Ἰσθμόν ἐτείχεον καὶ σφι ἦν πρὸς τέλος, sc. τὸ πύχος. X. Cy. 2. 4, 24. πορεύσομαι εὐθὺς πρὸς τὰ βασιλίσια, καὶ ἦν μὲν ἀνθίστηται, sc. ὁ βασιλεύς. So also in other cases, e. g. Pl. L. 864, d. παῖδι ᾧ χρῶμενος, οὐδὲν ποιῶν τοιούτων (sc. παιδῶν) διαφέρων;
- (e) With the third Pers. Sing. of the verb, the indefinite pronoun τὶς is frequently omitted. Pl. Criton. 49, c. οὔτε ἀνταδικεῖν δεῖ, οὔτε κακῶς ποιεῖν οὐδένα ἄνθρωπον, οὐδ' ἂν οἰοῖν πάσχη ὑπ' αὐτῶν; so often with the Inf.; but if a participle stands in connection with the Inf., e. g. Eur. M. 1018. κότῳ φέρειν χρὴ θνητὸν ὅντα συμφοράς, the participle must be construed as the subject.

REM. 4. Impersonal verbs, i. e. such as in English agree with the indefinite pronoun *it*, are not used in Greek; for such expressions as δεῖ, χρὴ, δοκεῖ, πρέπει, ἔστι(ν), ἐνδέχεται (*it is possible*), καλῶς, εὖ ἔχει, ἔχει λόγον (*consentaneum est*), λέγεται (*it is said*), etc., the Greek language always considers as personal, the following Inf. or substantive sentence being regarded as the subject of these verbs. The indefinite pronouns, *one*, *they*, are commonly expressed by τις, or by the third Pers. Pl. Act., e. g. λείπονσι, φασί, or by the third Pers. Sing. Pass., e. g. λέγεται, or by the personal Pass., e. g. φιλοῦμαι, φιλεῖ, etc., *they love me, you*, etc., or by the second Pers. Sing., particularly of the Opt. with ἄν, e. g. φάιης ἄν, dicas, *you may say, one may, can say*.

5. The predicate is always a verbal idea, and hence is expressed either by a finite verb, or by an adjective, participle, substantive, pronoun or numeral with the formal word εἶναι, which, in this relation, is usually called the *affirmation* or *copula*, since it connects the adjective, substantive, etc. with the subject, and forms one thought, e. g.

Τὸ ῥόδον θάλλει. Ὁ ἄνθρωπος θνητός ἐστιν. Ἀθάνατοι εἰσιν οἱ θεοί. Ἡ ἀρετὴ καλὴ ἐστιν. Ἀγαθὴ παραίφασίς ἐστιν ἱταίρου. Κύρος ἦν βασιλεύς. Τοῦτο το πρῶγμύ ἐστι τόδε (in this

case an essential word must always be supplied with the pronoun, e. g. *τόδε τὸ πρᾶγμα*). *Σὺ ἦ σθ' α πάντων πρῶτος. Οἱ ἄνδρες ἦσαν τρεῖς.*

REM. 5. The finite verb denotes both the thing affirmed (*id quod praedicatur*) and the relation of that which is affirmed to the subject or speaker; the relation to the subject, is denoted by the personal-endings of the verb; the relation to the speaker, by its Modes and Tenses, e. g. the ending of the verb *λέγω* shows that its subject is in the first person, and its being in the Ind. mode Pres. tense, indicates that the speaker asserts something directly, at the present time. But if the predicate is expressed by an adjective or substantive with *εἶναι*, the thing predicated is denoted by the adjective or substantive, and its relation to the speaker by *εἶναι*, e. g. *εὐδαιμόν* *εἰμι* = *εὐδαιμόνι-ω*, *εὐδαιμόν* *εἶ* = *εὐδαιμόνι-εις*, *εὐδαιμόνες* *ἔσονται* = *εὐδαιμονή-σουσιν*.

REM. 6. It is necessary to distinguish between the sense of the word *εἶναι*, as a formal word, and as an essential word; when used in the latter relation, it has the idea of *being* or *existence*, of *tarrying*, *living*, *being in a certain condition*, etc., e. g. *ἔστι θεός* = *θεός ἐστιν ὢν*, as in Her. 3, 108. *τοῦ θεοῦ ἡ προνοία ἐστὶ ἐοῦσα σοφῇ*.

REM. 7. In order to give greater emphasis to the predicate, the simple idea expressed by the verb, is resolved into the participle and copula *εἶναι*. This mode of expression, however, is more usual in poetry, although it is found also in prose, particularly in Herodotus, comp. Rem. 5. Eur. C. 381. *πῶς, ὦ ταλαίπωρ ἦτε πάσχοντες τάδε*; Id. H. 117. *ἦν σπεύδων*. Her. 3, 99. *ἀπαρνεόμενός ἐστι*. Id. 9, 51. *ἡ νῆσός ἐστι ἀπὸ τοῦ Ἀσωποῦ δέκα σταδίων ἀπέχουσα*. Pl. L. 860, e. *εἰ ταῦτα οὕτως ἔχοντά ἐστιν*. Dem. Ol. 3. (v. 1.) 11, 7. *ταῦτ' ἂν ἐγνωκότες ἦσαν*, *they would have been convinced of these things*.

REM. 8. The copula *εἶναι* is sometimes omitted, though commonly only in the Ind. Pres.; *εἶναι* is sometimes omitted, even when it is not a copula, but properly a verb. The following are the cases where this ellipsis most frequently occurs in Greek,

- (a) In general propositions, observations and proverbs. Eur. O. 330. *οὐ μίγας ὕλβος οὐ μόνιμος ἐν βροτοῖς*. X. Cy. 2, 4, 27. *στρατιᾷ γὰρ ἡ φάσις (ὁδός) ταχίστη*;
- (b) Very often with verbal adjectives in *-τιός*, as also with other expressions denoting *necessity* and *duty*, e. g. *ἀνάγκη*, *χρεών*, *θέμις*, *εἰκός*, also with *καιρός*, *ώρα* and the like. Dem. Ph. 3, 129, 70. *ἡμῶν γ' ὑπὲρ τῆς ἐλευθερίας ἀγωνιστέον*. Id. Cor. 296, 205. *ἀτιμίας—ἐν δουλευούσῃ τῇ πόλει φέρειν ἀνάγκη*;
- (c) Often with certain adjectives, e. g. *ἔτοιμος*, *πρόθυμος*, *οἷός τε*. *δυνατός*, *φάδιον*, *χαλεπόν*, *δῆλον*, *ἄξιον*, etc. Pl. Phaedr. 252, a. (*ἡ ψυχὴ*) *δουλεῖται ἐτοιμή*. Dem. Ph. 1, 48, 29. *ἐγὼ πάσχων οἰοῦν ἔτοιμος*. X. C. 1, 1, 5. *δῆλον οὖν, ὅτι οὐκ ἂν (Σωκράτης) προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν*. Comp. ib. 2, 34.

REM. 9. The Ind. Impf. is but seldom omitted, e. g. Aeschin. Ctes. §71, *νῦν ἐν μίσῳ (sc. ἡν) καὶ παρήμην τῇ ὑστεραίᾳ εἰς τὴν ἐκκλησίαν*; the Ind. Pres. also is not very often omitted after conjunctions, e. g. *ὅποτε, ἐπεὶ* (comp. X. C. 1, 46.); on the contrary, very frequently after *ὅτι* and *ὥς*, *that*, e. g. X. C. 1, 2, 52. *λέγων, ὥς οὐδὲν ὄφελος*. The subjunctive is but seldom omitted

after the relative $\delta\varsigma$ ὃν, and especially after conjunctions, e. g. Pl. Rp. 370, e. ὃν ἂν αὐτοῖς χρεῖα (sc. ἦ). Also the ellipsis of the Opt. is not of very frequent occurrence, e. g. X. Cy. 1. 4, 12. τίς γάρ ἂν, ἔφασαν, σοῦ γε ἰκανώτερος πείσαι (sc. εἴη); Ib. 2. 3, 2. ἦν μὲν ἡμεῖς νικῶμεν, δῆλον, ὅτι οἱ τε πολέμοι ἂν ἡμέτεροι (sc. εἴησαν). The ellipsis of the Imp. is very rare, e. g. S. OC. 1480. Ἰλαος, ὦ δαίμων. X. An. 3. 3, 14. τοῖς οὖν θεοῖς χάρις (sc. ἔστω), ὅτι οὐ σὺν πολλῇ ῥύμῃ, ἀλλὰ σὺν ὀλίγοις ἦλθον. The participle is very often omitted, especially after verba intelligendi and declarandi, e. g. X. S. 3, 7. δῆλόν γε, ὅτι φαῦλος (sc. ὢν) φανοῦμαι, but elsewhere also, e. g. X. C. 2. 3, 15. ἄτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ (sc. ὄντα), et nullo modo tibi convenientia; even in such cases as Th. 4, 135. χειμῶνος τελευτῶντος καὶ πρὸς ἑαρ ἦδη (sc. ὄντος). The Inf. is often omitted after δοκεῖν, ἡγεῖσθαι, νομίζειν and the like, e. g. Th. 7, 60. βουλευτῖα ἐδόκει. X. Cy. 1. 6, 14. ἀπίοντα με ἐκίλευσας τοῖς στρατηγικοῖς (sc. εἶναι) νομιζομένοις ἀνδράσι διαλέγεσθαι.

§ 239. *Comparison.—Attribute and Object.* (352.)

1. When it is necessary to indicate, that the predicate belongs to the subject in a higher or lower degree than to another object, this relation is denoted by the Comparative, e. g. Ὁ πατὴρ μεῖζων ἐστίν, ἢ ὁ υἱός.—Ὁ σοφὸς μᾶλλον χαίρει τῇ ἀρετῇ, ἢ τοῖς χρήμασιν. And when the predicate belongs to the subject in the highest or lowest degree, as respects all other objects compared, the Superlative is used, which commonly takes with it a partitive Genitive, e. g. Σωκράτης πάντων Ἑλλήνων σοφώτατος ἦν.—Ὁ σοφὸς πάντων μάλιστα ἐπιθυμεῖ τῆς ἀρετῆς.

REMARK 1. The Comparative is strengthened or more definitely stated in the following ways: (a) by ἔτι, *still, even*, etiam, e. g. μεῖζων ἔτι, *still greater*; (b) by μακροῦ, ὀλίγου, πολλῶ, ἔτι πολλῶ, ὅσῳ, τοσοῦτω; μέγα, ὀλίγον, πολὺ, ὅσον, τοσοῦτο, which show how *much* more or less of the quality expressed by the adjective is intended, e. g. πολλῶ μεῖζων, *multo major, far greater*, πολλῶ ἔτι μεῖζονες, *multo majores etiam*; (c) sometimes by μᾶλλον. Her. 1, 32. μᾶλλον ὀλβιωτέρος ἐστί (*far*).

REM. 2. The Superlative is strengthened or more definitely stated in the following ways: (a) by καὶ, *vel, even*, e. g. καὶ μάλιστα, *very greatly indeed*; (b) by words denoting measure, viz. πολλῶ, μακροῦ, πολὺ, παρὰ πολὺ, ὅσῳ, τοσοῦτω, e. g. πολλῶ ἄριστος, *multo praestantissimus*, μακροῦ ἄριστος, *longe praestantissimus*; (c) even by the Superlatives πλεῖστον, μέγιστον, μάλιστα, e. g. S. OC. 743. πλεῖστον ἀνθρώπων κάκιστος. Th. 7, 42. μάλιστα δεινότητος; (d) by the relatives ὥς (ὅπως), ὅτι and ἦ, οἷος, § 343, Rem. 2, e. g. ὥς τάχιστα, *quam celerrime*, ὅτι μάλιστα, ἦ ἄριστον, e. g. Pl. Apol. 23, a. πολλὰ μὲν ἀπείθεαι μοι γέγονασι καὶ οἷα χαλεπώταται καὶ βαρύνεται. X. An. 4. 8, 2. χωρίον οἷον χαλεπώτατον; (e) by εἷς, *unus*, signifying *the one*, e. g. Her. 6, 127. ἡδὲ Σμυνδριδῆς Συβαρίτης, ὃς ἐπὶ πλεῖστον δὴ χλιδῆς εἰς ἀνὴρ ἀπείκετο. X. An. 1. 9, 22. δῶρα πλεῖστα εἷς γε ἀνὴρ ὢν ἐλάμβανε (C. Tusc. 2. 26, 64. *amplitudinem animi unam esse omnium rem pulcherrimam*); (f) a peculiar mode of strengthening the Superlative, is by joining ἐν τοῖς

with it, in which case the Superlative must be repeated, e. g. Ὁ ἔσθως ἐν τοῖς πρεσβυτάτοις ἐστί (i. e. ἐν τοῖς πρεσβυτάτοις οὖσι). Her. 7, 137. τοῦτό μοι ἐν τοῖσι θειότατον φαίνεται γενέσθαι. Pl. Symp. 173, b. Σωκράτους ἐραστὴς ὢν ἐν τοῖς μάλιστα τῶν τότε. The construction with the Fem. is found only in Thuc., e. g. 3, 81. (στάσις) ἐν τοῖς πρώτῃ ἐγένετο. Ib. 17. ἐν τοῖς πλεῖσται νῆες. In such instances, τοῖς must be considered as Neut. In like manner, the expression ὁμοῖα τοῖς was used with the Superlative. Her. 3, 8. σίβονται δὲ Ἀράβιοι πλείους ἀνθρώπων ὁμοῖα τοῖσι μάλιστα (sc. σεβομένοις), ut qui maxime. Th. 1, 25. χρημάτων δυνάμει ὄντες καὶ ἐκείνον τὸν χρόνον ὁμοῖα τοῖς Ἑλλήνων πλουσιωτάτοις.

REM. 3. The relation of the Superlative is often expressed more emphatically by employing *negative* adjectives or adverbs of the Superlative form, preceded by οὐ (*Littles*), instead of *positive* adjectives or adverbs of the Superlative form, e. g. οὐχ ἥκιστα, οὐπάκιστος, οὐκ ἐλάχιστος, stronger than μάλιστα, βέλτιστος, μίγιστος. Sometimes, also, it is expressed antithetically, e. g. οὐχ ἥκιστα, ἀλλὰ μάλιστα.

2. A sentence consisting of a subject and predicate may be extended by defining the subject and predicate more exactly. This more exact definition of the subject, (which is called an attribute), is caused, either by the addition of an adjective, e. g. τὸ καλὸν ῥόδον, or by a substantive, which may be either in the Gen.—an attributive Gen.—e. g. ὁ τοῦ βασιλέως κήπος, *regis hortus* = *regius hortus*, or in the same Case as the subject, i. e. in apposition, e. g. Κῦρος, ὁ βασιλεὺς. The more exact definition of the predicate (which is termed the object), is made either by the Cases of the substantive, by prepositions with a substantive, by a form of the Inf., or by an adverb, e. g. Ὁ σοφὸς τὴν ἀρετὴν ἀσκεῖ. Περὶ τῆς πατρίδος μαχόμεθα. Ἀπιδύναμι ἐπιθυμῶ. Καλῶς γράφεις.

§ 240. Agreement.

(364.)

1. The predicative verb agrees with the subject in Person and in Number; the predicative or attributive adjective, participle, pronoun and numeral, in Gender, Number and Case. The attributive adjective agrees with its substantive in all the Cases. So a predicative or attributive substantive agrees with the subject, when the substantive denotes a *person*, and hence it either has a particular form for the Masc. and Fem. gender, or it is of common gender; but when the substantive denotes a *thing*, it agrees with the subject only in Case; the gender and number may be different, e. g.

Ἐγὼ γράφω, σὺ γράφεις, οὗτος γράφει. Ὁ ἄνθρωπος θνητός ἐστιν. Ἡ ἀρετὴ καλὴ ἐστίν. Τὸ πρᾶγμα αἰσχρόν ἐστιν. Οἱ Ἕλληνες πολυμικαῖοι ἦσαν. Ὁ καλὸς παῖς, ἡ σοφὴ γυνή, τὸ μικρὸν τέκνον. Κῦρος ἦν βασιλεὺς. Τόμυρις ἦν βασίλισσα. Κῦρος, ὁ βασιλεὺς, Τόμυρις, ἡ βασίλισσα. On the contrary, τὴν θυγατέρα, δεινὸν τι κάλλος καὶ μέγεθος, ἐξάγων ὧδε εἶπεν (*his daughter a wonder in beauty and size*) X. Cy. 5. 2, 7.

2. The predicative adjective or substantive agrees with the subject in the manner above stated, when the following verbs, which do not express a complete predicate sense, take, as it were, the place of the copula :

- (a) The verb *ὑπάρχειν*, *to be the cause of, to exist* ;
- (b) Verbs which denote *growing, becoming*, e. g. *γίγνεσθαι*, *φύ-
ραι*, *αὐξάνεσθαι* ;
- (c) The verbs *μένειν*, *to remain*, and *καταστήναι*, *to be establish-
ed* ;
- (d) Verbs of *seeming, appearing, showing one's self*, e. g. *εἰκί-
ναι*, *φαίνεσθαι*, *δηλοῦσθαι* ;
- (e) Verbs of *being named*, e. g. *καλεῖσθαι*, *ὀνομάζεσθαι*, *λέγε-
σθαι*, *ἀκούειν*, *to be esteemed*, like *audire* ;
- (f) Verbs which signify, *to be appointed to something, to be
chosen, to be named*, e. g. *αἰρεῖσθαι*, *ἀποδείκνυσθαι* ;
- (g) Verbs which signify, *to be regarded as something, to be
recognized as something, to be supposed*, e. g. *νομίζεσθαι*,
κρίνεσθαι, *ὑπολαμβάνεσθαι* ;
- (h) Verbs which signify, *to be given out as something, to be
received as something, to be cast off*, and the like, e. g.

Κῦρος ἐγένετο βασιλεὺς τῶν Περσῶν. Τούτοις ὁ Φίλιππος μέγας ἡ ὕψις θῆ (Dem.). Ἀλκιβιάδης ἡρέθη στρατηγός. Ἀντὶ φίλων καὶ ξένων τῶν κόλακας καὶ θεοῖς ἐχθροὶ ἀκοῦουσιν (*audiant*) Dem. Cor. 241.

REMARK 1. When the verbs mentioned under (e), (f), (g), (h), have the active form, they take two accusatives.

REM. 2. The verb *εἶναι*, when used as an essential word, § 238, Rem. 6, as well as several of the verbs above named, may be joined with an adverb, when they express a complete predicate sense, and thus be made more definite, e. g. *Σωκράτης ἦν (lived) ἀεὶ σὺν τοῖς νέοις*. *Καλῶς, κακῶς ἐσ-
τιν (it is well, etc.)*. *Δεινῶς ἔσαν ἐν φυλακῇ οἱ Βαβυλώνιοι (diligenter versabantur in custodia)* Her. 3, 152. *Εἶναι* is very often connected, as well as the verbs *γίγνεσθαι* and *πεφύκέναι*, with adverbs of place and degree, when there are no corresponding adjective forms, as *δίχα, χωρὶς, ἐκᾶς, μακράν, πόρρω, ἐγγύς, πλησίον, ὁμοῦ, ἄλλως*,

μᾶλλον, μάλιστα, e. g. Τοῖσι Ἀθηναίων στρατηγοῖσι ἐγίνοντο διχα αἱ γνώμαι (sententiae in diversas partes discedebant) Her. 6, 109.

3. When a Demonstrative, Rel. or Interrog. pronoun is the subject of a sentence, and the predicate is a substantive with the copula εἶναι, or one of the verbs mentioned in No. 2, the Eng. sometimes use a Neut. pronoun, e. g. *it* is a good man; on the contrary, the Greek commonly, and the Latin regularly, put the pronoun by means of attraction, in the same gender and number with the substantive to which it belongs. The same thing takes place when the pronoun is in the Acc. and depends on a verb of *naming*, or when the pronoun is a predicate, e. g.

Οὗτός ἐστιν ὁ ἀνὴρ. Αὕτη ἐστὶ πηγὴ καὶ ἀρχὴ πάντων τῶν κακῶν. Οὗτοι δὲ Ἀθηναῖοι γε διχὴν αὐτὴν καλοῦσιν, ἀλλὰ γραφὴν Pl. Eutyphr. princ. Παρὰ τῶν προγεγενημένων μανθάνετε· αὕτη γὰρ ἀρίστη διδασκαλία X. Cy. 8, 7, 24. Τίς ἐστι πηγὴ τῆς ἀρετῆς; Πάντες οὗτοι νόμοι εἰσὶν, οἷς τὸ πλῆθος συναλθὼν καὶ δοκιμάσαν ἔγραψε X. C. 1, 2, 42. Ἐάν τις φίλος μοι γενόμενος εὖ ποιῇν ἐθάλῃ, οὗτός μοι βίος ἐστι (hic mihi est victus) 3, 11, 4.

REM. 3. Still, the Greeks often place the pronoun in the Neut. Sing., e. g. Ἔστι δὲ τοῦτο τυραννίς Pl. Rp. 344, a, where in Lat. it would be, Est autem haec tyrannia. Τοῦτό ἐστιν ἡ δικαιοσύνη Ib. 432, b. Τοῦτο πηγὴ καὶ ἀρχὴ κινήσεως Phaedr. 245, c. Ἐγὼς φημὶ ταῦτα μὲν φλυαρίας εἶναι X. An. 1, 3, 18. The Neut. Pl. is sometimes used instead of the Neut. Sing. See § 241, Rem. 3. The Neut. pronoun denotes the *nature* of an object; on the contrary, the pronoun that agrees with a noun, denotes the *quality* of the object. Hence there are cases where the two forms of expression cannot be interchanged, e. g. Τί ἐστι φθόνος; *quid est invidia?* and τίς ἐστι φθόνος; *quae est invidia?*

§ 241. *Exceptions to the general rules of Agreement.*

(364—374.)

1. The form of the predicate in many cases does not agree with the subject grammatically, but in sense (Constructio κατὰ σύγγεσιν or ad intellectum). This construction is found very often in Collectives, also with the names of cities and countries, when they are employed for the inhabitants, and in Abstracts which are used instead of Concretes, § 233, Rem. 1.

Her. 9, 23. τὸ πλῆθος ἐπιβροήθησαν. Th. 4, 32. ὁ ἄλλος στρατός ἀπέβαινον. 5, 60. τὸ στρατόπεδον ἀνεχώρουν. 2, 21.

παντὶ τρόπῳ ἀντρεθίστο ἢ πόλεις καὶ τὸν Περικλέα ἐν ὀργῇ εἶχον. With attributive adjectives, this construction is rare and only poetic, e. g. *Il.* χ, 84. φίλε τέκνον; but it is very common in prose with a Part. which stands in a remoter attributive relation, e. g. *Th.* 3, 79. ἐπὶ τὴν πόλιν ἐπέπλεον — ἐν πολλῇ παραγῇ καὶ φόβῳ ὄντας. *X. Cy.* 7, 3, 8. ὃ ἀγαθὴ καὶ πιστὴ ψυχὴ, οἶχῃ δὴ ἀπολιπὼν ἡμᾶς. *X. H.* 1, 4, 13. ὃ ἐκ τοῦ ἄστιος ὄχλος ἠθροίσθη πρὸς τὰς ταῦς, θαυμάζοντες καὶ ἰδίῃν βουλόμενοι τὸν Ἀλκιβιάδην. It is very frequent with the pronouns, *Th.* 1, 136. φεύγει ἐς Κέρκυραν ὡς αὐτῶν (sc. Κερκυραίων) ἐνεργέτης. 4, 15. ἐς τὴν Σπάρτην ὡς ἡγγέλθη τὰ γεγονημένα περὶ Πύλον. ἔδοξεν αὐτοῖς (sc. τοῖς Σπαρτιώταις). *X. Cy.* 3, 3, 14. συγκλείσας πᾶν τὸ στιραιτικὸν ἔλεξε πρὸς αὐτοὺς τοιαῦτα. Also with the relative pronoun; see on the adjective-sentences, § 332, 5.

REMARK 1. When the subject is expressed by the Neut. of the article τὸ or τὰ in connection with a substantive in the Gen. Pl., the predicate commonly agrees with the attributive genitive. *S. Ph.* 497. τὰ τῶν διακόρων — τὸν οἶκαδ' ἡπειρόν σιόλον. *Pl. Rp.* 8, 563, c. τὸ τῶν θηρίων — ἐλενθερώτερά ἐστιν (the Sing. *ἐστίν* is used on account of the Neut. Pl. *ἐλευθερώτετα*, according to No. 4).

REM. 2. Closely related to the construction just stated, is the following, namely, when a substantive subject with an attributive substantive in the Gen. Pl. expresses periphrastically a substantive idea, the Participle which stands in a remoter attributive relation to the subject, agrees in Case with the subject, but in Gender and Number with the substantive in the Gen., which expresses the principal idea of the periphrasis. *Od.* λ, 90. ἡλθε δ' ἐπὶ ψυχῇ Θηβαίων Τειρεσίαιο χρύσιον σκῆπτρον ἔχων. *Pl.* β, 459, ὁρνεῖθων πεττεηνῶν ἔθνεα πολλὰ — ἐνθα καὶ ἐνθα ποτιῶνται ἀγαλλόμεναι πιεύνεσσι.

2. When the subject is expressed, not as a special and definite object, but as a more general idea, the predicative adjective is put in the Neut. Sing. without reference to the gender and number of the subject. (In English we sometimes use the words, *thing*, or *any thing*, or *any things*). Sometimes the pronoun *τι*, or the substantives *χρῆμα*, *πρᾶγμα*, are connected with the adjective. When the adjective is in the Superlative, the English inserts the article *the*, or *a*.

Pl. β, 204. οὐκ ἄγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω. *Eur. O.* 760. δεινὸν οἱ πολλοί, κακούργους ὅταν ἔχωσι προστάτας. *M.* 329. πλὴν γὰρ τέκνον ἔμοιγε φίλτατον πόλεις. *H. F.* 1295. αἱ μεταβολαὶ λυπηρόν. *Her.* 3, 82. ἡ μουναρχίη κράτιστον. *Pl. Rp.* 2, 364, a. καλὸν μὲν ἡ σωφροσύνη τε καὶ δικαιοσύνη, χαλεπὸν μέντοι καὶ ἐπιπρόνον. Also in abbreviated adjective sentences, e. g. *Her.* 3, 108. ἡ λείαινα, ἐὼν ἰσχυρότατον καὶ θρασύτατον, ἀπαξ ἐν τῷ

βίη τίκεται ἐν. PL Rp. 4. 420, c. οἱ ὁφθαλμοί, κάλλιστον ὄν, οὐκ ὀστρεῖον ἐναηλιμμένον εἶσιν. Her. 3, 53. τυραννὶς χρηῖμα σφαλερόν. PL Th. 122, b. συμβουλὴ ἐσθλὸν χρηῖμα. Dem. Ol. 1. 21, 12. ἅπας μὲν λόγος, ἐν ἀπῇ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν.

3. When the subject is an Inf. or an entire sentence, the Greeks usually place the predicative adjective in the Neut. Pl. instead of the Sing., where the English use the pronoun *it*, e. g. *it is pleasant to see the sun*. This occurs most frequently in verbal adjectives in -τός and -τέος; in those in -τέος and in many in -τός, the Inf. is implied in the word itself; where these verbal adjectives are followed by the Dat., the Dat. is to be translated as a Nom., and the verbal adjective as a Pass. verb, e. g. ἀμυντέα ἐστί τι, *some one is to be helped*; πιστά ἐστι τοῖς φίλοις, *friends are to be trusted*, e. g.

Her. 1, 91. τὴν πεπρωμένην μοῖραν ἀδύνατά ἐστι ἀποφυγεῖν καὶ θεῶ. 3, 83. δῆλα, ὅτι δὴ ἔνα γέ τινα ἡμῶν βασιλεία γενέσθαι. Th. 1, 86. οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ καὶ λόγοις διακριτέα ἀλλὰ τιμωρητέα ἐν τάχει. 4, 1. ἀδύνατα ἦν ἐν τῷ παρόντι τοὺς Λακκοὺς ἀμύνεσθαι.

REM. 3. In like manner, the Greek very often uses the Pl. ταῦτα, τὰδε, sometimes also ταῖνα, to express an idea in the most general manner. Th. 6, 77. οὐκ ἴσμεν τὰδε εἶσιν, οὐδ' Ἑλληςπόντιοι, ἀλλὰ Λωρῆς. Aeschin. Ctes. p. 55. οὐκ ἔστι ταῦτα ἀρχή, *this is not an officer*. Id. Leg. p. 50. ταῦτ' ἔστιν ὁ προδότης. Pl. Phaedon. 62, d. ἀλλ', ὁ ἀνόητος ἄνθρωπος τάχ' ἂν οἰηθείη ταῦτα, φευκτίον εἶναι ἀπὸ τοῦ δεσπότου.

4. The subject in the Neut. Pl. is connected with a verb in the Sing., e. g.

Τὰ ζῶα τρέχει. Τὰ πράγματά ἐστι καλὰ. Od. 4, 438. καὶ τότ' ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενά μῆλα. Eur. M. 618. κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει.

REM. 4. This construction holds also in adverbial participial phrases, e. g. δόξαν ταῦτα, *quum haec visa, decreta essent*. X. An. 4. 1, 13. δόξαν δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν. Yet, X. H. 3. 2, 19. δόξαντα δὲ ταῦτα καὶ περὶ ἀνθίντα, τὰ μὲν σιγατεύματα ἀπῆλθεν.

REM. 5. There are some exceptions, however, to the rule just stated; they may be for the most part referred to the following cases,

- (a) When the subject in the Neut. Pl. denotes a person or living creatures, the verb is very often put in the Pl. in accordance with the *constructio κατά σύνεσιν*. Th. 4, 88. τὰ τέλη, *the magistrates*, ὁμόσαντα ἐξέπεμψαν. 7, 57. τοσάδε μετὰ Ἀθηναίων ἔθνη ἐστράτευσον. Pl. Lach. 180, a. τὰ μετὰ τὰ διαλεγόμενοι ἐπιμέμνηται Σωκράτους καὶ σφόδρα ἐπαινοῦσιν.

- (b) When the idea of a division into parts, or of a plurality composed of several parts (these parts having relation to various places and times) is to be made prominent, e. g. X. An. 1. 7, 17. *ταύτῃ τῇ ἡμέρᾳ οὐκ ἐμαχίστο βασιλεύς, ἀλλ' ὑποχωρούντων φανερά ἦσαν καὶ ἰππων καὶ ἀνθρώπων ἔχνη πολλά, many traces here and there.* Cy. 5. 1, 13. *τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατὴ ἐστὶ, καίπετα ἔρωτα αἰτιῶνται, the charge is made in a different manner and at different times.* Th. 5, 26. *ἔσω (praeter) τούτων πρὸς τὸν Μαντινικὸν καὶ Ἐπιδάυριον πόλεμον καὶ ἐς ἄλλα ἀμφοτέροις ἀμαρτήματα ἐγένοντο, mistakes at various points and times.*
- (c) The poets from Homer down, except the Attic, very often use the Pl. simply on account of the metre.

REM. 6. The plural subject, masculine or feminine, is connected in the poets, though rarely, with a verb in the Sing. Pind. Ol. 11. (10.) princ. *μελιγάρυες ὕμνοι ὑστέρων ἀρχαὶ λόγων τέλλεται.* This construction is very limited in prose-writers; it occurs with *ἔστι* and *ἦν*, which then become, as it were, impersonal expressions; this takes place only at the beginning of a sentence, (comp. *il est cent usages*). Her. 1, 26. *ἔστι μεταξὺ τῆς τε πολαιῆς πόλεως καὶ τοῦ νηοῦ ἐπὶ στάδιοι.* Pl. Rp. 5, 462, e. *ἔστι καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντές τε καὶ δῆμος.* In like manner the Greeks regularly say *ἔστιν, οἱ, sunt, qui.* See § 331, Rem. 4. The construction mentioned § 242, Rem. 3, is different from this.

5. A subject in the Dual very often has a predicate in the Pl. e. g. *Δύο στρατὸ ἀνέχωρησαν.*

REM. 7. The Dual is not used in all cases where two objects are spoken of, but only where two similar objects are mentioned, either naturally connected, e. g. *πόδε, χεῖρε, ὦτε*, or such as we conceive to stand in a close and reciprocal relation, e. g. two combatants, two friends, etc.

REM. 8. The Dual is very often exchanged for the Pl., especially in participles, e. g. Il. λ, 621. *τοὶ δ' ἰδρῶ ἀπεψύχοντο χιτῶνων σιάντιε ποτὶ πρηνήν.* Pl. Euthyd. 273, d. *ἐγελασάτην ἄμφω βλέψαντες εἰς ἀλλήλῳ.*

REM. 9. A subject in the Pl. sometimes has a verb in the Dual, when two objects mutually connected, or two pairs are spoken of, e. g. Il. δ, 452, sqq. *ὡς δ' ὅτε χεῖμα ῥέοι ποταμοί, καὶ ὄρισι ῥέοντες, ἐς μισγάγκειαν συνβᾶλλετον ὄβριμον ὕδωρ, — ὡς τῶν μισγομένων γένητο ἰαχὴ τε φόβος τε, (two streams running on opposite sides are compared with two hostile parties).* Il. θ, 185, sqq. *Ξάνθε τε καὶ σὺ Νόδαργε, καὶ Αἰθων Ἀάμπε τε δῖε, τῶν μοι τὴν κομιδὴν ἀποτίνετον, — 191. ἀλλ' ἐφομαρτεῖτο σπινύδετον, (two pairs).*

REM. 10. Two additional instances of the attributive relation, which respect the Dual, are yet to be noted,

- (a) A substantive in the Pl. is very often connected with the Dual *δέο, δέο, δνοῖν*. Il. ε, 10. *δέω νύκτες.* Il. ι, 4. *ἄνθρωποι δύο.* Aesch. Ag. 1395. *δνοῖν οἰμώγμασιν.* Pl. Rep. 614, c. *δύο χάσματα ἐχομένω ἀλλήλοιν;*
- (b) Feminine substantives in the Dual are commonly connected with the attributive in the Masc. Dual, since the Dual ending of attributives is regarded as, at the same time Masc. and Fem. (of common gender),

e. g. ἄμφω τῷ πόλει—τῷ γυναικί—ἄμφω τοῦτοι τῷ ἡμέρᾳ—τοῖν γενεσίοις—τούτω τῷ τίχνᾳ—τούτοις τοῖν κινησίοις—τῷ ὁδῷ. Pl. Phaedr. 237, d. ἡμῶν ἐν ἑκάστῳ δύο τινέ εἰσιν ἰδέα ἄρχοντες καὶ ἄγοντες, οἷν ἐπόμεθα—τούτω δὲ κ. τ. λ. The Fem. form of the article τῆ, is extremely rare. e. g. τῆ δ' οὖν κόρα S. Ant. 769; oftener in the form ταῖν, e. g. X. H. 6, 4, 17. Pl. Tim. 79, d; so ἐκ ταῖνδε δ' οὐσαιν παρθένους S. OC. 445. ταύταιν μόναιν ib. 859. ἐκ ταύταιν 1149. ταύταιν δὲ ταῖν διαθήκαιν Isac. 5, 15; but ταύτα seems not to occur.

6. When the predicate is a substantive with εἶναι, or one of the verbs mentioned § 240, 2, the verb sometimes agrees by means of attraction, as in Latin, with the predicative substantive nearest to it, e. g.

Her. 3, 60. τὸ μῆκος τοῦ ὀρύγματος ἐπὶ τὰ στάδιοι εἴσι. 2, 15. αἱ Θῆβαι Λίγυπτος ἐκαλίστο. Th. 3, 112. ἐστὸν δύν λόφος ἡ Ἰδομένη ὑψηλῇ. 4, 102. τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἐννέα ὀδοὶ ἐκαλοῦντο. Isocr. Paneg. 51, b. ἔστι ἀρχικώτατα τῶν ἐθνῶν καὶ μεγίστας δυναστείας ἔχοντα Σκύθαι καὶ Θράκες καὶ Πέρσαι. So also in the participial construction, e. g. Th. 5, 4. καταλαμβάνονσι καὶ βρικιννίας, ὃν ἔρυμα ἐν τῇ Λεοντίῃ. Pl. L. 735, e. τοὺς μάλιστα ἐξημαρτηκότας, ἀνιάτους δὲ ὄντας, μεγίστην δὲ οὐσαν βλάβην πόλεως, ἀπαλλάττειν εἰσθάν, instead of ὄντας. So also Her. 3, 108. ἡ λείαινα, ὅν ἐσχυρότατον καὶ θρασύτατον, ἀπαξ ἐν τῷ βίῳ τίκει ἐν, instead of εἰδῖσα. Comp. No. 2.

7. A superlative connected with a partitive Gen. commonly agrees in gender with the subject, more rarely with the gender of the partitive.

Pl. φ, 253. (αἰετοῦ) ὃςδ' ἄμα κάρτιστός τε καὶ ὤκιστος πτεηνῶν. χ, 139. κίρκος, ἐλαφρότατος πτεηνῶν. Her. 4, 85. ὁ Πόντος πελαγίων ἀπάντων πίφικα θουμασιώτατος. Menandr. p. 193. (Mein.) νόσων χαλεπώτατος φθόνος. X. C. 4, 7, 7. ὁ ἥλιος τὸν πάντα χρόνον πάντων λαμπρότατος ὧν διαμίνει. Pl. Tim. 29, a. ὁ κόσμος κάλλιστος τῶν γιγνόντων. Plutarch. Consol. ad Apoll. II. ἡ λύπη χαλεπωτάτη παθῶν. On the contrary, Isocr. ad Nicocl. extr. σίμβουλος ἀγαθὸς χρησιμώτατος καὶ τυραννικώτατος ἀπάντων κτημάτων ἐστί.

REM. 11. When the idea of personality in general is to be expressed, the Masc. may be used in relation to a Fem. name, e. g. Συνεληλύθασιν ὡς ἐμὶ καταλειμμένοι ἀδελφαί τε καὶ ἀδελφιδαῖ καὶ ἀνεψιαί τούτων, ὥςτ' εἶναι ἐν τῇ οἰκῇ τισσαρεςκαίδεκα τοὺς ἐλευθέρους (free men) X. C. 2, 7, 2. Ἡ στείρος οὐσα μόσχος οὐκ ἀνίσταται τίκτοντας ἄλλους, οὐκ ἐχούσ' αὐτὴ τέκνα, she cannot endure that others (Masc.) should bring forth young, Eur.

Andr. 711. So, also, the tragic poets use the Masc., when a woman speaks of herself in the Pl., e. g. S. El. 391. Electra says of herself, *πιστούμεθ'*, εἰ χρὴ, πατρὶ τιμωρούμενοι.

REM. 12. Sometimes the first Pers. Pl., or the Pers. pronoun first Pers. Pl. is used, for the sake of modesty, instead of the Sing., since the speaker represents his own views and actions as common to others. This usage, which is very frequent in Latin, is rarely found among the Greeks in the Common language. Ὡς Ἀλκιβιάδης, καὶ ἡμεῖς τηλικούτοι ὄντες διανοὶ τὰ τοιαῦτα ἡμῖν, and *I was at that age sharp in those matters*, X. C. 1. 2, 46. Ἐννοιά ποθ' ἡμῖν (mihi) γένετο Cy. 1. 1, 1. *Περὶ μὲν οὖν τῶν παραχθέντων ἐν τῷ παρόντι ταῦτ' εἴχομεν εἰπεῖν*. Among the poets, particularly the tragedians, this use of the Pl. is more frequent, and a transition from the Sing. to the Pl. often takes place, e. g. Eur. H. F. 858. Ἰλιον μαρτυρόμεθα δρῶσ', ἃ δὴν οὐ βούλομαι. Hipp. 244. αἰδούμεθα γὰρ ταλλεγμένα μοι.

REM. 13. In an address directed to a number of persons, the Greek employs several peculiar turns,

- (a) The Sing. of the Imp. εἰπέ and some others, which denote a summons or animating call, e. g. ἄγες, φέρες, ἰδέε, is frequently connected in the Attic writers with a Voc. Pl., or with several vocatives, e. g. Pl. Euthyd. 283, b. εἰπέ μοι, ὦ Σώκρατες τε καὶ ἑμεῖς οἱ ἄλλοι. Dem. Chers. 108, 74. εἰπέ μοι, βούλεισθε.
- (b) In an address directed to several persons, the predicate in the Pl. is often connected with a Voc. which denotes only one of the persons addressed, so as to make the principal person prominent. Od. β, 310. Ἀντίνοε, οὐπὺς ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν δαίνεσθαι. μ, 82. γῆα ἰθύνει, φαίδιμ' Ὀδυσσεύ. X. H. 4. 1, 11. ἴτ', ἔφη, ὑμεῖς, ὦ Ἡριππίδα, καὶ διδάσκετε αἰπὸν βουλευθῆναι ἅπερ ἡμεῖς· οἱ μὲν δὲ ἀναστάντες ἐδίδασκον. A change of the Sing. and Pl. often occurs among the tragedians, when the chorus is either addressed by others, or speaks itself, since the poet has in mind, at one moment, the whole chorus, at another their leader, e. g. S. OC. 167. ξείνοι, μὴ δῆτ' ἀδικηθῶ σοι πιστεύσας.
- (c) The second Pers. Imp., instead of the third, is rarely connected (sometimes in the Attic dialogue) with the indefinite pronoun τις or πᾶς τις, or with a substantive and τις, e. g. Ar. Av. 1186. χάρεαι δεῦρο πᾶς ὑπηρέτης· τόξευε πᾶς τις. Hence, also, the transition from the third Pers. to the second, e. g. Eur. Bacch. 327. (345.) στείχετω τις ὡς τάχος, ἐλθὼν δὲ θύκους τοῖςδ', ἐν' οἴνοσκοπέ, μοχλοῖς τριάινον κἀνάτρεψον ἔμπαλιν, καὶ — μέθες. Comp. Larger Grammar, § 430, 2, (γ).

§ 242. Agreement of Several Subjects. (373—377.)

1. Two or more subjects, have a plural verb; plurals of the Neut. gender, have a Sing. verb. When the subjects are of like gender, the adjective is of the same gender and stands in the Pl.; but when the subjects are of different gender, the Masc. in proper names, takes precedence of the Fem. and Neut., and

the Fem. of the Neut.; but in common nouns, the adjective is often in the Neut. Pl. without respect to the gender of the subjects, e. g.

Φίλιππος καὶ Ἀλέξανδρος πολλὰ τε καὶ θαυμαστὰ ἔργα ἀπεδείξαντο. Πολλὰ τε καὶ καλὰ καὶ θαυμαστὰ ἐγένετο. Σωκράτης καὶ Πλάτων ἦσαν σοφοί and Σ. κ, Π., σοφοὶ ὄντες. Ἡ μήτηρ καὶ ἡ θυγάτηρ ἦσαν καλὰι. Ἡ ὄργη καὶ ἡ ἀσυνεσία εἰσὶ κακαί. Ὁ ἀνὴρ καὶ ἡ γυνὴ ἀγαθοὶ εἰσιν. Il. β, 136. αἱ δὲ πού ἡμίτεραι τ' ἄλοχοι καὶ νήπια τέκνα εἶατ' ἐνὶ μεγάροις ποτιδύμεναι. X. Cy. 3. 1, 7. ὡς εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, ἰδόμεναι. Her. 3, 57. ἦν ἡ ἀγορά καὶ τὸ πρυτανεῖον Παρίῳ λίθῳ ἡσκημένα. X. C. 3. 1, 7. λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ πέραςμος ἀτάκτως ἐφύμμενα οὐδὲν χρησιμὰ ἐστίν.

REMARK 1. The agreement of the predicate is often determined by its position. Here the three following cases occur,

- (a) When the predicate precedes the subjects, it often agrees with the first subject, e. g. Pl. Lys. 207, d. φιλεῖσι ὁ πατήρ καὶ ἡ μήτηρ. Her. 5, 21. εἴπετό σφι καὶ ὁ χήματα καὶ θεράποντες καὶ ἡ πᾶσα πολλὴ παρασκευή;
- (b) But when the predicate follows the subjects, it sometimes agrees with the last subject, e. g. X. R. Ath. 1, 2. οἱ πένητες καὶ ὁ δῆμος πλέον ἔχει. Pl. Symp. 190, c. αἱ τιμαὶ αὐτοῖς καὶ τὰ ἱερὰ τὰ παρὰ τῶν ἀνθρώπων ἠφανεῖτο;
- (c) Yet when the predicate stands after the first subject, it always agrees with it, e. g. Th. 3, 5. Μελέας Ἀάκων ἀφικνεῖται καὶ Ἐρμούδας Θηβαῖος.

REM. 2. Sometimes the verb, though it follows different subjects, agrees with the first subject, so that the remaining subjects appear subordinate, e. g. X. An. 1. 10, 1. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ δώκων εἰσπίνεσι. So, also, with the attributive adjective, e. g. X. An. 1. 5, 6. ἐπὶ ὁβλοῦς καὶ ἡμαθόλιον Ἀττικούς.

REM. 3. The verb sometimes stands in the Sing., when several common nouns in the Pl. precede, if it is intended to represent those nouns as making up one whole, e. g. Pl. S. 188, b. καὶ πάχυναι καὶ χάλασαι καὶ ἐρυσίβαι ἐκ πλεονεξίας καὶ ἀκοσμίας περὶ ἄλληλα τῶν τοιούτων γίγνεται ἐρωτικῶν.

REM. 4. When the subjects are connected by ἢ—ἢ, aut—aut, καὶ—καὶ, et—et, οὐτε—οὐτε, neque—neque, the predicate agrees with the subject standing nearest to it, if each subject is regarded as independent, e. g. ἢ οὗτος, ἢ ἐκεῖνος ἀληθῆ λέγει, aut hic, aut ille vera dicit; but if the subjects are not considered as independent, but as a connected plurality, then the predicate is in the Pl., e. g. Dem. Aph. 817, 12. ἃ Δημοφῶν ἢ Θηριππίδης ἔχουσι.

2. When several subjects of different persons are connected, the first person takes precedence of the second and third, and

the second of the third, and the verb is commonly put in the Pl., e. g.

Ἐγὼ καὶ σὺ γράφομεν, ego et tu scribimus. Ἐγὼ καὶ ἐκεῖνος γράφομεν, ego et ille scribimus. Ἐγὼ καὶ σὺ καὶ ἐκεῖνος γράφομεν, ego et tu et ille scribimus. Σὺ καὶ ἐκεῖνος γράφετε, tu et ille scribitis. Ἐγὼ καὶ ἐκεῖνοι γράφομεν. Σὺ καὶ ἐκεῖνοι γράφετε. Ἡμεῖς καὶ ἐκεῖνοι γράφομεν. Τρεῖς καὶ ἐκεῖνος γράφετε.

REM. 5. Sometimes the person of the verb agrees with the subject nearest to it, e. g. X. C. 4. 4, 7. περὶ τοῦ δικαίου πάνν οἶμαι νῦν ἔχειν εἰπεῖν, πρὸς ᾧ οὔτε σὶ οὔτ' ἄν ἄλλος οὐδ' εἰς δύναται ἀντιπεῖν. Pl. Phaedon 77, d. ὁμοῖς δέ μοι δοκεῖς σύ τε καὶ Σιμμίας ἡδέως αὖν καὶ τοῦτον διαπραγματῆσθαι (pertractare) τὸν λόγον.

§ 243. *Remarks on Certain Peculiarities in the use of Number.* (350.)

1. The Sing. has sometimes a collective sense and takes the place of the Pl.; thus in the poets, δάκρυον, ἀκτὶς, σταγών, στάχys, harvest, etc.; in prose, κῦμα, ἐσθής, λίθος, πλίνθος, ἄμπελος, ἡ ἵππος, cavalry, ἡ ἀσπίς, a body of troops, etc.

2. Entire nations, that live under a monarchical government, are sometimes designated in prose, by the Sing. e. g. ὁ Πέρσης, the Persians, ὁ Ἀράβιος, ὁ Αὐδός, ὁ Ἀσσύριος, etc. This rarely occurs in respect to nations that have a free government, e. g. τὸν Ἑλληνα φίλον προσθίσθαι Her. 1, 69. The words στρατιώτης, πολέμιος and the like, are sometimes used in the Sing. instead of the Pl.

3. The Pl. properly belongs only to common nouns, not to proper names, names of materials, or abstracts; still, such nouns in certain relations take the Pl., namely, when they express the idea of the common noun, thus,

(1) Proper names, (a) in indicating several individuals of the same name, e. g. δύο Κατύλοι; (b) in denoting persons that possess the nature or the qualities of the individual named, e. g. Pl. Theæt. 169, b. οἱ Ἡράκλειες τε καὶ Θησείες, men like H. and Th.

(2) Names of materials occur somewhat often in the Pl., since either the single parts, which make up the material, or the different kinds of which it is composed, are contemplated, e. g. ψάμαθοι, πυροὶ καὶ κριθαί; ἥλιοι, sun-beams, like soles; ἄνεμος καὶ ὕδατα, οἶνοι πολυτελεῖς, οἶνοι παλαιοί; ξύλα καὶ λίθος, etc.

(3) Abstracts in the Pl. denote classes and specific instances, particular conditions and circumstances, e. g. Herod. 7, 158. ἐμὴν μεγάλαι ὠφελίαι τε καὶ ἐπασυρέσεις γιγνάναι. 3, 40. ἐμοὶ αἱ σοὶ μεγάλα ἐτυχεῖαι οἷα ἄρισκοναι. So ἔχθρη, inimicitiae, στάσεις, seditiones, φιλλίαι,

ταλαιπωρίαι, aerumnae, θάνατοι, mortes, ψύχη καὶ θάληη, θυμοί, animi, φόβοι, φρονήσεις, reflections, ἀπέχθειαι, ἀνδρίαι, brave deeds, ὑγίαιαι, καὶ εὐξίαι τῶν σωμάτων, like valetudines, etc. πιστεῖς, testimonia, εὐνοίας δοῦναι, largesses, honorary gifts, χάριτες, presents; in many cases, the Pl. denotes a plurality of parts, e. g. πλοῦτοι, divitiae (πλούτος, riches, abstract), γάμοι, nuptiae, νύκτες, horae nocturnae, ταφάι, funera, etc. So, e. g. in English, *How long these nights are?* when *one night* is meant.

REMARK. The Greeks commonly use the Pl. both in Abstracts and Concretes when they refer to a Pl. Adj. e. g. κακοὶ τὰς ψυχάς, καλοὶ τὰ σώματα, ἄριστοι τὰς φύσεις, καὶ ταῖς γνώμας καὶ τοῖς σώμασι σφαλλόμενοι X. Cy. I. 3, 10.

4. When neuter adjectives, pronouns and numerals are used as substantives, the Greek, like the Latin, always employs the Pl. The Sing. of adjectives used substantively is put in the Neut. when an abstract idea is expressed as an independent whole, e. g. τὸ καλόν, *the beautiful* in the abstract, τὸ κακόν, *the bad*. The Pl., on the contrary, denotes a concrete idea, i. e. the different parts, classes or conditions which are implied in the abstract, e. g. τὰ καλὰ, res pulchrae, τὰ κακά, mala, *the evil deeds, things*, etc.

§ 244. THE ARTICLE.

(419—428.)

1. The substantive as a subject, as well as in every other relation, has the article ὁ ἢ τό, *the*, when an object is pointed out as definite, or when viewed by the speaker as an individual of its class, or the class itself, or the material, and the abstract idea when regarded in a definite point of view, (the idea being conceived by the speaker as limited, or as defining the entire nature of a person or thing). The substantive without the article expresses some indefinite individual of a class, the class itself, the material, or the abstract idea, in a manner altogether general, without limiting or defining that of which the idea is composed.

ἄνθρωπος, (a) a man, as an individual, i. e. some one of the race of men; (b) man, a man, as a species; ὁ ἄνθρωπος, (a) the man, as an individual, the man whom I have in view as an individual, distinguished from other men; (b) the man as a class or species, as I conceive him to be something limited and defined in respect to his entire nature or constitution;—γάλα, milk, τὸ γάλα, *the milk* (as a particular substance); σοφία, wisdom, ἡ σοφία, *the wisdom*, (as a definite attribute). When the Inf. is to be considered as an abstract substantive, it has the article, e. g. τὸ γρά-

φειν. The abstract noun takes the article when it expresses a concrete idea, e. g. ἡ στάσις, *the* (particular) *tumult*, τὸ πρῶγμα, *the* (particular) *deed*; hence also the Pl. αἱ στάσεις, τὰ πράγματα.

REM. 1. From what has been said, it follows, (a) That the substantive, as the subject of a sentence, may stand with, or without, the article, according as it is intended to be expressed, either as a definite, or an indefinite, object; (b) on the contrary, that the substantive as a predicate must be generally without the article, since the predicate does not denote a definite individual, but only the abstract idea of a quality in general. Her. 1, 103. νύξ ἡ ἡμέρα ἐγένετο, *the day became night*. Isocr. Nicocl. 28, α. λόγος ἀληθὴς καὶ νόμιμος καὶ δίκαιος ψυχῆς ἀγαθῆς καὶ πιστῆς εἰδωλὸν ἐστί. But when the predicate denotes a definite, a before mentioned, or a well-known object (No. 6), it of course takes the article. Her. 1, 68. συνεβόλλετο τὸν Ὀρεστίην τοῖτον εἶναι, *he concluded that this was the Orestes, namely, the one before mentioned*. 5, 77. οἱ δ' ἱπποβόται ἐκαλέοντο οἱ παχέες, *the rich bore the name of ἱπποβόται, (before mentioned)*. In passages like X. Cy. 3, 3, 4. ὁ μὲν ταῦτα εἰπὼν παρήλασιν· ὁ δὲ Ἀρμίνιος συμπροῦπιπε καὶ οἱ ἄλλοι πάντες ἄνθρωποι, ἀνακαλοῦντες τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν.—Ap. 6, 6, 7. οἱ δὲ ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι βάλλειν τὸν Δέξιππον, ἀνακαλοῦντες τὸν προδότην, the article denotes, that the ideas expressed by *benefactor*, *honest man*, *traitor*, point to a definite action either before named, or well-known.

2. Hence the article is used in order to denote the whole compass of the idea, since all which belongs to it, is taken together and expresses, as it were, a definite whole, e. g. ὁ ἄνθρωπος θνητός ἐστι, *man, (i. e. all men) is mortal*, ἡ ἀνδρεία καλή ἐστίν, i. e. *all which is understood by the idea of ἀνδρεία, τὸ γάλα ἡδύ ἐστιν*.

REM. 2. The English indefinite article *a* has a two-fold signification. It denotes either a class generally, as *a man*, where the Greek uses the substantive only, e. g. ἄνθρωπος —; or it denotes, like the definite article, an individual of a class, but not one who is distinguished from the others; here also the Greek employs the substantive alone, e. g. ἄνθρωπος, i. e. *some man*, it not being determined what man; still, a substantive is often used with the indefinite pronoun τις, *quidam*, e. g. ἄνθρωπός τις, *homo quidam*; γυνή τις ὅρην εἶχεν. Τίς, as an enclitic, commonly follows its substantive, but, sometimes, in connected discourse, it stands before.

REM. 3. Common nouns sometimes omit the article, where, according to the statement in No. 1, it would be inserted. This omission takes place, (a) In appellations, denoting *kindred*, and the like, where the particular relation is obvious of itself, e. g. πατήρ, μήτηρ, υἱός, ἀδελφός, παῖδες, γονεῖς, ἀνὴρ, husband, γυνή, wife, etc. Comp. the expressions, *Father has said it, Mother comes*; (b) When two or more coördinate substantives are united to form one whole, e. g. παῖδες καὶ γυναῖκες (like English *wife and child, horse and rider*), πόλις καὶ οἶκoi (city and houses) Th. 2, 72; (c) When common nouns are, at the same time, used as, or instead of, proper nouns, e. g. ἡλιος, σὺνάνος, ἔστιν, *used of Athens*, πόλις, *of a particular city*, which is known

from the context, γῆ, of a particular country, βασιλεύς, of a particular king, commonly the king of Persia, etc.; other like expressions are ἄνθρωπος, θάλασσα, etc. The omission of the article is altogether natural when a common noun has an abstract signification, or expresses an action, or the manner of an action, most frequently in connection with prepositions, e. g. ἰγείσθαι θεοίς, to account them gods. Ἐπὶ δεῖπνον ἐλθεῖν, to come to supper, i. e. to eat, X. C. 1. 3, 6. Ἐφ' ἵππου ἰέναι, horse-back. Ἐπὶ θήρην ἐξίέναι, i. e. ad venandum, X. Cy. 1. 2, 9. Πότερον ἐπιστάμενον ἡνιοχεῖν ἐπὶ ζεύγος λαβεῖν κρεῖττον, ἢ μὴ ἐπιστάμενον, ad vehendum, X. C. 1. 1, 9. Ἐπὶ ὕδωρ ἰέναι, aquatum ire, Her. 3, 14.

REM. 4. The names of the arts and sciences, of the virtues and vices, often omit the article, even where they occur in a definite relation, since, as well known appellatives, they have come to be used as proper names, e. g. Πάντα μὲν οὖν ἔμοιγε δοκεῖ τὰ καλὰ καὶ τὰ ἀγαθὰ ἀσκητὰ εἶναι, οὐχ ἡμιστά δὲ σωφροσύνη. X. C. 1. 2, 23. Ἐπεὶ οὖν τὰ τε δίκαια καὶ τὰ ἄλλα καλὰ τε καὶ ἀγαθὰ πάντα ἀρετῇ πράττεται, δῆλον εἶναι, ὅτι καὶ δικαιοσύνη καὶ ἡ ἄλλη πᾶσα ἀρετὴ σοφία ἐστὶ 3. 9, 5. Ἐπιστήμη ἄρα σοφία ἐστίν 4. 6, 7. Μάλιστα γὰρ ἐμμελῆκεν αὐτῷ ἐπικηῆς Cy. 8. 3, 25. The article is of course omitted when an abstract conception is expressed as an action, e. g. Ἐν φιλοσοφίᾳ ζῶσιν, in philosophizing, (in philosophando) Pl. Phaedon. 68, c. The substantives μέγας, πλεῖς, ὕψος, εὐρος, βάθος, γένος and the like, are very often found in the Acc. or Dat. without the article, since they are used, as it were, in an adverbial sense, e. g. ποταμός Κύντος ὄνομα, εὐρος δύο πλέθρων, two plettra wide, X. An. 1. 2, 23.

3. The article is very often used with common nouns, in order to show that what belongs to an object, or is requisite for it, which stands in relations of indebtedness or of hostility to it, is so necessarily.

X. Cy. 3. 3, 6. Ἐνσυμίζε γάρ, εἰ ἕκαστος τὸ μέρος ἀξίειπαινον ποιήσῃ, τὸ ὅλον αὐτῷ καλῶς ἔχειν (partem, cui praeest; centuriam suam). 8. 3, 3. νείμας δὲ τούτων (τῶν στολῶν) τὸ μέρος ἑκάστῳ τῶν ἡγεμόνων, ἐκείλευσεν αὐτοὺς τούτοις κοσμεῖν τοὺς αὐτῶν φίλους (partem debitam). An. 7. 6, 23. ἀλλὰ, φαίητε ἄν, ἴδῃ τὰ ἐνέχυρα τότε λαβεῖν, ὥς μηδὲ εἰ ἐβούλετο ἐδύνατο ἂν ταῦτα ἐξαπατᾶν, the necessary measures to guard against deception. 5. 6, 34. οἱ στρατιῶται ἠπείλουν αὐτῷ, εἰ λήψονται ἀποδιδράσκοντα, ὅτι τὴν δίκην, ἐπιθήσουσιν, the due, deserved punishment.

4. Hence the article very often takes the place of the possessive pronoun, when it is connected with such substantives as naturally belong to a particular person, mentioned in the sentence. In such cases, the English uses the possessive pronoun.

Οἱ γονεῖς τὰ τέκνα στέργουσιν, parents cherish children, i. e. their children. Ὁ στρατηγὸς τοῖς στρατιώταις ἐπὶ τοῖς πολέμοις ἄγει. Κύρως τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδυ καὶ ἀναβάς ἐπὶ τὸν ἵππον τὰ πάλτα εἰς τὰς χεῖρας ἔλαβε X. An. 1. 8, 3.

5. Since the article may make one of several objects distinct and prominent, it is often employed, when an object stands in a distributive relation to the predicate of the sentence.

Προσαιοῦσι δὲ μισθὸν ὁ Κῦρος ὑπισχνεῖται δώσειν ἀντὶ δαρεικοῦ τετρα ἡμιδαρεια τοῦ μηνὸς τῷ στρατιώτῃ (*singulis mensibus singulis militibus, three half-Darics a month to each soldier, comp. English so much the pound*) X. An. 1. 3, 21. (comp. 5. 6, 23.) Δαρεικὸν ἕκαστος οἶσι τοῦ μηνὸς ἑμῶν 7. 6, 7. Ὁ δὲ συνεισθθεὶς τὸν ἕνα ψωμὸν ἐνὶ ὄφρῃ προπέμπειν, ὅτε μὴ παρῇ πολλά, δύναιτ' αὖν ἀλύπως τῷ ἐνὶ χρῆσθαι (*singula panis frusta, to dip each morsel into the different sauces*) Id. C. 3. 14, 6.

6. Since the article was properly and originally a demonstrative pronoun, it follows of course, that it is often used in a demonstrative sense. The simplest case is the following, viz. when an object is first mentioned, as an indefinite individual, it does not take the article, but when it is named the second time, it has the article, because it has been already referred to and is known, e. g. *Εἶδον ἄνδρα· ὁ δὲ ἀνὴρ μοι ἔλεξεν.* Hence the article is used when the speaker *points* to an object, e. g. *Φέρε μοι, ὦ παῖ, τὸ βιβλίον, the book = this or that book.* In similar cases the article may be used with material nouns, e. g. *Δός μοι τὸ γάλα, the milk, which had been pointed out;* and even when a part only of the material is referred to, the article is employed, though such nouns elsewhere are always without the article, e. g. *Πίνω τοῦ οἴνου, of this wine.* The article is often used in speaking of persons or things known and celebrated, where the Latin uses the pronoun *ille*, e. g. *ὁ καλὸς παῖς, that beautiful boy;* this is very frequent in proper names. See No. 7.

Ὅτις ἑξέρξης ἀγείρας τὴν ἀναρίθμητον στρατιάν ἤλθιν ἐπὶ τὴν Ἑλλάδα (that numberless host) X. An. 3. 2, 13.

7. Proper names as such, i. e. so far as they in themselves denote individuals, reject the article. Still, they take it, when they have been already mentioned, and then the article serves to point them out, No. 6, or when they have not before been named, if it is intended to designate them as well-known and distinguished, No. 6.

Σωκράτης ἔφη. Ἐνίκησαν Θηβαῖοι Λακεδαιμονίους. Ἀβρακόμας οὐ τοῦτ' ἀποίησεν, ἀλλ' ἐπεὶ ἤκουε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης

παρὰ βασιλείᾳ ἀπήλανεν X. An. 1. 4, 5. Κύρον δὲ μεταπέμπεται (Δαρεΐος) — ἀναβαίνει οὖν ὁ Κῦρος X. An. 1. 1, 2. Ἀπὸ τοῦ Ἰλισσοῦ λέγεται ὁ Βόρσις τὴν Ὀρεΐθυϊαν ἀρπάσαι Pl. Phaedr. 229, b.

REM. 5. Proper names, even in connection with an adjective, do not commonly take the article, e. g. σοφὸς Σωκράτης, *the wise Socrates*.

REM. 6. When a noun in apposition, accompanied by the article, follows a proper name, the latter does not take the article, e. g. Κροῖσος, ὁ τῶν Λυδῶν βασιλεὺς. Still, the article is used if it has a demonstrative sense, e. g. ὁ Κροῖσος, ὁ τῶν Λυδῶν βασιλεὺς, and designates the proper name as one already mentioned or known. The noun in apposition is accompanied by the article, when the latter serves to distinguish the person or thing mentioned from others of like name, or when the person or thing named is to be pointed out as one known; on the contrary, a noun in apposition does not take the article, when it gives only an indefinite explanation, e. g. Her. 1, 1. Ἡρόδοτος Ἀλικαρνασσεύς, *Herodotus of Halicarnassus*, Th. 1, 1. Θουκυδίδης Ἀθηναῖος, *Th. an Athenian, or of Athens*. The names of rivers are commonly placed as adjectives between the article and the word ποταμός, e. g. ὁ Ἄλκις ποταμός (*the river Halys*) Her. 1, 72. ὁ Ἀχιλῶς ποταμός Th. 2, 102. ἐπὶ τὸν Σάρον ποταμόν, ἐπὶ τὸν Πύραμον ποταμόν X. An. 1. 4, 1. ἐπὶ τὸν Εὐφράτην ποταμόν 11. πρὸς τὸν Ἀράξην ποταμόν 19. The same holds of the names of mountains and countries (rarer of islands), when these are of like gender with the words in apposition, γῆ, ἄκρον, ὄρος, νῆσος, etc., e. g. ἐπὶ τὴν Σολύγειαν κόμην Th. 4, 43. τὸ Σούνιον ἄκρον, ἡ Θεσπρωτὶς γῆ, ἡ Δῆλος νῆσος; τοῦ Σκύμβρου ὄρους Th. 2, 96. But if the gender is not the same, the noun in apposition must have the article, e. g. τῷ ὄρει τῇ Γερανίᾳ Th. 4, 70. τὴν ἄκραν τὸ Κυνὸς σῆμα 8, 105. τῆς Ἰδης τοῦ ὄρους 108.

8. When adjectives or participles are used as substantives, they take, (according to No. 2,) the article. The English, in such a case, either employs an adjective used substantively, as *the good*; or a substantive, as *the speaker*; or the indefinite article *a* or *an*; or resolve the participle by *who*, *which*, (*is*, *qui*). This usage is very frequent in Greek, and extends not only to present participles, but to the others.

Ὁ σοφός, *the wise (man)*, α *wise (man)*, οἱ ἀγαθοί, οἱ κακοί, οἱ δικάζοντες, *the judges*, οἱ λέγοντες, *the orators*, τὸ ἀγαθόν, τὸ καλόν, τὰ καλὰ, ὁ βουλούμενος, *quisvis*, ὁ τυχών, *whoever happens*. Ὁ πλεῖστα ὠφελῶν τὸ κοινὸν μεγίστων τιμῶν ἀξιοῦται. Ὁ πλεῖστα ὠφελήσας τὸ κ. μ. τ. ἀξιοῦται. Ὁ πλεῖστα ὠφελήσων τ. κ. μ. τ. ἀξιωθήσεται. Αὐθις δὲ ὁ ἡγήσόμενος οὐδὲς ἔσται (*deinde autem, qui nobis viam monstrat, nemo erit*) X. An. 2. 4, 5.

But when only a class in general, or a part of a whole, is to be expressed, the article is omitted, e. g. ἀγαθοί, *good*, φιλοσοφῶντες, μαθόντες; κακά καὶ αἰσχρὰ ἐπραξεν.

9. But the participles take the article when the discourse re-

lates to definite individuals in the sense of *those, who*; a participle with the article is very often appended to a preceding substantive in the way of apposition, in order to give prominence to the attributive meaning, somewhat in the sense of *eum, eam, id dico, qui, quae, quod*, or *et is quidem, qui*.

Her. 9, 70. *πρῶτοι ἐξῆλθον Τεγεῆται ἐς τὸ τεῖχος, καὶ τὴν σπηνὴν τοῦ Μαρδονίου οὗτοι ἔσαν οἱ διαρπάσαντες*, and *these are they that robbed*, etc. X. C. 2, 6, 18. *οὐ μόνον οἱ ἰδιῶται τοῦτο ποιοῦσιν, ἀλλὰ καὶ πόλεις αἱ τῶν τε καλῶν μάλιστα ἐπιμελόμεναι, καὶ τὰ αἰσχροῦ ἥκιστα προσειμέναι* πολλὰκις πολυμικρῶς ἔχουσι πρὸς ἑλληδας. 3, 5, 4. *Βοιωτοὶ μὲν, οἱ πρόσθεν οὐδ' ἐν τῇ ἑαντῶν τολμῶντες Ἀθηναίοις ἄνευ Λακεδαιμονίων τε καὶ τῶν ἄλλων Πελοποννησίων ἀντιτάττεσθαι, νῦν ἀπειλοῦσιν αὐτοὶ καθ' ἑαυτοὺς ἐμβαλεῖν εἰς τὴν Ἀττικὴν*.

10. The Greek may connect adverbs of place and time, more seldom of quality and modality, with substantives by means of the article, and thus give to adverbs the sense of adjectives; and so, also, the Greek may change adverbs into substantives, when a substantive is omitted. In like manner a preposition with its Case may be made to express an adjective or substantive meaning.

Ἡ ἄνω πόλις, Ὁ μεταξὺ τόπος. Οἱ ἐνθάδε ἄνθρωποι or οἱ ἐνθάδε. Ὁ νῦν βασιλεὺς. Οἱ πάλαι σοφοὶ ἄνδρες. Οἱ τότε. Ἡ αὔριον (sc. ἡμέρα). Ἡ ἐξαίφνης μετὰστατις. Ὁ αἰ, *what is always*; so τὸ and τὰ νῦν, *now*, i. e. *at the present time*, τὸ πάλαι, *formerly*, *in the former time*, τὸ πρὶν, τὸ αὐτίκα, *immediately*. Οἱ πάντῃ τῶν στρατιωτῶν, *the best of the soldiers*. Τὸ κάρτα ψῦχος. Ἡ ἄγαν ἀμίλεια. Ὁ ὁμολογουμένως δοῦλος. Th. 6, 80. τὴν ἀκινδύνως δουλείαν. So τὸ πάμπαν and τὸ παράπαν, *omnino*, τὸ κέρτα, τὸ παρὰ πολὺ. Ὁ πρὸς τοὺς Πέρσας πόλεμος. Οἱ περὶ φιλοσοφίαν, *the philosophers*. Οἱ ἐν αὔστει. Ἡ ἐν Χερρόνῳ τυραννίς.

11. The Neuter article, τό, may be placed before every word or part of speech, when the word is considered, not in relation to its meaning, but is used as a form of speech, or when a preceding word is repeated without regard to the structure of the sentence. The Greek, by prefixing the article, may give even to whole phrases the form and meaning of an adjective or substantive.

Τὸ τίπτεω, τὸ τίπτεας. Dem. Cor. 255, 4. ἡμεῖς, ὧ ἄνδρες Ἀθηναῖοι· το δ' ἡμεῖς ὅταν εἶπω, τὴν πόλιν λέγω. Pl. Rp. 327, c. ἐν ἔτι λείπεται, τὸ

ἦν πείσωμεν ὑμᾶς, ὥς χρὴ ὑμᾶς ἀφείναι. Her. 8, 79. στασιάζειν περὶ τοῦ ὁκότερος ἡμῶν πλίω ἀγαθὰ τὴν πατρίδα ἐργάζεται.

§ 245. *Position of the Article.*

(439.)

1. The article is sometimes separated from its substantive by particles, e. g. *μὲν, δέ, γέ, τέ, γάρ, δή*, by the indefinite pronoun *τις* (in Herodotus very often), and by *αὐτὸς ἑαυτοῦ*.

Τὸν μὲν ἄνδρα, τὴν δὲ γυναῖκα; if a preposition stands before the article, the prose-writers say either, *πρὸς δὲ τὸν ἄνδρα*, or *πρὸς τὸν ἄνδρα δέ*, but not *πρὸς τὸν δὲ ἄνδρα*. *Τῶν τις Περσίων* Her. 1, 85. *Τοῖς αὐτὸς αὐτοῦ πῆμασιν βαρύνεται* Aeschyl. Ag. 845.

2. When several substantives are connected by *καί* or *τέ*—*καί*, the article is either *repeated* with each, in which case the separate notions expressed by the substantives are considered independent of, or as contrasted with, each other; or the article is *not repeated*, in which case the separate notions are considered as forming one conception.

Σωκράτης πάντα ἤγειτο θεοὺς εἰδέναι, τὰ τε λεγόμενα καὶ πραττόμενα καὶ τὰ σιγῇ βουλευόμενα (the first two members form a whole, but the last is contrasted with them) X. C. 1. 1, 19. *Αἱ ῥαδιουργίαι καὶ ἐκ τοῦ παραχρήμα ἡδοναί* 2. 1, 20. *Αἱ ἐπιμέλειαι τῶν καλῶν τε καὶ ἀγαθῶν ἔργων* ibid. *Τὰ τε συμφέροντα καὶ κεχαρισμένα* 2. 2, 5. *Οἱ στρατηγοὶ καὶ λοχαγοί* An. 7. 3, 21. *Τὸ μεγαλοπρεπές τε καὶ ἐλευθέριον καὶ τὸ ταπεινόν τε καὶ ἀνελύθερον* (here the first two and also the last two form one conception) X. C. 3. 10, 5. *Τοὺς ἀγροὺς τοὺς ἑαυτοῦ καὶ οἰκίας* Th. 2, 13. *Οἱ παῖδες τε καὶ γυναῖκες* (so many Codd.) Pl. Rp. 557, c.

3. When the substantive having the article, is connected with attributive words, viz. the adjective, participle, adjective pronoun or numeral, a substantive in the Gen., an adverb or preposition with its Case, § 244, 10, then, in respect to the position of the article, the two following instances are to be distinguished from each other:

(a) The Attributive is united with its substantive to express a single conception or idea, e. g. *the wise man* = *the sage*, and denotes an object, which by the attributive belonging to it is contrasted with other objects of the same kind. In this case,

the attributive stands either between the article and the substantive, or it stands after the substantive with the article repeated, or the substantive stands first without the article, and the attributive follows with the article.

*Ο ἀγαθὸς ἀνὴρ or ὁ ἀνὴρ ὁ ἀγαθός or ἀνὴρ ὁ ἀγαθός (in contrast with the bad man); οἱ πλοῖστοι πολῖται or οἱ πολῖται οἱ πλοῖστοι (in contrast with poor citizens); ὁ ἐμὸς πατήρ or ὁ πατήρ ὁ ἐμός, οἱ τριῖς ἄνδρες or οἱ ἄνδρες οἱ τριῖς; ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων (in contrast with another people); οἱ νῦν ἄνθρωποι or οἱ ἄνθρωποι οἱ νῦν; ὁ πρὸς τοὺς Πέρσας πόλεμος or ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας; ἀπὸ θαλάσσης τῆς Ἰωνῶν; τυραννὶς ἡ ἐν Χερσονήσῳ.

REMARK 1. In the first position (ὁ ἀγαθὸς ἀνὴρ) the emphasis is on the attributive, e. g. Αἰὶ παιδείας κοινωνεῖν τὸ θῆλον γένος ἡμῖν τῶν ἀρχέων (γένει) Pl. L. 805, d. In the last position (ὁ ἀνὴρ ὁ ἀγαθός or ἀνὴρ ὁ ἀγαθός) on the contrary, the idea expressed by the substantive is, at the same time, contrasted with that of another substantive, e. g. Τί διαφέρει ἄνθρωπος ἀκρατὴς θηρίον τοῦ ἀκρατεστάτου X. C. 4. 5, 11. Ἥ ἀρετὴ συνέστι μὲν θεοῖς, συνέστι δὲ ἄνθρωποις τοῖς ἀγαθοῖς 2. 1, 32. Τὸ ἀριστον οὐ τοὺς νόμους ἐστὶν ἰσχύειν, ἀλλ' ἄνδρα τὸν μετὰ φρονήσεως βασιλικόν Pl. P. 204, a. Διοικοῦνται αἱ μὲν τυραννίδες καὶ ὀλιγαρχίαι τοῖς τρώποις τῶν ἐφεστικόνων, αἱ δὲ πόλεις (republics) αἱ δημοκρατοῦμεναι τοῖς νόμοις τοῖς κειμένοις Aeschin. 3, 6. Τὸ ἱππικὸν τὸ ἐκείνων (sc. τῶν Σκυθῶν) οὕτω μάχεται, τὸ δὲ ὀπλιτικὸν τό γε τῶν Ἑλλήνων, ὡς ἐγὼ λέγω Pl. Lach. 191, b. Ἐγὼ μὲν οὖν ἐκείνους τοὺς ἄνδρας φημὶ οὐ μόνον τῶν σωματίων τῶν ἡμετέρων πατέρας εἶναι, ἀλλὰ καὶ τῆς ἐλευθερίας τῆς τε ἡμετέρας καὶ ξυμπάτων, τῶν ἐν τῇδε τῇ ἡπείρῳ Pl. Menex. 240, c. Αὐξέρονται τὰς τε συμφροδὰς τὰς ἐκ τοῦ πολέμου τοῦ πρὸς ἀλλήλους ἡμῖν γιγνημένας καὶ τὰς ὀφείλειας τὰς ἐκ τῆς στρατίας τῆς ἐπ' ἐκείνων ἐσομένας Isocr. Paneg. 43, 15. Sometimes the position varies in the same sentence, e. g. Τὰς μεγάλας ἡδονὰς καὶ τὰ ἀγαθὰ τὰ μεγάλα ἢ πειθῶ καὶ ἡ καρτερία καὶ οἱ ἐν τῷ καιρῷ πόνοι καὶ κίνδυνοι παρέχονται (great pleasures and advantages) X. Cy. 3. 3, 8. Πῶς ποτε ἡ ἀκρατος δεικαίσουν ἡ πρὸς ἀδικίαν τὴν ἄκρατον ἔχει; Pl. Rp. 555, a. Then the second position does not differ from the first.

REM. 2. When a substantive denotes an action in the abstract and hence contains also a verbal notion, the attributive expressed by a preposition and its Case, is placed after its substantive without the repetition of the article. So also, when an attributive explanation comes between the article and the Substantive. Ἡ συγκομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ Th. 2, 52. Ἡ νῦν ἡμετέρα ὁργὴ ἐς Μιτυληναίους 3, 44.

(b) The attributive is not connected with its substantive to express an independent or complete idea, but is to be regarded as the predicate of an abridged subordinate clause. In this case the attributive is not contrasted with another object of the same kind, but with itself, it being designed to show that the

object is to be considered, in respect to a certain property, by itself, without reference to another. The English is here generally like the Greek, and uses the definite article. In this case the adjective without the article is placed either after the article and the substantive, or before the article and substantive.

‘Ο ἀνὴρ ἀγαθός or ἀγαθὸς ὁ ἀνὴρ, *the good man* = ἀγαθὸς ὢν, *the man who is good, inasmuch as, because, if he is good.* Οἱ ἀνδρῶποι μισοῦσι τὸν ἄνδρα κακόν or κακὸν τὸν ἄνδρα, *they hate the bad man, i. e. they hate the man, inasmuch as, because, if he is bad.* On the contrary, τὸν κακὸν ἄνδρα or τὸν ἄνδρα τὸν κακόν, *the bad man*, in distinction from the good; hence, τοὺς μὲν ἀγαθοὺς ἀνθρώπους ἀγαπῶμεν, τοὺς δὲ κακοὺς μισοῦμεν. ‘Ο βασιλεὺς ἡδέως χαρίζεται τοῖς πολίταις ἀγαθοῖς, *good citizens, i. e. if or because they are good*; on the contrary, τοῖς ἀγαθοῖς πολίταις or τοῖς πολίταις τοῖς ἀγαθοῖς, *good citizens*, in distinction from bad citizens. ‘Ο θεὸς τὴν ψυχὴν κρατίζειν τῷ ἀνθρώπῳ ἐνέφυσεν, *a soul, as it is the most excellent*, X. C. 1. 4, 13. Οἱ ὑπὸ τοῦ ἡλίου καταλαμπόμενοι τὰ χροῖα μελάντερά ἔχουσιν, *a blacker skin*; the blackness of the skin is the consequence of the καταλάμπειν ὑπὸ τοῦ ἡλίου 4. 7, 7. Ἐνέπησάν τε τὰς σπηλαίς ἐρημοὺς καὶ τὰ χροῖα διήρπασαν (*quia deserta erant*) Th. 1, 49. Ἀξιώ (postulo) τοὺς θεράποντας ἐμοὶ μὲν ἄφθονα τὰ ἐπιτήδεια παρασκευάζειν, αὐτοὺς δὲ μηδενὸς τούτων ἄπεισθαι (= ὥστε αὐτὰ ἀφθονα εἶναι) X. C. 2. 1, 9.

REM. 3. If a substantive having the article is constructed with a Gen., the position under (a) occurs, only when the substantive with its Gen. forms a contrast with another object of the same kind, e. g. ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων, in contrast with another people; the emphasis here is on the Gen., e. g. Οὐκ ἀλλότριον ἡγεῖται εἶναι ὁ Ἀθηναίων δῆμος τὸν Θηβαίων δῆμον, *αναμνησκται δὲ καὶ τὴν πρὸ χρόνων τῶν αὐτοῦ εἰς τοὺς Θηβαίους προγόνους ενεργείας* Dem. (Psephism.) 18, 186. On the contrary, the Gen. without the article is placed either before or after the other substantive, when the substantive denotes only a part of that expressed in the genitive, in which case the emphasis is on the governing substantive, e. g. ὁ δῆμος τῶν Ἀθηναίων, or τῶν Ἀθηναίων ὁ δῆμος, *the people* and not the nobles. Hence, with this position, not an attributive, but a partitive genitive is used; the Athenian people is not here considered in contrast with another people, but a part of the Athenian people is contrasted with another part of the same, viz. the nobles. Compare further, ἡ Σωκράτους φιλοσοφία or ἡ φιλοσοφία ἡ Σωκράτους, i. e. the philos. of Soc. the *Socratic* philos., in contrast with the philos. of another, e. g. Plato's, the *Platonic*, with ἡ φιλοσοφία Σωκράτους or Σωκράτους ἡ φ., i. e. the *philosophy* of Soc. and not something else of his, e. g. his life. Ὡς περ οἰκίας τὰ κατώθια (domus infimas partes) ἰσχυρότατα εἶναι δεῖ, οὕτω καὶ τῶν πράξεων τὰς ἀρχὰς καὶ τὰς ὑποθέσεις ἀληθεῖς καὶ δικαίας εἶναι προσήκει Dem. 2, 10. Τοῦτον εὖ ἐδρεψε καὶ ἐπαί-

δανσεν, ὡς δοκεῖ Ἀθηναίων τῷ πλῇθει, *to the multitude, not to the intelligent*, Pl. Menon. 90, b. Τὸ εἰδος τοῦ παιδός (contrasted with τοῦτομα τοῦ παιδός) Pl. Lysid. 204, e.

REM. 4. When the genitive of the substantive pronouns is used instead of the possessives, the reflexives ἐμυτοῦ, σεαυτοῦ, etc. are placed according to (a), e. g. ὁ ἐμυτοῦ πατήρ or ὁ πατήρ ὁ ἐμυτοῦ, etc.; but the simple personal pronouns μοῦ, σοῦ, etc. stand without the article, either after or before the substantive which has the article, e. g. ὁ πατήρ μου or μοῦ ὁ πατήρ, ὁ πατήρ σου or σοῦ ὁ πατήρ, ὁ πατήρ αὐτοῦ (αὐτῆς) or αὐτοῦ (αὐτῆς) ὁ πατήρ, *my, thy, his (ejus) father*, ὁ πατήρ ἡμῶν, ὑμῶν, ὧν, αὐτῶν or ἡμῶν, ὑμῶν ὧν, αὐτῶν ὁ πατήρ, *our, your, their (eorum) father*. In the Sing. and Dual, the enclitic forms are always used, and these can stand before the substantive only in connected discourse, but not at the beginning of it.

REM. 5. The difference between the two cases mentioned is very manifest in the adjectives ἄκρος, μέσος, ἔσχατος. When the position mentioned under (a) occurs, the substantive with its attribute forms a contrast with other objects of the same kind, e. g. ἡ μέση πόλις, *the middle city*, in contrast with other cities, ἡ ἐσχάτη νῆσος, *the most remote island*, in contrast with other islands. Ἐς τὸ ἐσχάτον ἔρμα τῆς νήσου, in contrast with other ἐρέμιασι Th. 4, 35. When, on the contrary, the position mentioned under (b) occurs, the substantive is contrasted with itself, since the attributive defines it more clearly. In this last case, we usually translate these adjectives into English by substantives, and the substantives with which they agree as though they were in the genitive, e. g. ἐπὶ τῷ ὄρει ἄκρῳ or ἐπ' ἄκρῳ τῷ ὄρει, *on the top of the mountain*, properly on the mountain where it is the highest; ἐν μέσῃ τῇ πόλει or ἐν τῇ πόλει μέσῃ, *in the middle of the city*; ἐν ἐσχάτῃ τῇ νήσῳ or ἐν νήσῳ τῇ ἐσχάτῃ, *on the border of the island*. Ἐν μέσοις τοῖς πολέμοις ἀπέθανε X. H. 5, 4, 33. Κατὰ μέσον τὸν κύκλον Cy. 2, 2, 3. Περὶ ἄκραις ταῖς χερσὶ 8, 8, 17.

REM. 6. In like manner, the word μόνος has the position mentioned under (a), when it expresses an actual attributive explanation of its substantive, e. g. ὁ μόνος παῖς, *the only son*; on the contrary, the position mentioned under (b), when it is a more definite explanation of the predicate, e. g. Ὁ παῖς μόνος or μόνος ὁ παῖς παίζει, *the boy plays alone (without company)*. Μόνην τῶν ἀνθρώπων (γλώτταν) ἐποίησαν (οἱ θεοὶ) οἷον ἀθρώπων τὴν φωνήν, i. e. ἡ τῶν ἀνθρ. γλῶττα μόνη ἐστίν, ἣν ἐποίησαν οἷον κ. τ. λ., *they made the human tongue only, capable of articulating sounds*, X. C. 1, 4, 12.

REM. 7. When a substantive has two or more attributives, one of which limits the other, § 264, 2, either the limiting attributive with the article stands first, and the second follows with the article and substantive, or the limited attributive with the article stands first, and the limiting attributive follows with the article and substantive. Αἱ ἄλλαι αἰ κατὰ τὸ σῶμα ἡδοναί, *the other bodily pleasures*, Pl. Rp. 565, d. Ἐν τοῖς ἄλλοις τοῖς ἐμοῖς χωρίοις Lys. 281. Ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἐορτῇ Th. 1, 126. Ἐς αὐτὸν τὸν ἐπὶ τῷ στόματι τοῦ λιμένος τὸν ἔπειρον πύργον 8, 90. Ἐν τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ Pl. Cratyl. 398, b. Τὸ ἐν Ἀρχαδίᾳ τὸ τοῦ Διὸς ἐσθόν Rp. 565, d. The limiting attributive can also stand between the substantive and the limited attributive; in this case the article is placed before each of the three parts, e. g. τὰ τελέχη τὰ ἐαυτῶν τὰ μακρὰ ἀπετέλειαν Th. 1, 108. Finally, the limiting attributive with the arti-

cle is placed first, and is followed by the limited substantive and its attributive, both without the article, e. g. *Πρὸς τὰς πάροιθε συμφορὰς εὐδαίμονας* Eur. Hel. 476. *Τάλας ἐγὼ τῆς ἐν μαχῇ ξυμβολῆς βαρείας* Ar. Acharn. 1210. *Ἀπὸ τῶν ἐν τῇ Εὐρώπῃ πόλεων Ἑλληνίδων* X. H. 4. 3, 15. *Τὰς ὑπὸ τῇ οἰκίουσας πόλεις Ἑλληνίδας* 8, 26.

REM. 8. When an attributive participle has a more definite explanation belonging to it, their relative position is as follows,

(a) *Ὁ πρὸς τὸν πόλεμον αἰρεθεὶς στρατηγός*

(b) *Ὁ στρατηγός ὁ πρὸς τὸν πόλεμον αἰρεθεὶς.*

When there are two of these more definite explanations, one stands either after the substantive or after the participle, e. g. *Τὴν πρὸς Εὐβουλον γενομένην πίστιν ὑμῖν* Aeschin. 3, 25. *Τῶν καθ' ὑμᾶς πεπραγμένων καλῶν τῇ πόλει* Dem. 18, 95. *Τῆς νῦν ὑπαρχούσης αὐτῷ δυνάμει* 4, 4. *Τὰς παρ' ὑμῶν ὑπαρχούσας αὐτῷ τιμὰς* 20, 83.

(c) *Ὁ αἰρεθεὶς πρὸς τὸν πόλεμον στρατηγός*

(d) *Ὁ αἰρεθεὶς στρατηγός πρὸς τὸν πόλεμον*

(e) *Ὁ πρ. τ. π. στρατηγός αἰρεθεὶς* (this position is most frequent, when the participle has two explanatory words belonging to it).

(c) *Τὴν ὑπάρχουσαν τῇ πόλει δύναμιν* Dem. 8, 10. (d) *Τὴν πρὸς οὓσαν ἀδοξίαν τῷ πράγματι* 6, 8. (e) *Τὰς ὑπὸ τοῦτου βλασφημίας εἰρημέναις* 18, 126. *Αἱ πρὸ τοῦ στόματος τῆς ναυμαχοῦσαι* Th. 7, 23. *Τὸ πρὸς Αἰβύην μέρος τετραμμένον* 58. When there are two or more explanatory words belonging to the participle, they are either placed between the article and the substantive, e. g. *Τὴν τότε θηβαίους φώμην καὶ δόξαν ὑπάρχουσαν* Dem. 18, 98; or they are so separated, that one is placed either before the participle or after it, e. g. *Οἱ παρὰ τοῦτου λόγοι τότε ῥηθέντες* Dem. 18, 35. *Ταύτην τὴν ἀπὸ τοῦ τόπου ἀσφάλειαν ὑπάρχουσαν τῇ πόλει* 19, 84.

§ 246. *Use of the Article with Pronouns and Numerals, with and without a Substantive.*

1. The article is sometimes used with personal substantive pronouns in the Acc., either when the personality is to be made prominent instead of the person merely, or, what is more frequent, when a person previously mentioned is referred to.

Τὸν αὐτὸν δὴ λέγων μάλα σιμνῶς καὶ ἐγκωμιάζων (his important person) Pl. Phaedr. 258, a. *Λέγρο δὴ, ἢ δ' οὐ, εὐθὺ ἡμῶν. Ποῖ, ἔφην ἐγώ, λέγεις, καὶ παρὰ τίνας τοὺς ὑμᾶς* (i. e. καὶ τίνας εἰσὶν οὗτοι, οὓς λέγεις ἡμᾶς) Pl. Lys. 203, b.

2. The article is used with a substantive, which has a possessive pronoun belonging to it, when the object is considered as a definite one; the position of the article is according to § 245, 3, (a), so that the adjective pronoun stands between the article and the substantive, e. g. *ὁ ἐμὸς πατήρ, ὁ σὸς λόγος, thy word* (de-

finite), ὁ ἐμὸς παῖς, *my son*, a definite one, or the only one; on the contrary, the article is omitted, when the object is considered indefinite, ἐμὸς ἀδελφός, *a brother of mine*, it not being determined which; ἐμὸς παῖς; πάππος ἡμέτερος Lys. Andoc. (sub fin.).

3. A substantive to which the demonstrative pronouns οὗτος, ὁδε, ἐκεῖνος and αὐτός, *ipse*, belong, regularly has the article; as these pronouns are not considered as attributives, but either as substantives (*he, the man*), or are taken in a predicative sense (*the man, who is here*), they stand either before the article and the substantive, which is then in apposition with the pronoun, or after the article and substantive, comp. § 245, 3, (b); thus,

οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος, not ὁ οὗτος ἀνὴρ.

ἦδε ἡ γνώμη or ἡ γνώμη ἦδε,

ἐκεῖνος ὁ ἀνὴρ or ὁ ἀνὴρ ἐκεῖνος,

αὐτός ὁ βασιλεὺς or ὁ βασιλεὺς αὐτός, but ὁ αὐτὸς βασιλεὺς signifies *idem rex, the same king*.

REMARK 1. The substantive does not take the article,

- (a) When the pronoun is used as the subject, and the substantive as the predicate, § 244, Rem. 1, e. g. αὕτη ἐστὶν ἀνδρὸς ἀρετή, *this is the virtue of a man*, Pl. Men. 71, c. Αὕτη ἔστω ἱκανὴ ἀπολογία Apol. 24, b. Κίνησις αὕτη μεγίστη δὴ τοῖς Ἕλλησιν ἐγένετο, *this was the greatest agitation*, Th. 1, 1; hence a distinction must be made between τοῦτω τῷ διδασκάλῳ χρῶνται, *they have this teacher*, and τοῦτω διδ. χρ., *they have this man for a teacher*. Τεκμηρίω τοῦτω χρῶμενος (which signifies τοῦτο ἐστὶ τεκμήριον, ὃ ἐχρῆτο) X. C. 1. 2, 49. Ταύτην γνώμην ἔχω (which signifies αὕτη ἐστὶν ἡ γνώμη, ἣν ἔχω) An. 2. 2, 12. If, however, the predicate substantive denotes a definite object or one already mentioned, it takes the article, e. g. Ὅποτε (Σωκράτης) τι τῷ λόγῳ διεξίει, διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο, νομίζων ταύτην τὴν ἀσφάλειαν εἶναι λόγον (*hanc esse firmam illam disputandi rationem, viz. such a mode as had been clearly shown by previous examples*) X. C. 4. 6, 15.
- (b) When the substantive is a proper name, e. g. οὗτος, ἐκεῖνος, αὐτός Σωκράτης. Εὐθύδημος οὗτος! X. C. 4. 2, 3. Νικηρύτιον τοῦτου Symp. 2, 3. Χαρχίδης οὗτος! 2, 19. Αὐτὸν Μένωνα An. 1. 5, 13; or when a common name is used instead of a proper name, e. g. Αὐτοῦ βασιλέως An. 1. 7, 11.
- (c) When the idea of an object is to be expressed absolutely, the substantive is joined with the pronoun αὐτός without the article. Αὐτὴ ἡ διαποικία αὐτῆς δουλείας Pl. Parmen. 133, d. Αὐτῆς ἐπιστήμης οὐ μετέχουμι 134, b. Οἷα αὐτοῦ δεσπότην δῆπου, ὃ ἐστὶ δεσπότης, ἐκείνου δοῦλός ἐστιν 133, d.
- (d) When οὗτος ἀνὴρ is used to denote emotion, especially contempt, instead of the pronoun σὺ. Οὗτος! ἀνὴρ οὐ πάύσεται φλεαῶν;

Ἐπὶ μοι, ὦ Σώκρατες, οὐκ αἰσχύνει ὀνόματα θηρεύων = *blockhead, why don't you cease?* Pl. Gorg. 489, b. Οὐκ οἶδ' ἅττα λίγεις, ὦ Σώκρατες, ἀλλ' ἄλλον τινὰ ἐρώτα. Σ. Οὗτος ἀνὴρ οὐχ ὑπομένει ὠφελούμενος = *this fellow cannot bear to be benefited*, Ibid. 505, c.

(e) The poets often omit the article, where the prose-writers must use it.

REM. 2. When the pronoun οὗτος belongs to a substantive having the article and an attributive, it is often placed between the attributive and the substantive, e. g. Αἱ τῶν Πελοποννησίων αὐταὶ νῆες Th. 8. 80. Ἡ στερῇ αὐτῇ ὁδός X. An. 4. 2. 6.

4. The article is used with a substantive, with which τοιοῦτος, τοιόςδε, τοσοῦτος, τηλικούτος, agree, when the quality or quantity designated by these, is to be considered as belonging to a definite object, one before mentioned or known, or as belonging to a whole class of objects previously named. The article commonly stands before the pronoun and substantive, e. g. Ὁ τοιοῦτος ἀνὴρ θαυμαστός ἐστιν, τὰ τοιαῦτα πράγματα καλὰ ἐστίν. On the contrary, the article must be omitted, when the object is indefinite, *any one of those who are of such a nature, or are so great*, e. g. Τοιοῦτον ἄνδρα οὐκ ἂν ἐπαίνοις.

Ἄρ' οὖν δύναιο τὸν τοιοῦτον ἄμειπτον φίλον νομίζειν; (i. e. *talem, qualis antea descriptus est*) X. Cy. 5. 5, 32. Πῶς ἂν οὖν ὁ τοιοῦτος ἀνὴρ διαφθεῖροι τοὺς νέους (i. e. *talis vir, qualem descripsimus Socratem*) C. 1. 2, 8. Τῶν τοσοῦτων καὶ τοιούτων ἀγαθῶν ὑμῖν καὶ τοῖς ἄλλοις Ἀθηναίοις ἔχοντες χάριν (in relation to what precedes) Dem. Cor. 327, 305. Ὁρῶν τοὺς τηλικούτους φυλάττοντας μάλιστα τὰς γυναῖκας (relating to the preceding γυναιῶν, but at the same time designating the whole class of the γυναικοί) X. R. L. 1, 7.

5. When πᾶς, πάντες belong to a substantive, the following cases must be distinguished,

(α) When the idea expressed by the substantive is considered as altogether a general one, the article is not used, e. g. πᾶς ἄνθρωπος, *every man*, i. e. every one to whom the predicate *man* belongs, πάντες ἄνθρωποι, *all men*. Then, πᾶς in the singular, always signifies *each, every*. Πᾶς is often translated by *mere, or utter*, e. g. Ὁ Ἐρως ἐν πάσῃ ἀναρχίᾳ καὶ ἀνομίᾳ ζῶν Pl. Rp. 575, a. Πάντα ἀγαθὰ καὶ καλὰ ἀπεργάζονται Polit. 294, a.

(β) When the substantive to which πᾶς, πάντες belong, is to be considered as a whole in distinction from its parts, it takes the article, which is placed according to § 245, 3, (a), e. g. Ἡ πᾶσα γῆ, *the whole earth*, οἱ πάντες πολῖται, *all citizens without ex-*

ception. This usage is more seldom than that under (*α*). This construction occurs also with ὅλος, but it is still rarer than with πᾶς. Here the singular πᾶς always has the sense of *whole*.

Πειρᾶσθαι (χρῆ) κοινῇ σῶζειν τὴν πᾶσαν Σικελίαν Th. 4, 61. Ἔδοξεν αὐτοῖς οὐ τοὺς παρόντας μόνον ἀποκτεῖναι, ἀλλὰ καὶ τοὺς ἅπαντας Μιτυληναίους 3, 36. Τὸ ὅλον ἀνάγκη τὰ πάντα μέρη εἶναι Pl. Theaet. 204, a. Ἀνθρώποισι γὰρ τοῖς πᾶσι κοινὸν τοῦ ξυμπαρτάειν S. Ant. 1023. Ἐκείνως μοι φαίνεται, ὥς περ τὰ τοῦ προσώπου μέρη ἔχῃ πρὸς τὸ ὅλον πρόσωπον Pl. Prot. 329, e. Hence it signifies, *in all, the whole*. Συνεπληρώθησαν γῆς αἱ πᾶσαι δέκα μάλιστα καὶ ἑκατόν Th. 3, 66.

(*γ*) When the words *whole* or *all*, intended merely as a more explicit explanation, belong to a definite object and hence one which has the article, πᾶς is then placed according to § 245, 3. (b). This is by far the most frequent use of πᾶς, πάντες. The word ὅλος also is usually constructed in the same manner in connection with a substantive and the article.

Οἱ στρατιῶται ἔλον τὸ στρατόπεδον ἅπαν ἢ ἅπαν τὸ στρατόπεδον. Οἱ στρατιῶται πάντες ἢ πάντες οἱ στρατιῶται καλῶς ἐμαχίσαντο. Διὰ τὴν πόλιν ὅλην ἢ διὰ ὅλην τὴν πόλιν. Διαβαίνουν πάντες εἰς τὸ Βυζάντιον οἱ στρατιῶται X. An. 7. 1, 7. Εἰ ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θανατῶσθαι, τὴν Ἑλλάδα πειρατίον εὖ ποιεῖν X. C. 2. 1, 28.

6. When *ἕκαστος*, *each*, *every*, belongs to a substantive, the article is omitted, as with πᾶς in the sense of *each*, *every*, when the idea expressed by the substantive is considered as general, e. g. καθ' ἑκάστην ἡμέραν, *every day, each day*; when, on the contrary, the idea contained in the substantive is to be made prominent, then the article is joined with it, and is always placed according to § 245, 3, (b).

Κατὰ τὴν ἡμέραν ἐκάστην Dem. Cor. 310, 249, ἢ καθ' ἐκάστην τὴν ἡμέραν, *every single day*, but οὐκ ὀλίγα ἐστὶ καθ' ἐκάστην ἡμέραν (*quotidie*) τοιαῦτα ὁρᾷν τε καὶ ἀκούειν X. C. 4. 2, 12. Ἄ ἐκάστη ἡλικία προστίθεται ποιεῖν, διηγησόμεθα X. Cy. 1. 2, 5. Τυραννοῦνται ὑπὸ δέκα ἀνδρῶν, οὓς Λύσανδρος κατέστησεν ἐν ἐκάστη πόλει H. 3. 5, 13; but Ὅ τι ἂν ἐν τῇ γῇ ἐκάστη καλὸν ἢ ἀγαθὸν ᾖ, μεμνήσονται, *in every single land*, Cy. 8. 6, 6. Καὶ ἡγεμὼν μὲν ἦν ὁ δισπότης ἐκάστης τῆς οἰκίας An. 7. 4, 14.

7. When *ἑκάτερος*, *each of two*, ἄμφω and ἁμφότερος, *both*, be-

long to a substantive, the article is always used with it, since here only two *known*, therefore *definite* objects can be spoken of. The article is here placed according to § 245, 3, (b).

Ἐπὶ τῶν πλευρῶν ἑκατέρων X. An. 3. 2, 36, or *ἐπὶ ἑκατέρων τῶν πλευρῶν, τὰ ὅτα ἀμφοτέρω* or *ἀμφοτέρω τὰ ὅτα, ἀμφοῖν τοῖν χειροῖν* or *τοῖν χειροῖν ἀμφοῖν*. *Καθ' ἑκάτερον τὸν ἐς πλοῦν* Th. 4, 14. *Τῷ ὅτι ἑκατέρω* X. Ven. 5, 32.

8. In respect to the pronoun *αὐτός* and the indefinite pronouns or numerals *ἄλλος*, *ἕτερος*, *πολύς*, *πλείων*, *πλεῖστος*, the following things are to be noted,

(a) *Αὐτός* preceded by the article signifies *the same, idem*, e. g. *ὁ αὐτός ἄνθρωπος*, *idem homo*, *ταὐτό*, *the same*; but *ὁ ἄνθρωπος αὐτός* or *αὐτός ὁ ἄνθρωπος*, *homo ipse*.

(b) *Ἄλλος* without the article has the sense of the Lat. *alius*, being the opposite of *ipse* (*αὐτός*), but with the article it signifies *the rest, reliquus, the others, ceteri*, e. g. *ἡ ἄλλη Ἑλλάς*, *reliqua Graecia*, *οἱ ἄλλοι ἄνθρωποι*, *the other men*, in relation to definite individuals, or *the others, ceteri homines*; *ἕτερος* without the article signifies *one of two* (it not being determined which), or it forms a contrast with *ὁ αὐτός* and denotes *difference or contrast*; *ὁ ἕτερος*, *the other*, i. e. the definite one of two, e. g. *ἡ ἑτέρα χεὶρ τῇ ἑτέρᾳ χρῆται*; *οἱ ἕτεροι* in reference to two parties.

(c) The following cases of *πολύς*, *πολλοί* are to be distinguished, (α) in *πολὺς πόνος*, *πολλὴ σπουδὴ*, *πολὺς λόγος*, *πολλοὶ ἄνθρωποι* without the article, an object is denoted as indefinite, e. g. *Πολὺν ἔχουσαι πόνον ἀτελεῖς τῆς τοῦ ὄντος θείας ἀπέρχονται* Pl. Phaedr. 248, b. *Πολλοὶ ἄνθρωποι τοῦ πλούτου ὀρέγονται*; (β) but if the object is represented as definite, or one previously mentioned or known, the article is used with the substantive, and *πολὺς* is then placed as an attributive between the article and the substantive, e. g. *ἡ πολλὴ σπουδὴ τὸ ἀληθείας ἰδεῖν πεδῖον* (*magnum illud, de quo dixi, studium*) Pl. Phaedr. 248, b. *Ἦν περὶ τὸν πολὺν λόγον ἐποιεῖτο Ἀναξαγόρας* (*multum illum sermonem, e scriptis ejus satis cognitum*) 270, a. *Ἐν ταῖς πολλαῖς γενέσεσι* (among many generations mentioned) Phaedon. 88, a.; *οἱ πολλοὶ ἄνθρωποι* signifies either *the many men named* or *a multitude of men belonging together* in opposition to the parts of the whole, hence also *οἱ πολλοί*, *the many, the populace, plebs*, e. g. *Ὅσα οἱ ὀλλοὶ τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφουσι* X. C. 1. 2, 45; what is true of the Positive, is true also of the Comparative and Superlative, e. g. *Ἐὰν φίλους ἢ πόλιν ὠφελεῖν διῆ, ποτιεῖν ἢ πλείων σχολὴ τούτων ἐπιμελεῖσθαι*, *τῷ ὡς ἐγὼ νῦν*, *ἢ τῷ ὡς σὺ μακαρότερος διαιωμένη* (the greater leisure, considered as a definite thing, or

as a definite whole) X. C. 1. 6, 9. *Εἰ ἐδίδον, ἐπὶ τούτῳ ἂν ἐδίδον, ὥπως ἐμοὶ δοῦναι μῖτον μὴ ἀποδοίῃ ὑμῖν τὸ πλεῖον* An. 7. 6, 16. "Ἐπειτα τῇ ἀρετῇ σώζεσθαι εἰς τὸν πλείω χρόνον μᾶλλον, ἢ τῇ κακίᾳ R. L. 9, 2; οἱ πλείονες signifies the *majority* in opposition to the *minority* (οἱ ἐλάσσους), therefore a definite whole; οἱ πλείστοι, *the most*, also to be considered as a definite whole; again, πολὺς is joined with the substantive having the article according to the position mentioned in § 245, 3, (b); πολλός is then to be taken in a predicative sense, e. g. *Ἐπεὶ εὐόρα πολλὰ τὰ κρέα* (*flesh in great abundance*) X. Cy. 1. 3, 6. *Σφίσι πολλὰ τὰ ἄπορα ξυμβεβηκότα* (sc. ὀρθῶντες) Th. 1, 52. *Πολλὴν τὴν αἰτίαν ἔχον* (*they had censure in great abundance*, i. e. were very severely censured) 6, 46.

(d) *Ὀλίγοι*, *few*, e. g. *ὀλίγοι ἄνθρωποι*; οἱ ὀλίγοι, *the few*, i. e. either the few mentioned, or to be considered as a definite whole, viz. emphatically *the Oligarchy*, considered as a whole, in opposition to οἱ πολλοί; e. g. *Πλείβεις οἱ Μήλιοι πρὸς μὲν τὸ πλῆθος οὐκ ἤγαγον, ἐν δὲ ταῖς ἀρχαῖς καὶ τοῖς ὀλίγοις λίγειν ἐκέλευον* Th. 5, 84; but when only an indefinite idea is expressed by the word ὀλίγος the article is omitted, e. g. *Ἡροδοθῆναι τὴν πόλιν ὑπ' ὀλίγων*, *by oligarchs*, not by the oligarchs.

9. When a cardinal number belongs to a substantive, the article is omitted, if the idea expressed by the substantive is indefinite, e. g. *τρεῖς ἄνδρες ἦλθον*; the substantive, on the contrary, takes the article which is placed, (α) according to § 245, 3, (a), when the substantive with which the numeral agrees, contains the idea of a *united whole*; hence also, when the number of objects is to be represented as a *sum-total*, after the prepositions ἀμφί, περί, εἰς, ὅπερ; but the article is here used most frequently, when a preceding substantive (without the article) is referred to, which has a cardinal number agreeing with it.

Οἱ τῶν βασιλέων οἰνοχόοι διδόασιν τοῖς τρισὶ δακτύλοις ὀχοῦντες τὴν φιάλην, i. e. with the three fingers, i. e. the three generally used, X. Cy. 1. 3, 8. *Ἦν, ὅτε ἐτελεύτα, ἀμφὶ τὰ πενήκοντα ἔτη*, *he had reached about the sum of fifty years*, X. An. 2. 6, 15. *Ἰνπείς εἰς τοὺς τετρακισχίλιους συνέλεγοντο αὐτῷ, καὶ τοξόται εἰς τοὺς μυρίους* Cy. 3. 2, 3. *Τοῖς Κερκυραίοις τῶν ἔκασσι νεῶν οὐ παρουσῶν*, (referring to the preceding words οἱ Κερκυραῖοι ἔκασσι ναυσὶν αὐτοὺς τριψάμενοι Th. 1, 49).

(β) But the article is placed according to § 245, 3, (b), when the numeral is joined with the definite object, merely to define it more explicitly, and when the numeral had not been previ-

ously mentioned, e. g. Ἐμαχέσαντο οἱ μετὰ Περικλέους ὀπλίται χίλιοι or χίλιοι οἱ μετὰ Π. ὀπλίται.

§ 247. *The Article as a Demonstrative and Relative Pronoun.* (416.)

1. The article ὁ ἡ τό had originally the sense both of a demonstrative and relative pronoun.

2. In the Homeric poems, the pronoun ὁ ἡ τό has almost wholly the sense of both a substantive and adjective demonstrative pronoun, which refers to an object and represents it as known or already spoken of, or brings it before the mind of the hearer, e. g. Il. α, 12. ὁ γὰρ ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν. 29. τῇ ν δ' ἐγὼ οὐ λύσω. Od. κ, 74. οὐ γάρ μοι θέμις ἐστὶ κομίζεμεν οὐδ' ἀποπέμπειν ἄνδρα τόν, ὅς κε θεοῖσιν ἀπέχθεται μακάρεσσιν. Hence, in Homer, the substantive is found in very many instances without the article, where later writers, particularly the Attic, would use it. Comp. Il. α, 12 seq. with Pl. Rp. 393, e. Yet there are, in Homer, evident traces of an approximation or agreement of this apparent article with the real article, which was not fully developed before the time of the Attic writers. Thus in Homer, as in the Attic writers, it gives the force of substantives to adjectives and participles, e. g. ὁ ἄριστος, ὁ νικήσας, ὁ γεραίος; so also, τὸ πρὶν, τὸ πρόσθεν; it is found in connection with a substantive and an attributive adjective or adverb, and the attributive is placed between the article and substantive, e. g. τῶν προτέρων ἐτέων Il. λ, 691. τὸν δεξιὸν ἵππον ψ, 336. οἱ ἐκέρθες θεοὶ ξ, 274. τὸ σὸν γέρας α, 185. τὸ σὸν μῖνος α, 207; so it is used in case of apposition, e. g. Od. λ, 298. καὶ Ἀθήδην εἶδον τὴν Τυνδαρίου παρόκοιτον. Od. ξ, 61. ἄνακτες οἱ νεοί; further, ἄντυγες αἱ περὶ δόφρον Il. λ, 535. ἀνδρῶν τῶν τότε ι, 559. νύεις οἱ Δολιχίοιο Od. ω, 497; also with the demonstrative, αἱ κύνες αἶδε τ, 372; it also takes the place of the possessive pronoun, e. g. Il. λ, 142. νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσσετε λώβην, *of your father*, and denotes what belongs to an object, e. g. Od. ο, 218. ἐγκοσμεῖτε τὰ τεύχε' ἑταῖροι, νηὶ μελαινῇ (the τεύχεα belonging to the ship).

3. The demonstrative use of the *adjective* article is not unfrequent in all the post-Homeric writers, § 244, 6; but as a demonstrative *substantive* pronoun, it was retained, in certain cases, through every period of the language; thus in Attic prose,

(a) Τό γε, τὸ δέ (on the contrary), very frequently at the beginning of a sentence; ὁ μὲν (is quidem), ὁ δέ (is autem), οἱ δέ (ii autem) very frequently at the beginning of a sentence; πρὸ τοῦ (πρὸ τοῦ, formerly; often καὶ τόν, τήν, *et eum, et eam*, at the beginning of a

sentence, e. g. X. Cy. 1. 3, 9. καὶ τὸν κλεῦσαι δοῦναι. But in the Nom. καὶ ὅς, καὶ ἣ, καὶ οἷ are used, § 334.

(b) In such phrases as, τὸν καὶ τὸν, τὸ καὶ τὸ, *this man and that man, this thing and that thing*, τὰ καὶ τὰ, *varia, bona et mala*.

(c) It is used immediately before a sentence introduced by ὅς, ὅσος or οἷος, which sentence expresses periphrastically the force of an adjective, or especially, an abstract idea. Pl. Phaedon. 75, b. ὁρέγεται τοῦ ὅ ἐστιν ἴσον (= τοῦ ἴσον ὄντος). Prot. 320, d. ἐκ γῆς καὶ πυρός μίξαντες καὶ τῶν ὅσα πυρὶ καὶ γῇ κεράννυται. Soph. 241, e. εἴτε μνημάτων, εἴτε φαντασμάτων αὐτῶν ἢ καὶ περὶ τεχνῶν τῶν, ὅσα περὶ ταῦτά εἰσι.

(d) In such phrases as, ὁ μὲν—ὁ δέ, οἱ μὲν—οἱ δέ, *the one,—the other, some, the others*. Isocr. Paneg. 41. εἰς μὲν τοὺς ὑβρίζοντες, τοῖς δέ δυνάμειοντες. Very frequently τὸ μὲν—τὸ δέ, τὰ μὲν—τὰ δέ, *partly—partly*, τῇ μὲν—τῇ δέ, *on one side—on the other side*.

4. In the Homeric language, the demonstrative ὃ ἢ τό, is frequently used in place of the relative. Il. α, 125. ἀλλὰ τὰ μὲν πολλῶν ἐξεπράθομεν, τὰ δὲ δασται (*quae ex urbibus praedati sumus, ea sunt distributa*). The relative use was transferred from Homer to the Ionic and Doric writers also; so the tragedians take this liberty, though rarely. Her. 3, 81. τὰ μὲν Ὀϊάνης εἶπε, λελέχθω καὶ μοὶ ταῦτα· τὰ δ' ἐς τὸ πλεῖθος ἄνωγες φέρειν τὸ κράτος, γνώμης τῆς ἀρίστης ἡμάρτηκε. Comp. Larger Grammar, Part II. § 482.

§ 248. CLASSES OF VERBS.

(337.)

The predicate or verb, in reference to the subject, can be expressed in different ways. Hence arise different classes of verbs, which are indicated by different forms.

(a) The subject appears either as *active*, e. g. Ὁ παῖς γράφει, τὸ ἄνθος θάλλει.—But the active form has a two-fold signification,

(α) *Transitive*, when the object to which the action is directed, is in the accusative, and therefore receives the action, e. g. Τύπτω τὸν παῖδα, γράφω τὴν ἐπιστολήν,

(β) *Intransitive*, when the action is either confined to the subject, e. g. Τὸ ἄνθος θάλλει, or when the verb has an object in the Gen. or Dat., or is constructed with a preposition, e. g. Ἐπιθυμῶ τῆς ἀρετῆς, χαίρω τῇ σοφίᾳ, βαδίζω εἰς τὴν πόλιν.

(b) Or the subject performs an action, which is confined to, or is reflected upon itself, e. g. *Τύπτομαι, I strike myself; βουλευόμαι, I advise myself, or I deliberate; τύπτομαι τὴν κεφαλὴν, I strike my own head; καταστρέφομαι τὴν γῆν, I subjugate the land for myself; ἀμύνομαι τοὺς πολεμίους, I keep off the enemy from myself,—Middle, or reflexive verb.*

REMARK 1. When the reflexive action is performed by two or more subjects on each other, e. g. *Τύπτονται, they strike each other, διακείνονται, they exhort each other*, it is called a reciprocal action.

(c) Finally, the subject appears as receiving the action, i. e. the action is performed upon the subject, e. g. *Οἱ στρατιῶται ὑπὸ τῶν πολεμίων ἐδιώχθησαν, were pursued,—Passive.*

REM. 2. The Act. and Mid. have complete forms. For the Pass., the Greek has only two tenses, viz. the Fut. and Aor. All the other forms are indicated by the Mid., since the passive action was considered as a reflexive one.

REMARKS ON THE CLASSES OF VERBS.

§ 249. A. Active Form.

(338.)

1. Many active verbs, especially such as express motion, have besides a transitive signification, an intransitive or reflexive sense; comp. *the birds are moving, the carriage is breaking, the snow is melting*, and the Lat. *vertere, mutare, declinare*, etc.

Ἀχέρων ποταμὸς εἰς βάλλει εἰς τὴν λίμνην Th. 1, 46. *Ἡ Βόλβη λίμνη ἐξέλεισιν εἰς θάλασσαν* 4, 103. *Ἐγγὺς ἦγον οἱ Ἕλληνες* (comp. *to draw near*) X. An. 4, 2, 15. So also *ἀνάγειν, to go back, to withdraw, διάγειν, perstare*, are found in prose;—*ἐλαύνειν* or *ἐλαύνειν* ἵππῳ (X. An. 1, 8, 1.), *to ride, προσελάνθειν, adequitare*;—many compounds of *βάλλειν*, e. g. *ἐμβάλλειν* and *εἰςβάλλειν, to fall upon, ἐκβάλλειν, to spring forth, μεταβάλλειν* (like *mutare*), *διαβάλλειν, to cross over, πρὸςβάλλειν τινί, to seize hold, συμβάλλειν τινί, manus conserere, ἐπιβάλλειν, to fall upon, ὑπερβάλλειν, to project, to go over*;—*κλίνειν* and its compounds, e. g. *ἐπικλίνειν, to incline to something, ἀποκλίνειν, declinare*;—*τρεπεῖν*, like *vertere, ἐπιτρέπειν, se permittere*;—*στρεφειν* (like *mutare*) and its compounds;—*πτταίνειν, to strike against, to stumble, προσπτταίνειν, e. g. μεγάλως προσπτταίσαν, to suffer a total shipwreck*, Her. 6, 95;—*ἀπαλλάττειν, to get off*;—compounds of *διδόναι, e. g. ἐκδιδόναι, to discharge itself* (of a stream), *ἐπιδιδόναι, proficere*;—compounds of *ἰέναι, e. g. ἀνι-*

ναι, to desist, ἐπιέναι ἰσχυρῶ γέλωτι (indulgere) Pl. Rp. 388, e;—compounds of *μίσγειν*, *μειγνύναι*, e. g. *συμμίσγειν*, commisceri, *προσμιγνύναι*, to fight with, also appropinquare, e. g. *προσέμιξαν τῷ τέλει* Th. 3, 22; *αἵρεσιν*, to raise, to break up, to set out, (of ships, to weigh anchor), also compounds, e. g. *οἱ βάρεσθαι ἀπῆραν ἐκ τῆς Δήλου* (to set sail) Her. 6, 99; *ἀνταίρειν τινί*, to fight, to withstand;—*συνάπτειν*, manus conserere;—*ἔχειν*, to land, *ἔχειν τινός* (desistere) Th. 1, 112; *ἔχειν* with adverbs, as *εὖ, καλῶς, κακῶς*, like bene, male habere; *ἔχειν ἀμφί τι*, in aliqua re occupatum esse; *προσέχειν*, attendere, or appellere, to land; *προέχειν*, praestare; *ἐπέχειν*, se sustinere, or expectare, in mente habere, e. g. *ἐπέχον στρατεύεσθαι*; *κατέχειν*, se retinere, also to land; *παρέχειν*, e. g. *τῇ μουσικῇ*, musicae se dare; *ἀπέχειν*, to be distant from; *ἀντέχειν*, resistere;—*πράττειν* with adverbs, e. g. *εὖ, κακῶς*, or with the Acc. of adjectives, e. g. *καλά, κακά*, to be happy, to be miserable;—*διατρίβειν* (consumere), versari;—compounds of *φέρειν*, e. g. *διαφέρειν*, to be different, differre, *ὑπερφέρειν*, (eminere) *πλούτω*;—*ἀναλαμβάνειν*, refici, recreari;—*οἰκεῖν*, administrari, e. g. *πόλις οἰκεῖ* Plat.;—*τελευτεῖν*, to end, to die;—*καταρθόσκειν*, to succeed;—*νικᾶν*, to prevail, e. g. *ἐνίκαι ἡ χεῖρων τῶν γνωμίων* (like vincit sententia) Her. 6, 109;—*ἐλλείπειν*, officio suo deesse, *ἀπολείπειν*, to remain behind; etc.

2. Several active verbs with a transitive signification, which form both Aorists, have in the first Aor. a transitive signification, but in the second Aor. an intransitive:

δύω, to wrap up, first Aor. *ἔδωσα*, to wrap up, second Aor. *ἔδυν*, to go in, down,
ἵστημι, to station, “ *ἕστησα*, I stationed, “ *ἕστην*, I stood,
φύω, to produce, “ *ἔφῦσα*, I produced, “ *ἔφυν*, I was produced,
σκέλλω, to make dry, “ (*ἔσκηλα*, Poet. I made dry,) “ *ἔσκηην*, I withered.

So several active verbs with a transitive signification, which form both Perfects, have in the first Perf. a transitive signification, but in the second an intransitive:

ἐγείρω, to wake, first Pf. *ἐγήγερκα*, I have waked, second Pf. *ἐγρήγορα*, I am awake,
ὀλλύμι, perdo, “ *ὀλώλεκα*, perdidī, “ *ὀλώλα*, perii,
πείθω, to persuade, “ *πέπεικα*, I have persuaded, “ *πέποιθα*, I trust.

Moreover some second Perfects of transitive verbs, which do not form a first Perf., have an intransitive signification:

<i>ἄγνυμι</i> , to break,	second Pf. <i>ἔαγα</i> , I am broken,
<i>ῥήγνυμι</i> , to tear,	“ <i>ῥέγωγα</i> , I am torn,
<i>τήκω</i> , to smelt (iron),	“ <i>τέτηκα</i> , I am smelted,
<i>πήγνυμι</i> , to fasten,	“ <i>πέπηγα</i> , I am fastened,
<i>σῆπω</i> , to make rotten,	“ <i>σίσσηπα</i> , I am rotten,
<i>φαίνω</i> , to show,	“ <i>πέφηνα</i> , I appear,

REMARK 1. The Pass. *ἀλλεσκομαι*, to be taken, has an active form in

the Perf. and Aor., viz. *ἔάλωκα*, *I have been taken*, *ἔάλων*, *I was taken*, § 161, 1.

3. Intransitive active verbs are often used in the place of the passive.

Ἐτελεῦτησαν ὑπ' Ἀθηναίων (interfecti sunt) Her. 6, 92. *Μεγάλα πείσονται* (eversa) *πρήγματα ὑπο ἡσσόνων* 7, 18. *Δεινότερον ἐνόμιζον εἶναι κακῶς ὑπὸ τῶν πολιτῶν ἀκούειν* (*audire*), *ἢ καλῶς ὑπὲρ τῆς πόλεως ἀποθνήσκειν* Isocr. Paneg. 56, 77. So *ἐκπίπτειν ὑπὸ τινος*, *expelli* ab aliquo; very often *φεύγειν ὑπὸ τινος*, *fugari* ab aliquo, or in a judicial sense, *accusatum esse* ab aliquo, e. g. *ἀσεβείας φεύγειν ὑπὸ τινος*;—*πάσχειν ὑπὸ τινος*, *affici* ab aliquo.

REM. 2. It will be seen, § 279, Rem. 5, that intransitive active verbs are frequently used in poetry in a transitive sense, e. g. *ἀστράπτειν σίλας*, *βαίνειν πόδα*.

REM. 3. The transitive active is not unfrequently used, when the subject does not itself perform an action, but causes it to be performed by another; yet this usage is admissible, only when it is evident from the context or from the nature of the case, that the subject does not itself perform the action. X. An. 1. 4, 10. *Κῦρος τὸν παράδεισον ἐξέκοψε καὶ τὰ βασίλεια κατέκαυσεν*. So frequently *ἀποκτείνειν*, *θάπτειν*, *οἰκοδομεῖν* and similar examples, often also *διδάσκειν*, *παιδεύειν*, comp. Pl. Prot. 320, a. 324, d. Menon. 94, b.

§ 250. B. Middle Form.

(339–343.)

1. The Mid. denotes an action, which is performed by the subject, and is reflected upon or confined to the subject. Such verbs may be called reflexive. The two following cases are to be distinguished,

(a) The Mid. denotes first an action, which the subject directs immediately to itself, so that the subject is at the same time also the object of the action. In English we here use the active verb with the Acc. of the reflexive pronoun, e. g. *τύπτομαι*, *I strike myself*, *ἐτυπάμην*, *I struck myself*, *τύπομαι*, *I shall strike myself*. This use of the Mid. is more rare than that mentioned under (b). The following verbs, which will be presented in the Aor. form, belong here:

Ἀνίσχω, *to keep off*, *ἀποσχίσθαι*, *se abstinere*, *to keep one's self off*, *to abstain*; *ἀπᾶγξαι τινά*, *to throttle*, *to hang some one*, *ἀπάγξασθαι*, *to throttle or hang one's self*; *τύπασθαι*, *κόπασθαι*, *to beat one's self*, *οἰκίσασθαι*, *migrate*, *ἐπιβαλίσθαι τινί*, *to apply one's self to something*, *παράσκειν ἑαυτῷ*, *se parare*, *τάξασθαι*, *to place one's self*

in order of battle, e. g. οὕτω μὲν Κερκυραῖοι ἐτάξαντο, Th. 1, 48; προσ-
θίσθαι, *se adjungere*, to agree with, ὁρμίσσασθαι, καθορμίσσασ-
θαι, to land, comp. Th. 4, 45, κυκλώσασθαι, to encircle, comp. Th. 5,
72, but κυκλωθῆναι, to stand or place one's self in a circle, τραπίσθαι, to
turn one's self, (Th. 5, 29, 73.); ἐγγυήσασθαι, to pledge one's self; παύ-
σασθαι, to cease, from παύω, to cause to cease, δειξασθαι, to show
one's self; particularly verbs which express an action performed by the
subject upon his own body, e. g. λούσασθαι, ρίψασθαι, ἀλεί-
ψασθαι, χρίσασθαι, ζώσασθαι, γυμνάζασθαι, καλύ-
ψασθαι, κοσμήσασθαι, ἀμφιέσασθαι, ἐνδύσασθαι, ἐκ-
δύσασθαι, κείρασθαι, ἀπομόρξασθαι, *se abstergere*, ἀπο-
μύσασθαι, *se emungere*, ἀποψήσασθαι, *se abstergere*, σιτεφανώ-
σασθαι; στείλασθαι, to get ready, to fit one's self out; also some few
verbs which express such a reflexive action, as corresponds with an in-
transitive one, e. g. φυλάσασθαι, to be on one's guard, to be cautious,
but φυλάττειν τινά, to guard some one, βουλευσασθαι, to deliberate, but
βουλευεῖν τινί, to advise some one, γεύσασθαι, to taste, γεύειν, to cause to
taste, to give a taste of, τιμωρήσασθαι, to avenge; the reciprocals δια-,
καταλύσασθαι πρὸς τινα, to be reconciled to any one, συνθίσθαι,
to bind one's self, to agree with any one, σπείσασθαι, pacisci; here be-
long, also, most deponent middle verbs, § 197, Rem. 2.

REMARK 1. This immediate reflexive relation is also expressed (a) by
middle verbs with a Pass. Aor., e. g. διαλύειν, to separate, διαλυθῆναι, διαλύ-
σασθαι to separate one's self, discedere, see § 197, Rem. 3; (b) by the active
form e. g. μεταβάλλειν, to change one's self, see § 249, 1; (c) by the active
form with the Acc. of the reflexive pronoun, e. g. ἐπαικτῆρ ἐαυτὸν, ἀγαθῆν
ἐαυτὸν, to make one's self depend on any one, ἀποκρίπτειν ἐαυτὸν, ἐθίζειν ἐαυ-
τὸν, παρέχειν ἐαυτὸν, ἀπολύειν ἐαυτὸν, to free one's self, ἀποσφάττειν ἐαυτὸν,
ἀποκτείνειν ἐαυτὸν; the Mid. then has the signification of the Pass., thus,
ἐπαικτῆσθαι, ἀποσφάττεσθαι, laudari, interfici, jugulari ab alio, and has for
its Aor. and Fut. a Pass. form.

(d) The Mid. denotes an action, which the subject per-
forms upon an object within its sphere, i. e. upon one be-
longing to it, or standing in immediate relation or contact with
it. In English, we commonly use here either a possessive pro-
noun or a preposition with a personal pronoun, e. g.

Τύπτομαι, ἐνψάμην τὴν κεφαλὴν, I strike, I struck my head, τύπτειν κ., to
strike the head of another, λούσασθαι τοὺς πόδας, to wash one's own feet, λού-
ειν τ. π., to wash the feet of another, ἀποκρίψασθαι τὰ ἐαυτοῦ, to conceal one's
own affairs, περιόρξασθαι χιτῶνα, suam vestem, to rend one's own garment,
περιόρξῃ, alius, that of another, παρασχέσθαι τι, to give something from
one's own means, e. g. γαῦς, hence also, to show, e. g. εὐνοίαν παρέχεσθαι, on

the contrary *παρέχειν τινὶ πράγματα, φόβον*, etc. *to cause trouble, fear*, etc., *to some one*; — *ἀποδείξασθαι τι*, e. g. *ἔργον, γνώμην, δύναμιν*, *to show one's own work*, etc., *ἐπαγγεῖλασθαι τι*, *to promise*; reciprocally, *νείμασθαι τι*, *aliquid inter se partiri*, *to divide something with each other*, so *μερίσασθαι*; — *ποιήσασθαι τι*, *to do or make something for one's self*, e. g. *εἰρήνην, σπονδάς*, (*ποιεῖν*, *to do or accomplish*), *ἐλίσθαι τι*, *sibi sumere*, hence *to choose*, *ἄρασθαι τι*, *to take up for one's self*, *to lay on one's self*, *αἶρειν τι*, *to take up something in order to lay it upon another*, *πρήξασθαι χρήματά τινα*, *sibi ab aliquo pecuniam exigere*, *μισθώσασθαι*, *conducere*, *to hire for one's self*, but *μισθῶσαι*, *locare*, *to let out*, *μεταπέμψασθαι*, *to cause to come to one's self*, *to send for*, *καταστρέψασθαι*, *καταδουλώσασθαι γῆν*, *sibi subicere terram*, *ἀναρτήσασθαι τινα*, *sibi devincire*, *to make dependent on one's self*, *ἀπολύσασθαι τινι*, *to free for one's self*, *to ransom*, *πορίσασθαι τι*, *sibi aliquid comparare*, (*πορίζειν τί τινι*, *alibi aliquid comparare*), *κομίσασθαι*, e. g. *Πλαταιεῖς παῖδας καὶ γυναῖκας ἐκκεκομισμένοι ἦσαν ἐς τὰς Ἀθήνας* Th. 2, 78; *κτήσασθαι*, *παρασκευάσασθαι τι*, *sibi comparare*; *θεῖσθαι* and *γράφασθαι νόμους* are used of one who makes laws for himself, or of a law-giver, who is himself, also, subject to the laws which he has made for others; on the contrary, *θεῖναι* and *γράφαι νόμον* are used of one who is not subject to the law which he has made, or generally of one who gives laws to others, without expressing any further relation, e. g. *Ἐχοις ἄν τιλεῖν, ὅτι οἱ ἄνθρωποι τοὺς ἀγράφους νόμους ἔθετον*; *Ἐγὼ μὲν θεοὺς οἶμαι τοὺς νόμους τοῦτους τοῖς ἀνθρώποις θεῖναι* X. C. 4, 19; — *ἀμύνασθαι τοὺς πολέμους*, *propulsare a se hostes*, *ἀπώσασθαι κακὰ*, *a se propulsare mala*, *ἀποπέμψασθαι τινα*, *a se dimittere*, *ἀποστρίψασθαι τι*, *a se depellere* *παραιτήσασθαι*, *deprecari*, *διαθέσθαι*, *ἀποδόσθαι*, *to sell*, *ἀποτρέψασθαι*, *ἀποβαλίσθαι*, *ἀποκρούσασθαι*. This is much the most frequent use of the middle. Several deponent middle verbs also belong here.

REM. 2. The Mid. in the same manner as the Act., § 249, Rem. 3, can be used, when the subject does not itself perform an action, but causes it to be done by another. There is this difference, however, in the two cases, that in the Mid. the action always refers, in some way, to the subject. *Ὁ πατὴρ τοὺς παῖδας ἐδιδάξατο (ἐπαιδεύσατο)*, which is either as much as to say, *the father educated the children for himself*, or, if it is clear from the context, *he caused them to be educated*, (like X. C. 1. 6, 2; on the contrary, *διδάσκειν*, *παιδεύειν* are used without respect to the subject, § 249, Rem. 3.); *κτεράσθαι*, *to shave one's self*, or *to get shaved*. *Ἀργεῖοι σφῶν εἰκόνας ποιεσάμενοι ἀνέθισαν ἐς Δελφούς*, Her. 1, 31. *Πανσάνιας τράπεζαν Περσικὴν παρετίθετο*, *caused to be set before him*, Th. 1, 130. *Οἱ Λακεδαιμόνιοι κήρυκα πέμψαντες τοὺς νεκροὺς διεκομίσαντο*, *caused to be removed*, 4, 38.

REM. 3. The reflexive relation of the Middle to the subject is often so slight, that in our mode of considering it, it almost disappears, and sometimes consists only in a very gentle intimation, that the action will be completed to the profit or loss of the subject, e. g. Il. ο, 409. *οὔτε ποτὲ Τρώες Λαπαῶν ἐδύναντο φάλαγγας ῥηξάμενοι* (*in suum commodum*) *κλισίῃσι*

μυγήμεναι. Hence the reflexive pronoun is not seldom used with the Middle, particularly in antitheses, in order to bring out emphatically the reflexive sense which exists in the Middle only in a general and indefinite manner, e. g. *Ξενοφῶν βουλευέται—ἐαυτῷ ὄνομα καὶ δύναμιν περιποιήσασθαι*, to gain a name and power for himself, X. An. 5. 6, 17. *Ἐπεδείξαντο τὰς αὐτῶν ἀρετὰς* Isocr. Paneg. 58, 85. *Ῥάθυμον αὐτοῖς κατεστήσαντο τὸν βίον* 63, 108. *Τὴν ἐμαυτοῦ γνώμην ἀποφαινόμενος* Id. Permut. 309, 22.

REM. 4. In many verbs, the Active and Mid. appear to have a similar signification; but on a closer investigation, the difference in the meaning is obvious; the Active expresses the action absolutely, or objectively, without any necessary idea; the Middle, on the other hand, expresses the same action in relation to the subject, or subjectively. Hence the Middle is employed when the literal meaning is changed into the figurative, e. g. *διοικεῖν* of an outward arrangement, *διοικεῖσθαι* of an intellectual; *ὀφείζειν* literally, *ὀφείζεσθαι* figuratively, *σταθμᾶν* only in a literal sense, to measure, but *σταθμᾶσθαι* also in a figurative signification, aliquid secum perpendere; so in derivative verbs in *-εῖν* and *-εύμαι*, the active form is used absolutely, to be in a certain state; the Middle, on the other hand, signifies, to act the part of that which is indicated by the root, to show one's self as such, to have the tendency or habit, to act as such, e. g. *πονηρεῖω*, to be bad, *πονηρεύμαι*, to demean one's self badly, *πολιτεύω*, to be a citizen, *πολιτεύομαι*, to live and act as a citizen, *ταμιεύω*, to be a manager, *ταμιεύομαι*, to conduct business, to arrange, especially in a metaphorical sense, e. g. *τοὺς νόμους*. Derivatives in *-ίζομαι* correspond in sense to those in *-εύμαι*, e. g. *ἀστέλλομαι*, to demean myself as a citizen, *χαριεντίζομαι*, to act in a politic manner. Still, derivatives in *-ίζω* of names of nations reject the Middle, e. g. *δωριζώ*, to demean myself, or to speak like a Dorian.

§ 251. C. The Passive.

(344, 345.)

1. From the reflexive signification of the Middle, the Passive is derived. Here the subject receives the action from another subject upon itself. Hence the subject of the Pass. always appears as the receiver of an action, e. g.

Μαστιγοῦμαι, ζημιόυμαι (ὑπό τινος), I receive blows, punishment, I let myself be struck, punished = I am struck, punished (by some one), *βλάπτομαι, ἀδικοῦμαι*, I suffer injury, injustice, *διδάσχομαι*, I let myself be instructed, I receive instruction, I learn, hence ὑπό τινος, from some one = doceor ab aliquo, *πείθομαι*, I persuade myself, or I permit myself to be persuaded, ὑπό τινος, by some one = I am persuaded.

2. Still, there are but two tenses, the Fut. and the Aor., for which special forms are provided to express the passive sense of an action; the remaining tenses are expressed by the Mid.

3. Hence the following rule, viz. The Fut. and Aor. Mid. have only a reflexive (or intransitive) meaning; but all the

other tenses of the Mid. serve at the same time to express the Passive.

REMARK 1. Still, the Fut. Mid. has sometimes a Pass. sense. *Μαστιγώσεται, στρεβλώσεται, δεθήσεται, εκκαυθήσεται τῷφθαλμῷ, τελευτῶν πάντα κατὰ παθῶν ἀνασκινδυλευθήσεται* Pl. Rp. 361, e. *Τῇ τῶν χρημάτων σπάνει κωλύσονται* Th. 1, 142. *Ἦν τις βουλευθῇ κακὸς γενέσθαι, κολασθήσεται τῇ προεπούσῃ ζημίᾳ· οἱ δὲ ἀγαθοὶ τιμῆσονται τοῖς προσήκουσιν ἄθλοις τῆς ἀρετῆς, but the brave shall be honored with the befitting rewards of valor*, 2, 87. *Περὶ τῶν σφετέρων φρουρίων, ὡς ἐπιβουλευσομένων, πολλὰς πράγματα εἶχον* X. Cy. 6, 1, 10. *Οἱκ ἀγνοοῦντες, ὅτι ἐνεδρεύσονται ὑπὸ τῶν πολέμων* H. 7, 2, 18. So always ἀλώσομαι. But in many instances, the Pass. sense is only apparent, e. g. *Ἡ πόλις βραχεία ἤσθαις μεγάλα ζημιώσεται, shall suffer great loss therefor*, in contrast with *βραχεία ἤσθ.* Th. 3, 40. *Σοῦ ζῶντος, βέλτιον θρέψονται καὶ παιδεύονται, they shall grow up better and educate themselves*, Pl. Crito. 54, a.

REM. 2. The use of the Mid. Aor. instead of the Pass. is, in all instances, only apparent; so Od. θ. 35. *κούρω δὲ δύω καὶ πενήκοντα κρινάσθων κατὰ δῆμον*, means, *let them select themselves*; on the contrary, 48. *κοίρω δὲ κρινθίντε δύω κ. πεντ., the selected*. Hes. Sc. 173. *κάπροι δοιοὶ ἀποურάμενοι ψυχάς, they had deprived each other of life*. Pl. Phaedr. 244, e. *τῷ ῥηθῶς μανέντι καὶ κατασχόμενῳ*, “in fine phrenzy” and in ecstasy.

REM. 3. It has been shown, § 197, and Rem. 3, (comp. § 250, Rem. 1), that the Aor. Pass. of very many verbs is employed by the Greeks to denote a reflexive and intransitive action, e. g. *βούλομαι, I will, ἐβουλήθη, I willed, εὐφραίνω, I gladden, cheer, εὐφραίνομαι, I am glad, εὐφράνθη, I was glad*. In a few verbs, the Pass. Fut. is used in the same way, e. g. *ἡδομαι, I rejoiced, ἡσθην, I rejoiced, ἡσθήσομαι, I shall rejoice*. See § 197, Rem. 1.

REM. 4. The author or cause of any person or thing being in a Pass. state is generally expressed by the Prep. ὑπό with the Gen. e. g. *Οἱ στρατιῶται ὑπὸ τῶν πολέμων ἐδιώχθησαν*. Instead of ὑπό, πρός with the Gen. is used, when at the same time a strong and direct influence of a person, or of a thing viewed as a person, is to be expressed, e. g. *Ἀτιμάζεσθαι, ἁδικεῖσθαι πρός τινος. Βαναυσικαὶ τέχναι εἰκότως ἀδοξοῦνται πρός τῶν πόλεων* X. O. 4, 2; also παρά with the Gen. is used when the author is exhibited as the one from whose vicinity, or through whose means internal or outward, the action has come; hence used specially with *πέμπεσθαι, δίδωσθαι, ὠφελεῖσθαι, συλλέγεσθαι, λέγεσθαι, ὁμολογεῖσθαι, σημαίνεισθαι, ἐπιδεικνύσθαι* (demonstrari), e. g. *Ὁ ἄγγελος ἐπέμφθη παρὰ βασιλέως. Ἡ μέγιστη εὐτυχία τοῦτῳ τῷ ἀνδρὶ παρὰ θεῶν δέδοται. Πολλὰ χρήματα Κύρῳ παρὰ τῶν φίλων συνειλεγμένα ἦν. Τὰ παρὰ τῶν θεῶν σημαίνόμενα* X. Cy. 1, 6, 2. *Παρὰ πάντων ὁμολογεῖται* An. 1, 9, 1. *Οἶμαι γάρ με παρὰ σοῦ σοφίας πληρωθήσεσθαι* Pl. Symp. 175, e. *Ἐκ* is still stronger than *παρὰ*; yet it is seldom used by the Attic writers, e. g. *Ἐκίνῳ αὕτη ἡ χώρα ἐκ βασιλέως ἐδόθη* X. H. 3, 1, 6; in Her., however, *ἐκ* is very often used instead of ὑπό simply. The use of ὑπό with the Dat. is almost wholly poetic, e. g. *δαμῆναι ὑπὸ τινι*, in Attic prose only in certain connections, e. g. *νῖός ὑπὸ τῷ*

πατρι τεθραμμένος Pl. Rp. 558, d. Τυχάνει ὑπὸ παιδοτρὶβῃ ἀγα-
θῷ παιδιευμένος Lach. 184, e. When the Passive condition is not caus-
ed by persons, but by things, the Dat. is commonly used = Lat. Ablative,
e. g. Ἡ πόλις πολλὰ ἰς συμφοραῖς ἐπιέζετο.

REM. 5. The Dat., however, very often stands where persons are spoken
of, particularly in the Perf. tense, and regularly with verbal adjectives. The
Pass. has in such instances an intransitive or reflexive sense, and the Dat.
indicates the person that takes part in the action, or for whom the action is
performed. While ὑπό with the Gen. denotes merely the author of the
passive action, the Dat., at the same time, denotes that this action stands in
a relation to the author, e. g. Ὡς μοι πρότερον δεδήλωται, i. e. *as the thing has
been before pointed out by me, and for me now stands as pointed out*, Her. 6. 123.

4. It is a peculiarity of Greek, that the Act., not merely of
transitive verbs with the Acc., may be changed into the personal
Pass., like the Latin, but also the Act. of intransitive verbs with
the Gen. and Dat.

Φθονοῦμαι ὑπὸ τινος (from φθονεῖν τινι, invidere alicui), i. e. *I expe-
rience envy from some one*, (in Latin, on the contrary, invidetur mihi ab ali-
quo), πιστεύομαι and ἀπιστοῦμαι ὑπὸ τινος (from πιστεῖν and
ἀπιστεῖν τινι), *I am trusted, I am distrusted*. Th. 1, 82, ἡμεῖς ἐπ' Ἀθηναίων
ἐπιβουλευόμεθα (ἐπιβουλεύειν τινί). Pl. Rp. 3. 417, b. καὶ ἐπιβουλεύ-
οντες, καὶ ἐπιβουλευόμενοι διάξουσιν πάντα τὸν βίον. 8. 551, a. ἀσκέ-
ται δὴ τὸ αἰὶ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμαζόμενον. X. S. 4, 31. σὺ-
κέτι ἀπειλοῦμαι, ἀλλ' ἤδη ἀπειλῶ ἄλλοις. So ἀρχθῆναι, κρατηθῆ-
ναι, ἡγεμονεῦσθαι, καταφρονεῖσθαι ὑπὸ τινος (from ἄρχειν,
κρατεῖν, ἡγεμονεῖν, καταφρονεῖν τινος), ἐπιχειρηθῆναι (from ἐπιχειρεῖν
τινι).

REM. 6. The Greek may, also, form a Pass. from other intransitives, yet,
for the most part, only when the subject is a thing, particularly a Neut. pro-
noun, or a Part. when used as a Neut. substantive, e. g. Καὶ μικρὰ ἅμα ρ-
τηθέντα (vel parva peccata) X. An. 5. 8, 20. Ἀτυχηθέντων (rerum in-
feliciter gestarum) Dem. Cor. 298, 212. Ἐπὶ τούτοις ἰγὼ ἀληθεύουσένοις
δίδωμί σοι τὴν ἐμὴν δεξιάν (ea conditione, ut haec vere dicantur) X. Cy. 4. 6, 10.
Σπονδὰς παρὰ βιβασθαι (migrata esse pacta) Th. 1, 123. Ἐν ἐνὶ ἀνδρὶ
πολλῶν ἀρετῶν κινδυνεύεσθαι (in periculum vocari) 2, 35. Οὐ ῥάδιον
τὰ ἐπὶ πολλῶν κινδυνεύεσθαι ὑφ' ἑνὸς ῥηθῆναι Lys. 5, 112.

§ 252. Remarks on the Deponents. (345.)

It has been seen above, § 102, 3, that Deponents are simply verbs, which
occur either in the Mid. only, or in the Mid. yet with a Pass. Aor., and with
a reflexive or intransitive signification; and, also, that they are divided into
Mid. or Pass. Deponents, according as their Aor. has a Mid. or Pass. form.
The reflexive sense in many Deponents is so slight, that they seem to be,

in our mode of regarding them, merely transitive verbs, e. g. *δέχομαι τι*, *I take* (namely, *to myself*) *something*, *ἐργάζομαι τι*, *βιάζομαι τινα*, etc. Such Deponents are often used in a Pass. sense, particularly in the Perf. and in the Pass. Aor. Examples of the Pres., Impf. and Fut. are very rare, and are found only in such Deponents as have in single examples an active form, e. g. *βιάζεσθαι*, *ὠνεῖσθαι*.

Πάντα ἀπεργασται τῷ θεῷ Pl. L. 710, d. *Μεμιμημένος* (ad imitationem expressus) Her. 2, 78. *Εὖ ἐντεθυμημένον* (well-considered) Pl. Crat. 404, a. *Νῆες οὐκ ἐχρήσθησαν* (adhibitaе sunt) Her. 7, 144.

REMARK. Several Deponents have both a Mid. and Pass. Aor.; the Pass. form has then a Pass. sense, e. g. *ἐδεξάμην*, excepti, *ἐδέχθην*, exceptus sum; *ἐβίασάμην*, coëgi, *ἐβίασθην*, coactus sum; *ἐκτεσάμην*, mihi comparavi, *ἐκτέθην*, comparatus sum (*I was gained*); *ὀλοφύρασθαι*, *to lament*, *ὀλοφύρεσθαι*, *to be lamented*; *ἀκίσαυθαι*, *to heal*, *ἀκίσθηναι*, *to be healed*; *ἀποκρίνασθαι*, *to reply*, *ἀποκριθηναι*, *to be separated*. In a few verbs only are both Aorists used without distinction of meaning, § 197, Rem. 1.

§ 253. *Tenses and Modes.*

The predicate or verb may be divided in relation to its subject, into the following classes,

(a) Tenses, by which the relation of time of the predicate is expressed, since it is designated either as Present, Future or Past, e. g. the rose *blooms*, *will bloom*, *bloomed*;

(b) Modes, by which the relation of the affirmation contained in the predicate is expressed, inasmuch as the relation of the predicate to the subject is denoted either as an actual fact or phenomenon, as a conception, or as a direct expression of the will. The mode which expresses a fact, e. g. the rose *blooms*, is called the Indicative; the mode which denotes a conception, e. g. the rose *may bloom*, is called the Subjunctive; the mode which denotes the direct expression of the will, is called the Imperative, e. g. *give*.

§ 254. *A. More Particular View of the Tenses.* (32.)

1. The tenses may be divided, in accordance with their form and meaning, into two classes, namely, (a) into Principal tenses, which, both in the Ind. and Subj. always indicate something present or future; (b) into Historical tenses, which, in the Ind. always denote something past, in the Subj. (Optative), some-

times that which is past, and sometimes that which is present or future.

2. The Principal tenses are the following,

- (a) The Present, (α) Indicative, e. g. *γράφωμεν*, scribimus; (β) Subjunctive, e. g. *γράφωμεν*, scribamus;
- (b) The Perfect, (α) Indicative, e. g. *γγράφαμεν*, scripsimus; (β) Subjunctive, e. g. *γγράφαμεν*, scripserimus;
- (c) The Future, Indicative, e. g. *γράφωμεν*, scribemus, *we shall write*;
- (d) The Future Perfect, Indicative, e. g. *βεβουλεύσομαι*, *I shall deliberate, I shall be advised*.

3. The Historical tenses are the following,

- (a) The Aorist, (α) Indicative, e. g. *ἔγραψα*, *I wrote*; (β) Optative, e. g. *γράφαιμι*, *I might write, or I might have written*;
- (b) The Imperfect, (α) Indicative, e. g. *ἔγραφον*, scribebam; (β) Optative, e. g. *γραφοίμι*, scriberem;
- (c) The Pluperfect, (α) Indicative, e. g. *ἔγεγράφειν*, scripseram; (β) Optative, e. g. *γγράφοιμι*, scripsissem;
- (d) The Optative of the simple Future, e. g. *γράσοιμι*, *I would write*, and of the Fut. Perf., e. g. *βεβουλευσολην*, *I should have deliberated, or I have been advised*, when in narration, (and consequently in reference to the past), the conception of a future action, or of one to be completed at a future time, is to be expressed, e. g. *ὁ ἄγγελος ἔλεγεν, ὅτι οἱ πολέμοι νικήσοιεν*, the messenger said, that the enemy would conquer, *ἔλεγεν, ὅτι πάντα ὑπὸ τοῦ στρατηγοῦ εὖ βεβουλευέσονται*, he said that everything would be well planned by the general.

§ 255. (a) *Principal Tenses, Present, Perfect, Future.* (379—381, 383, 389, 390.)

1. The Pres. Ind. represents the action as present to the speaker. In the narration of past events, the Pres. is often used, particularly in the principal clauses of a sentence, and often in subordinate clauses, since in a vivid representation, past time is viewed as present (the *Present historical*).

Ταύτην τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐξόματος, ἐπειδὴ πυνθάνεται Κῦρον προσελαύνοντα X. An. 1. 7, 16. *Ἦν τις Πριάμῳ νεώτατος Πολύδωρος, Ἐκύβης παῖς, ὃν ἐκ Τροίας ἐμοὶ πατὴρ δίδωσι Πριάμος ἐν δόμοις τρέφειν* Eur. Hec. 1116. The Pres. Hist. sometimes stands in passages where, in addition to the narration by adverbs, like *ποτὶ, πάλαι*, Poet. *πάρος*, the time is considered as past, e. g. *Ζῶντ' εἰσυχούσας παῖδα, ὃν ἐκσώζει ποτὶ* Eur. El. 419.

REMARK 1. An action is often viewed in Greek as present, which belongs, indeed, to the past, but at the same time extends to the present, or in its results reaches to the present. In this manner, the following verbs

larly are used, (a) verbs of perceiving, e. g. ἀκούω, πυνθάνομαι, αἶσθάνομαι, γιγνώσκω, μανθάνω, like Lat. *audio*, *video*, etc., and Eng. *to hear*, *to see*, *to perceive*, *to observe*; (b) φεύγω, *I have given myself to flight*, and *I am now a fugitive*, hence *to live in exile*, νικῶ, *I am a victor*, ἡττῶμαι, *I am vanquished*, γίγνομαι, *I am descended*, etc.; (c) in poetry, φονεύω, *I am a murderer*, e. g. S. Ant. 1174, θνήσκω, *I am dead*, S. El. 113, τιχτω, γεννῶ, *I am a father or mother*, Eur. Ion. 356. Her. 209, etc. This usage extends to all the Modes and Participials of the Pres. as well as to the Impf. Θεμιστοκλέα οἶκ' ἀκούεις ἄνδρα ἀγαθὸν γεγονότα Pl. Gorg. 503, c. Πάντα πυνθάνομενος ὁ Κροῖσος ἐπιμπερὶς Σπάρτην ἀγγέλου Her. 1, 69. Τί δέ; σὺ ἐκείνο ἀκήκουας, ὅτι Μυσοὶ καὶ Πισίδαι ἐν τῇ βασιλείῳ χωρὰ κατέχοντες ἐρυμνὰ πάνυ χωρὰ δύναται ζῆν ἐλεύθεροι;—Καὶ τοῦτό γ', ἔφη, ἀκούω, *hast thou heard? ἀκούω, yes, I have known of it*, X. C. 3, 5, 26. Ἀπαγγέλλετε Ἀριαίῳ, ὅτι ἡμεῖς γενικῶμεν βασιλεία, καὶ, ὡς ὁράτε, οὐδεὶς ἡμῖν ἐτιμάχεται An. 2, 1, 4. Τῶν νικῶντων ἐστὶ καὶ τὰ ἑαυτῶν σώζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν 3, 2, 39. Δαρτείου καὶ Παρυσάτιδος παῖδες γίγνονται δύο 1, 1, 1.

REM. 2. Οἶχομαι and ἵκω, with Pres. forms, are often translated in Eng. by Perfects, namely, οἶχομαι, *I have departed*, and ἵκω, *I have come*; yet οἶχομαι, properly means, *I am gone*, and ἵκω, *I am here*, (adsum), e. g. Μὴ λυποῦ, ὅτι Ἀράσπας οἶχεται εἰς τοὺς πολεμίους, *that A. is gone (= transfugit) to the enemy*, X. Cy. 6, 1, 45. Ἦκω νεκρῶν κευθμῶνα καὶ σκότου πύλας λιπῶν Eur. Hec. 1. Ἑμεῖς μόλις ἀφικνεῖσθε, ὅποι ἡμεῖς πάλαι ἦκομεν X. Cy. 1, 3, 4.

REM. 3. But the Greek often considers an action as present, which, though not yet accomplished, is either still in progress, or is considered as begun. This usage also belongs to all the Modes and Participials of the Pres. as well as to the Impf. It specially holds of the Pres. of εἶμι, which, in the Ind. has regularly the meaning of the Fut., *I shall go*; the Subj. includes the meaning of the Fut. in itself, § 257, Rem. 4; but the Inf. and Part. have the meaning both of the Pres. and Fut. Ἐπειτα τὰ τε νῦν ὄντα ἐν τῷ παραδείσῳ θηρία δίδωμί σοι, καὶ ἄλλα παντοδαπὰ συλλέξω X. Cy. 1, 3, 14. Μιτυληναῖοι ἐπὶ Μήθυμναν ὡς προδομένην ἐστράτευσαν (putantes parari ibi prodicionem) Th. 3, 18. In like manner often the Pres. Part. after verbs of motion, e. g. Ἡ πάραλος εἰς τὰς Ἀθήνας ἤλκευσεν, ἀπαγγέλλουσα τὰ γεγονότα X. H. 2, 1, 29. Καὶ τῷ φέγει ἀπωλλύμεθα, καὶ χιῶν πλειστή ἦν, *we expected to perish*, An. 5, 8, 2. Οὐκ εὐθὺς ἀφῆσω αὐτὸν, οὐδ' ἀπειμι, ἀλλ' ἐρήσομαι αὐτὸν καὶ ἐξετάσω Pl. Apol. 29, e. Ἐπεὶ ἡ Μανδάνη παρεσκευάζετο ὡς ἀπιοῦσα πάλιν πρὸς τὸν ἄνδρα, εἰδὼτο αὐτῆς ὁ Ἀσινάγης καταλιπεῖν τὸν Κύρον X. Cy. 1, 3, 13.

REM. 4. But actions or events wholly future are sometimes indicated as present, by the use of the Pres. tense, when in the view of the speaker the action or event yet future is vividly apprehended, or when he is so firmly convinced of its occurrence, that it appears as already present, e. g. Ἐν μίᾳ μάχῃ τήνδε τὴν χώραν προσκταῖσθαι καὶ ἐκείνην μάλλον ἐλευθεροῦναι Th. 4, 95. Ἦν θάνησ' σὺ, παῖς ὅδ' ἐκφεύγει μόρον· σοῦ δ' οὐ θεοιούσης καὶ θανεῖν, τόνδε κτενῶ Eur. Andr. 381.

2. The Perf. Ind. represents a past action as present in relation to the speaker. The action appears as completed at the

time of speaking. Also in narratives, the Perf. is sometimes used, since the action is separated from the past, and is placed in the present view of the speaker. This relation is like that indicated by the Historical Present.

Γέγραφα τὴν ἐπιστολήν, I have written the letter, the letter is now written, whether written now, or some time ago. *Ἡ πόλις ἔκτισται*, The city is now built, it stands now built. *Ἀστυάγης τῶν ἐν Μήδοις πάντων δεσπότην ἐαντὶν πεποίηκεν* X. Cy. 1. 3, 18. *Οὐδὲν ἐστὶ κερδαλέωτερον τοῦ πικᾶν*· ὁ γὰρ κρατῶν ἅμα πάντα σὺν ἡρώπαι, καὶ τοὺς ἄνδρας, καὶ τὰς γυναῖκας 4. 2, 26. *Ταῦτα τῶν ἀπὸ Πηλοποννήσου στρατηγῶν ἐπιλεγόμενων, ἐλήλυθε ἀνὴρ Ἀθηναῖος, ἀγγέλλων ἥκειν τὸν βύρβαρον ἐς Ἀττικήν*, an Athenian is come and is here, instead of *came*, Her. 8, 50.

REM. 5. Since the Perf. brings past time into close connection with the present, the Greeks in many Perfects contemplated less the peculiar act of completion, than its result as exhibited at the present moment, and hence they used the Perf., in order to indicate a condition that was occasioned by the completion of the action. In English the Perfects of many verbs are expressed by the Pres. and Impf., e. g. *τέθνηκα* (I have died), *I am dead*, *κέκτημαι* (I have obtained), *I possess*, *τεθαύμακα* (I have been wondering), *I am astonished*, *βεβούλευμαι* (I have taken counsel with myself), *I am determined*, *πέφηνα* (I have shown myself), *I appear*, *οἶδα*, *novi* (I have seen), *I know*, *τέθηλα* (I have blossomed), *I bloom*, *πίποιθα* (I have convinced myself), *I trust*, *βέβηκα* (I have gone away), *I am going*, *μύμνημαι*, *memini* (I have remembered), *I am mindful*, *κέκλημαι* (I have been named), *I am called*, etc. Many verbs, especially such as express the idea of *to sound*, *to call*, employ no Pres. and Impf., or but very seldom, so that the Perf. and Plup. seem to take throughout the place of the Pres. and Impf., e. g. *κέκραγα*, *I cry*, properly, *I am a crier*, *μύμνω*, *I roar*.

REM. 6. The transition from the completed action to the condition accomplished by it, is more obvious in the Pass. than in the active. Comp. *ἡ θύρα κέκλεισται*, the door has been shut, and it is now shut. So particularly the third Pers. Sing. Perf. Imp. Pass. is often used, when one would declare with emphasis, that the thing spoken of should remain fixed in its place, e. g. *λείψω*, *reliquum esto*, *πεπειράσθω*, *let it be tried*, *νῦν δὲ τοῦτο τετολμήσθω εἰπεῖν*. So the Inf. in the Oratio obliqua, X. H. 5. 4, 7. *ἔξιόντις δὲ εἶπον, τὴν θύραν κλείσθαι*, *let it be shut, and remain shut*.

REM. 7. The Perf. in all the forms is used with special emphasis, even of future actions, since the occurrence of such actions is affirmed with the same definiteness and confidence, as if they had already taken place. Il. ο, 128. *μαινόμενι, φρένας ἤλε, διέφθορας!* So *ὄλωλα*, like *peri*, *interii*, *actum est de me*. Pl. Phaedon. 80, d. *ἡ ψυχὴ ἡμῶν ἡ τοιαύτη καὶ οὕτω πεφικυῖα, ἀπαλλαττομένη τοῦ σώματος, εὐθύς διαπεφύσεται καὶ ἀπώλεεν*.

3. The Fut. Ind. denotes an action as future in relation to the present time of the speaker. The Greeks very often :

the Fut. Ind. in subordinate clauses, even after an Hist. tense, to express that which *should, must* or *can be*, where the Latin employs the Subj.; the other forms of the Fut., particularly the Part., are also so used.

Νόμους ὑπάρξαι δι' οὗτοις μὲν ἀγαθοῖς ἔντιμος καὶ ἐλεύθερος ὁ βίος παρὰ σκευασθήσεται, τοῖς δὲ κακοῖς ταπεινός τε καὶ ἀλγεινός καὶ ἀβίωτος ὁ αἰὼν ἐπανακείσεται X. Cy. 3. 3, 52. Οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἴ γε πεινῆσουσι καὶ διψήσουσι καὶ ῥιγώσουσι καὶ ἀργυρνήσουσι, *if they must hunger*, etc. C. 2. 1, 17. Ἐδοξε τῷ δήμῳ τριάκοντα ἄνδρας ἐλίσθαι, οἱ τοὺς πατέρας νόμους ξυγγράψουσι, καθ' οὓς πολιτεύσουσι H. 2. 3, 2.

4. Commands, exhortations, admonitions, entreaties, and, in connection with the negative οὐ, prohibitions, are often expressed by the Fut. Ind. since the accomplishment of what is affirmed is not demanded, as is the case in the Imp., but is made to depend on the will of the person addressed, and is only expected. On the contrary, the Fut. is used, in connection with the negative οὐ, interrogatively, when, in a strong and indignant tone, the accomplishment of that which is stated, is expected *necessarily*.

"Ὅρα οὖν καὶ προθυμοῦ κατιδεῖν, εἴν πως πρότερος ἐμοῦ ἴδης, καὶ μοι φράσεις Pl. Rp. 432, c. Ὡς οὖν ποιήσετε καὶ πελθεσθε μοι Prot. 338, a. Οὐ δράσεις τοῦτο, *thou wilt not do this, as I hope = do it not*; but οὐ δράσεις τοῦτο; *wilt thou not do this? = do it*. Οὐ παύση λέγων; *non desines dicere?* instead of *desine dicere*. Pl. Symp. in. οὐ περιμένεις; *wilt thou not wait?* Dem. Phil. 2, 72. οὐ φυλάξῃς θ', ἔφη, ὅπως μὴ δεοπότην εὔρηται. But when in this manner, a *negative* command is to be expressed, the negative μὴ is to be used with οὐ; and when two sentences of this kind, one with an affirmative meaning and the other with a negative, follow each other, οὐ stands in the first sentence, μὴ in the last. Οὐ μὴ φλυαρήσεις; Οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί; instead of *μὴ φλυαρεῖ, μὴ λάλει, ἀλλ' ἀκολούθει*. Pl. Symp. 175, a. οὐκ οὖν καλῶς αὐτὸν καὶ μὴ ἀφήσεις.

5. The Fut. Perf. Ind. expresses an action as completed in future time in relation to the present time of the speaker, e. g.

Καὶ τοῖσι μεμλῆσται ἐσθλὰ κακοῖσιν Hes. Op. 177. Ἡ πολιτεία τελῶς πεσοσμήσεται, εἴν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ ὁ τούτων ἐπιστήμων Pl. Rp. 506, a. The Fut. Perf. of those verbs whose perfects are trans-

lated by the present tenses of other verbs, see Rem. 5, must be translated by the simple Fut., e. g. *μυνησόμεαι*, *meminero* (*I shall remember*), *I shall be mindful*.

REM. 8. The Fut. Perf., like the Perf., Rem. 7, is used instead of the simple Fut., to express a thing emphatically, e. g. *Φράζε, καὶ πεπράξεταί* Ar. Plut. 1027.

REM. 9. The Fut. Perf. is used in Greek only in the principal clauses of a sentence, and in subordinate clauses introduced by *ὅτι* and *ὥς*, *that*. In all other subordinate clauses, the Aor. Subj., (more seldom the Perf. Subj.) is used instead of it, in connection with a conjunction compounded of *ἄν*, as *ἐάν*, *ἐπεί*, *ἐπειδάν*, *ὅταν*, *πρὶν ἄν*, *ἕστ' ἄν*, *ὥς ἄν*, etc., e. g. *Ἐάν τοῦτο λείξῃς*, *si hoc dixeris*.

§ 256. *Historical Tenses, Aorist, Imperfect and Pluperfect.*

(382, 384, 385, 387, 388.)

1. The Aor. Ind. expresses past time, separate from the present of the speaker, in a wholly indefinite manner, with no other relation, e. g. *ἔγραψα*, *I wrote*, *Κῦρος πολλὰ ἔθνη ἐνίκησεν*. It thus stands in contrast with the other tenses which express past time; still, so far as it indicates past time indefinitely, it may be used instead of either of these tenses.

2. Both the Impf. and Plup. Ind. express, indeed, an action as past, but always represent it as having relation to another past time. The Impf. expresses the action as contemporary with this other past time; the Plup. expresses the action as already past, (finished before this other past time).

Ἐν ᾧ σὺ ἔπαιζεις, ἐγὼ ἔγραψον. "Ὅτε ἔγγυς ἦσαν οἱ βάρβαροι, οἱ Ἕλληνες ἐμάχοντο. "Ὅτε οἱ βάρβαροι ἐπεληλύθεισαν, οἱ Ἕλληνες ἐμάχοντο. Τότε (or ἐν ταύτῃ τῇ μάχῃ) οἱ Ἕλληνες θαυμάλειωτατα ἐμάχοντο. Ἐπειδὴ οἱ Ἕλληνες ἐπεληλύθεισαν, οἱ πολέμιοι ἀπεπεφύγεσαν. "Ὅτε οἱ σύμμαχοι ἐπλησίαζον, οἱ Ἀθηναῖοι τοὺς Πέρσας ἐνενίκηκσαν. Ἐγγράφειν τὴν ἐπιστολὴν, *I had written the letter (before the friend came).*

REM. 1. It is to be noted that the Greeks, when the relation of the past time to another past time can be easily inferred from the context, and no special emphasis lies in this relation, freely use the Aor. instead of the Plup., e. g. *Ἐπειδὴ οἱ Ἕλληνες ἐπῆλθον*, *οἱ πολέμιοι ἀπεπιφεύγισαν*. The Aor. is often employed even instead of the Perf., when the relation of the past time to the present need not be expressed emphatically.

3. Hence the Aor. Ind. is used in historical narrations, in order to indicate the principal events, while the Impf. Ind. is used

to denote the accompanying circumstances. The Aor. narrates, the Impf. describes. Hence in the narration of past events, the Aor., which introduces the principal facts, is very often exchanged for the Impf., which describes and paints; the Aor. is often, also, exchanged with the Hist. Pres., which, like the Aor., relates the principal events, and places them vividly in the present; the Aor., not seldom, is exchanged with the Plup., sometimes with the Perf. By this interchange of the tenses, the narration has the greatest liveliness of representation, and the finest shades of expression.

Ἥμος δ' Ἐωσφόρος εἶσι φόως ἑρέων ἐπὶ γαῖαν, τῆμος πυρκαϊὴ ἐμαραίνετο, παύσατο δὲ φλόξ Π. ψ, 228. Τοὺς πελταστὰς ἐδάξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἔγγυς ἦσαν οἱ ὀπλῖται, ἐτράποντο· καὶ οἱ πελτασταὶ εὐθύς εἶποντο X. An. 5. 4, 24. Ἐυνέβη τῷ ἀδοκίτῳ καὶ ἐξαπίνης ἀμφοτέρωθεν τοὺς Ἀθηναίους θορυβηθῆναι· καὶ τὸ μὲν εὐώνυμον κίρας αὐτῶν, ὅπερ δὴ καὶ προεχώρηκει, εὐθύς ἀπορῥαγὲν ἔφυγε· καὶ ὁ Βρασιδᾶς, ὑποχωροῦντος ἤδη αὐτοῦ, ἐπιπαριῶν τῷ δεξιῳ, τιτρώσκειται· καὶ πεισόντα αὐτὸν οἱ μὲν Ἀθηναῖοι οὐκ αἰσθάνονται, οἱ δὲ πλησίον ἄραντες ἀπήνεγκαν· καὶ ὁ μὲν Κλέων, ὡς τὸ πρῶτον οὐ διενόεστο μένειν, εὐθύς φεύγων, καὶ καταληφθεὶς ὑπὸ Μυρκινίου πελταστοῦ, ἀποθνήσκει· οἱ δὲ αὐτοῦ ξυστραφέντες ὀπλῖται ἡμύνοντο κ. τ. λ. Th. 5, 10. Ὁ μὲν πόλεμος ἀπάντων ἡμᾶς τῶν ἐξημίνων ἀπεστέρηκε· καὶ γάρ τοι πενσιτέρους πεποιήκε, καὶ πολλοὺς κινδύνους ὑπομένειν ἡνάγκασε, καὶ πρὸς τοὺς Ἕλληνας διαβέβληκε καὶ πάντα τρόπον τεταλαίπωρηκεν ἡμᾶς Isocr. Pac. 163, a.

REM. 2. Inasmuch as the Aor. Ind. represents a past action as independent and completed, unconnected with any other past time, and as the Impf. Ind., on the contrary, represents a past action as always connected with another past action, being, consequently, employed in exhibiting an action in its duration and progress, and hence used in description,—so an exact moment, or point of time, is denoted by the Aor., while the Impf., on the other hand, denotes duration or continuance. Yet these two significations do not exist in the tenses themselves, but rather in the nature of the principal facts, which are expressed absolutely, as independent and completed, and in the nature of the attendant circumstances which are represented as continuing. Nothing can in itself be described as momentary or continuing; the action of the longest continuance can be expressed by the Aor., as well as one of the shortest continuance by the Impf., when the former is to be represented as the main idea, the latter as an accompanying circumstance.

4. On the use of the Impf. and Aor. Ind., the following things are to be noted,

(a) The Impf. appears sometimes to stand instead of the Pres., since an action which continues into the present time, is referred to a past time in which it occurred, or was known to the speaker. *Κῦρος ἐξελαίνε*—ἐπὶ τὸν Χάλον ποταμόν, ὅντα τὸ εἶρος πλήθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πρᾶτων, οἷς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οἶκείων, which the Syrians held for gods, namely, as I then saw, X. An. 1. 4, 9. Ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τιχός.—ἀπεῖχε δὲ Βαβυλῶνος οὐ πολὺ 2. 4, 12. Τῇ δὲ πρώτῃ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν, ὃς ὠρεῖε τὴν τε τῶν Μακρόνων [χοῶν] καὶ τὴν τῶν Σκυθινῶν 4. 8, 1. Ἀτὰρ ὃ ἑταῖρε, ἅρ' οὐ τόδε ἦν τὸ δένδρον, ἐφ' ὅπερ ἤγεις ἡμᾶς Pl. Phaedr. 230, u. Οὐκ ἄρ' ἀγαθὺς τὰ πολιτικὰ Περικλῆς ἦν ἐκ τούτου τοῦ λόγου, namely, when he so appeared to us, consequently = οὐκ ἄρ' ἀγαθὺς ἐστίν, ὡς ἐφαίνετο Gorg. 516, d.

(b) The Aor. is often used in general propositions, which express a fact borrowed from experience, and which in English is translated by the Pres., or by the verb *is wont*, or *is accustomed*, with an Inf. The Greek, instead of repeating things or facts in detail, selects a single case, which it describes fully, and in this manner embodies the general idea. Il. γ, 177. αἰεὶ τε Διὸς κρείσσων νόος αἰγιόχοιο, ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ, καὶ ἀφείλετο νίκην ῥηϊδίως. X. Cy. 1. 2, 2. αἱ μὲν γὰρ πλεῖσται πόλεις προστάττουσι τοῖς πολίταις μὴ κλέπτειν, μὴ ἀρπάζειν, καὶ τὰλλα τὰ τοιαῦτα ὥσαντός· ἦν δὲ τις τούτων τι παραβαίνειν, ζημίας αὐτοῖς ἐπέθεσαν. Dem. Ol. 1(2). 20, 9. ὅταν ἐκ πλεονεξίας καὶ πονηρίας τις, ὡς περ' οὗτος (Φίλιππος), ἰσχύσῃ, ἢ πρώτῃ πρόφασι καὶ μικρὸν πταῖσμα ὑπαντα ἀνεχαίτισε καὶ διέλυσε.

REM. 3. When the idea of *being wont to do*, as found in the Aor., is to be made prominent, or when a *native habit* is to be expressed, the Greek uses the verbs φιλεῖν and ἐθέλειν. Her. 7. 10, 5. φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολοῦναι. 157. τῷ ἐν βουλευθέντι πράγματι τελευτῇ ὡς τὸ ἐπίπαν χρηστὴ ἐθέλει ἐπιγίνεσθαι.

(c) Hence in poetry, and often in comparisons, the Aor. is used instead of the Pres., since comparisons contain facts that are known and founded on often repeated experience. Il. γ, 33—36. ὡς δ' ὅτε τις τε δράκοντα ἰδὼν παλινδροσὸς ἀπέστη οὔρεος ἐν βήσσης, ὑπὸ τε τρύμος ἔλλαβε γυνῆα, ἃψ ἔ' ἀνέχων ῥησεν, ὃχρὸς τε μιν εἶλε παρτιάς· ὡς αὐτὶς καθ' ὅμιλον ἔδν Τρώων ἀγροῶων (sc. Πάρις). Il. π, 482. ἦριπε δ', ὡς ὅτε τις δρυὸς ἤρειπεν.

(d) The tragedians often use the Aor. in dialogue as an impassioned or emphatic expression of a judgment, which has respect, indeed, to the present time, but which the speaker wishes to represent as already confirmed in his experience. The English often translates such Aorists, in a very imperfect manner, by the Pres. Here belong especially verbs expressing passion, etc., e. g. ἀπέπτυσσα, ἐγέλασα, ἐπήνεσα, ᾤμωξα, ἐθαύμασα, ἀπώμωσα, ἤσθην. S. Phil. 1434. ἂ δ' ἂν λάβῃς σὺ σκῆλα τοῦ-

δε τοῦ στρατοῦ, τόξων ἐμῶν μνημεῖα, πρὸς πυρὰν ἐμὴν κόμιζε· καὶ σοὶ ταῦτ', Ἀχιλλεῖος τέκνον,, παρ' ἡν σσα, *this I counsel thee = let this counsel be given to thee by me.* Eur. Med. 223. *χρὴ δὲ ξέρον μὲν κάρτα προσχωρεῖν* (se accom-
modare) πόλει οὐδ' ἄστων ἦν εἰς, ὅστις αὐθάδης γεγώς πικρὸς πολίταις ἐσ-
τὴν ἀμαθίας ὕπο (nec laudo, nec unquam laudavi). Hec. 1276. Polym. καὶ
σίην γ' ἀνάγκη παῖδα Κασσάνδραν θανεῖν. Hecuba, ἀπειτιυσα, *this thought I abhor = a thought which I have abhorred.*

(e) With like effect the Aor. is apparently often used by Attic writers, in-
stead of the Pres. in urgent appeals, which are expressed in the form of a
question introduced by *τί οὖν οὐ* or *τί οὐ*. The speaker wishes, as it
were, to see the desired action already accomplished. X. Cy. 2. 1, 4. *τί
οὖν, ἔφη ὁ Κύρος, οὐ καὶ τὴν δύναμιν ἔλεξάς μοι*, quin igitur mihi — re-
censes? *why hast thou not already said it to me?* instead of *say it to me forth-
with!* 5. 4, 37. *τί οὖν, ἔφη, ὦ Γαδάτα, οὐ χὶ τὰ μὲν τείχη φυλακῇ ἐχυρὰ
ἐποίησας;* Pl. Phaedon. 86, d. *εἰ οὖν τις ὑμῶν εὐπορώτερος ἐμοῦ, τί οὐκ
ἀπεκρίνατο;* is quam celerrime respondeat. The Pres. is, also, so used;
still it is in cases when the expression is far weaker, e. g. *Τί οὖν, ἦ δ' ὅς,
οὐκ ἐρωτᾷς;* stronger than *ἐρώτα*, but weaker than *Τί οὖν οὐκ ἤρωτη-
σας* or *ἦρωον*; Pl. Lysid. 211, d. *Τί οὖν οὐ σκοποῦμεν* X. C. 3. 1, 10.

(f) The Aor., like the Perf., § 255, Rem. 7, is used, when the speaker
confidently considers a future event as already taken place. Il. δ, 160—162.
*εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσεν, ἔκ τε καὶ ὕψι τέλει, σὺν τε με-
γάλῳ ἀπίεσσαν σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκίεσσιν*, i. e. *then have
they paid its penalty.* Eur. Med. 78. *ἀπωλόμυσθ' ἄρ', εἰ κακὸν προσοίσο-
μεν νῖον παλαιῷ.*

§ 257. Tenses of the Subordinate Modes. (386.)

1. As the Aor. Ind. expresses a past action as independent and completed, and as the Impf. Ind., on the contrary, repre-
sents the action in its duration and progress (since it always re-
fers to a past action which is related to another past action, be-
ing used in description and delineation), so the Aor. of the sub-
ordinate modes, viz. the Subj., Opt. and Imp., together with the
Aor. of the Inf. and Part., are used when the action is repre-
sented as completed; the Pres. of the subordinate modes, to-
gether with the Pres. of the Inf. and Part., and also the Opt.
Impf., are used, on the contrary, when the speaker would de-
scribe an action in its duration and progress. In this manner
the following forms stand contrasted,

- (a) The Aor. Subj. and the Pres. Subj., e. g. *φύγωμεν* and *φεύγωμεν*, *let us flee*; *λέγω*, *ἵνα μάθῃς* and *ἵνα μάνηθᾶνῃς*, *in order that thou mayest learn*;
- (b) The Aor. Imp. and the Pres. Imp., e. g. *φύγε* and *φεύγε*, *flee*; *δόσ* and *δίδο* *μοι τὸ βιβλίον*, *give*. *Μὴ θορυβεῖτε, ὧ ἄνδρες Ἀθηναῖοι, ἀλλ' ἐμμελίνατε μοι, οἷς ἐδείχτην ὑμῶν, μὴ θορυβεῖν ἐφ' οἷς ἂν λέγω* (the principal fact is here contained in *ἐμμελίνατε*, the more exact specification in *θορυβεῖτε*) Pl. Apol. 30, c;
- (c) The Aor. Inf. and the Pres. Inf., e. g. *ἐθέλω φυγεῖν* and *φεύγειν*, *I wish to flee*, *κελεύω σε δοῦναι* and *δίδοναι μοι τὸ βιβλίον*. *Καλέσας ὁ Κύρος Ἀράσπην Μῆδον, τοῦτον ἐκέλευσε διαφυλάξαι αὐτῷ τὴν τε γυναῖκα καὶ τὴν σκηνήν* X. Cy. 5. 1, 1; likewise 5. 1, 2. *ταύτην οὖν ἐκέλευσεν ὁ Κύρος διαφυλάττειν τὸν Ἀράσπην, ὥς ἂν λάβῃ* (in relation to the subordinate clause). The Aor. and Pres. Inf. may, however, refer to a past action; in this case, the former, like the Aor. Ind., is used to express the principal facts, the latter, like the Impf. Ind., the accompanying circumstances, e. g. *Ἀθηναῖοι λέγουσι, δικαίως ἐξελάσσαι (τοὺς Πελασγούς)· κατοικημένους γὰρ τοὺς Πελασγούς ὑπὸ τῷ Ἱμνησῶ, ἐνθαῦτεν ὁρμωμένοις, ἀδικεῖν τάδε· φοιτᾶν γὰρ αἰεὶ τὰς σφατέρας θυγατέρας τε καὶ τοὺς παῖδας ἐπ' ὕδαρ'· οἱ γὰρ εἶναι τοῦτον τὸν χρόνον σφίσι καὶ οἰκέτας· ὅπως δὲ ἔλθοιεν αὐται, τοὺς Πελασγούς ὑπὸ ὕβριος βιάσθαι σφίας κ. τ. λ.* (Or. recta, *ἐξηλάσαμεν· οἱ γὰρ Πελασγοὶ ἢ δίκουν τάδε· ἐφοίτων*, etc.) Her. 6, 137;
- (d) The Aor. Part. and the Pres. Part.; comp. *λάθε φηγών* and *λάνθανε φείγων*. *Περίεπλων Σούνιον, βουλόμενοι φθῆναι ἀπικόμενοι ἐς τὸ ἄστυ* Her. 6, 115. Still, it is to be noted, that the Part. of the Aor. is commonly used of past time;
- (e) The Aor. Opt. and Impf. Opt., e. g. *ἔλεγον, ἵνα μάθοις* and *ἵνα μάνηθᾶνοις*, *in order that thou mayest learn*, *ut disceres*; *εἴθε τοῦτο γένοιτο* and *γίγνοιτο*, *O that this might be!*

2. The Aor. of the subordinate modes and participials forms a contrast to the subordinate modes and participials of the Perf. and Plup.; the former denotes an action as absolutely past or ended; the latter, on the contrary, represents it as related to the finite verb; by this relation the subordinate idea of the duration of what is denoted by the verb, i. e. the consequences of the action, is naturally derived. In this way the following forms stand contrasted,

- (a) The Aor. Subj. and the Perf. Subj., e. g. *Ὅν ἂν γνώριμον (κύνον ἔδῃ), ἀσπάζεται, καὶ μὴδὲν πώποτε ὑπ' αὐτοῦ ἀγαθὸν πέποιθῃ* Pl. Rp.

376, a. Ἐπειτ' ἀναγκάζω πάλιν ἐξεμῆν, ἅττι' ἂν πεκλόφωσί μου *Ar. Eq.* 1148;

(b) The Aor. Opt. and the Plup. Opt., e. g. Ἔδεισαν, μὴ λύσσα τις ὥσπερ κυσὶν ἡμῖν ἐμπίσοι and ἐμπεπτόκοι *X. An.* 5. 7, 27. Ἀγροῖλαος ἐδείθη τῆς πίλεις, ἀφῆναι αὐτὸν ταύτης τῆς στρατηγίας, λέγων, ὅτι τῷ πατρὶ αὐτοῦ πολλὰ ὑπηρετήκοι ἢ τῶν Μαντινέων πόλις ἐν τοῖς πρὸς Μεσσήνην πολέμοις *H.* 5. 2, 3;

(c) The Aor. Inf. and the Perf. Inf.; comp. ἀποθανεῖν with τεθνηκέναι;

(d) The Aor. Part. and the Perf. Part.; comp. ἀποθανών with τεθνηκώς.

REMARK 1. From the above explanation, it is evident why the Aor., though an Hist. tense, has still a Subj. meaning together with an Opt.; the Aor. Subj. stands contrasted on the one hand with the Subj. Pres.; on the other, with the Subj. Perf.

REM. 2. Verbs of thinking, hoping, speaking, swearing, willing, denying, delaying, entreating, convincing, commanding, prohibiting, hindering and the like, whose object may be viewed as future, are connected at one time with the Fut. Inf., at another, with the Pres. Inf., and, at another still, with the Aor. Inf. The Aor., which is used most frequently, denotes an action, as absolutely ended; the Fut. is employed, when the idea of future time should be made specially prominent; the Pres., when the idea of a permanent condition is affirmed.

REM. 3. The infinitives and participles exhibit merely the condition of an action, as either continuing, or completed, or future and impending; but the period of time (the present, the past, the future,) to which the circumstances of any given time belong, is indicated by the Ind. of the verb, which is the predicate of the sentence. Hence every Inf. and every Part. may refer to every Ind., whatever be the period of time to which the Ind. relates, e. g. φημί (ἔφην, φήσω) ἁμαρτάνειν, ἁμαρτηκέναι, ἁμαρτήσεσθαι; οἶδα ἁμαρτάνων, ἁμαρτηκώς, ἁμαρτησόμενος; γελῶν λέγει, ἔλεγε, λέξει, etc.

REM. 4. The Imp. always belongs to the present time, but points to the future. The different forms of the Imp. exhibit only the different conditions of actions, comp. No. 1, (b). The Greek Subj. points universally to the future, and is never used of present or past time, like the Eng. and Lat., e. g. *I think the matter may be in a good state, or if the thing be in a good state.* Hence the Greek Fut. has no Subj., but an Opt., since there is often a necessity in narrations of expressing the conception of a future action by a past tense, e. g. ἡγγείλεν, ὅτι οἱ πολέμοι νικῆσοιεν, "that the enemy *would* conquer." Where it appears to be used of past time, it must be expressed by the Fut. Perf. The Greek Opt., indeed, belongs, according to its formation, to the historical tenses, but it is used not only of the past, but of the present and future.

§ 258. B. A more particular View of the Modes.

(391 f.)

1. The Modes are three in number, the Indicative, the Subjunctive (the Optative) and the Imperative, § 253, (b).

(a) The Indicative is the mode which expresses a fact or a phenomenon.

Τὸ ῥόδον θάλλει. Ὁ πατήρ γέγραφε τὴν ἐπιστολήν. Οἱ πολέμοι ἀπέφυγον. Οἱ πόλῃται τοὺς πολεμίους νικῆσουσιν.

(b) The Subjunctive is the mode which denotes conception. The Subj. of the Hist. tenses may be called the Optative.

Ἰωμεν! εἰπαμεν! τί ποιῶμεν; quid faciamus? Οὐκ ἔχω, ὅποι τράπωμαι, nescio, quo me vertam. Οὐκ εἶχον, ὅποι τραποίμην, nesciebam, quo me verterem. Λέγω, ἵν' εἰδῇς, dico, ut scias, in order that you may know it. Ἐλεξα, ἵν' εἰδῇς, dixi, ut scires, in order that you should know it.

(c) The Imperative is the mode which denotes the immediate expression of the will, directed as a command either to a person present, or to one absent, e. g. γράψον, γράφε, write, γράφετω, let him write. By command, is not always to be understood one of an urgent nature, but entreaties, admonitions, counsels, may be expressed by the Imp.

2. The Modes exhibit the relation in which a thought, that is expressed, stands to the mind of the speaker. Hence they denote nothing objective, i. e. they never show how an action is in its actual occurrence; the Ind., in itself, denotes nothing actual; the Subj., in itself, nothing possible; the Imp., in itself, nothing necessary; the language represents these ideas by special expressions, e. g. ἀληθῶς, δύνασθαι, δεῖ, χρή, etc. The modes express subjective relations solely, i. e. the relations to the mind of the speaker, since they show how the speaker conceives of an action. A mental operation is either an act of perception, an act of conception, or an act of desire. The Ind. is the mode of perception; it indicates that which the speaker conceives or represents as a thing seen or appearing, whether an actual, objective fact, or a conception; even the future, which, in itself is something merely imagined, can be conceived by the speaker as a fact, and hence is expressed by the Fut. Ind. The Subj. is the mode which expresses conception; it indicates that which the speaker conceives and represents as a conception, whether it has an actual objective existence, or is a mere mental conception. The Imp. is the mode which expresses desire; it denotes that which the speaker conceives and represents as something desired, whether it be an actual objective necessity or not.

§ 259. *Use of the Subjunctive, Optative and Imperative.* (400—408.)

1. The Pres. and Aor. Subj. are used in Principal sentences,

(a) In the first Pers. Sing. and Pl. in exhortations and warnings (and may be called the *adhortative* Subjunctive), where the Eng. uses *let, let us*, with the infinitive; the negative is here *μή*.

(b) In the first Pers. Sing. and Pl. in deliberative questions (*deliberative* Subjunctive), when the speaker deliberates with himself what he ought to do; the negative is also *μή*.

ἴωμεν, eamus! let us go! Μὴ ἴωμεν. Ἄγε (φέρε, ἔα) ἴωμεν. Φέρε ἴδω Her. 7, 103. *Φέρε δὴ, ἣ δ' ὅς, περὶ αὐτῷ πρὸς ἡμᾶς ἀπολογίσασθαι* Pl. Phaedon. 63, b. Such a summons is very often expressed in the form of a question preceded by *βούλει*; yet in this case, the subjunctive is a subordinate clause dependent on *βούλει*, e. g. *Βούλει οἶν, δύο εἶδη θῶμεν παιδοῦς*; Pl. Gorg. 454, e. *Τί ποιῶμεν*; quid *faciamus?* *what shall we do?* *Εἴπωμεν, ἣ σιγῶμεν*; Eur. Ion. 771. In *Ποῖ τις φροντίδος ἔλθῃ*; S. OC. 170. *τις* is used instead of the first Pers. (= *ποῖ ἔλθω* or *ἔλθωμεν*, like *ποῖ φροντῶν ἔλθω*; 310). *Μὴ ἔρωμαι*; *shall I not ask?* X. C. 1, 2, 36. *Ὅσα οἱ ὀλέγοι τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφουσι, πότερον βίαν φῶμεν, ἢ μὴ φῶμεν εἰναί*; 45.

REMARK 1. In the second and third Pers. the exhortation takes the form of a command or wish, and hence is expressed by the Imp. or Opt. Od. χ, 77. *ἔλθωμεν δ' ἀνὰ ἄστρ, βοή δ' ὤκιστα γένοιτο*. Yet there are also passages in which the second Pers. Subj. stands in connection with *ἄγε* and *φέρε* instead of the Imp., e. g. *Φέρε, ὦ τέκνον, νῦν καὶ τὸ τῆς νήσου μάθῃς* S. Ph. 300.

REM. 2. On the use of the second Pers. Subj. with *μή* to express a prohibition, e. g. *μὴ γράψῃς*, ne scribas, see No. 5.

REM. 3. A wish is very seldom expressed by *εἴθε* with the Subj. instead of the Opt. *Εἴθε' αἰθέρως ἄνω πτωκάδες ὀξύτονον διὰ πνεύματος ἔλωσιν μ'*, without variation, (*o si aves me sursum in aetherem per auras stridentem capiant*) S. Ph. 1094. Comp. *Εἴθε τινὲς εἰναὶ δικαίων ἡμετέρων ἐν Ἀργεὶ φανῶσι τέκνοισιν* Eur. Suppl. 1028. *Εἴθε' — αἰσχρὸν εἶδος ἀντὶ τοῦ καλοῦ λάβω* (in some Codd. *λαβεῖν*) Hel. 262.

REM. 4. In the third place, the subjunctive is somewhat frequently used in principal sentences, in the Epic language instead of the Fut. Ind. though with a slight difference of meaning. Both express a present conception of a future action; but the Fut. Ind. represents what is still in the future as *known* and *certain* in the view of the speaker, while the Subj. represents what is future as merely a concession or admission of something expected. Il. ζ, 459. *καὶ ποτὶ τις εἴπησιν*, and one *MAY say* = admit *that one will say*.

II. η, 197. οὐ γὰρ τις με βίη γε ἐκὼν ἀέκοντα δέιηται, *one will not force me away = I will not admit that one will, etc.* α, 262. οὐ γὰρ πῶ τοίους ἴδον ἀνέρας, οὐδὲ ἰδωμαι, *nor do I expect that I shall see such men, nor am I to see; οὐδὲ ὕψομαι, nor shall I (certainly) see.* Od. ζ, 201. οὐκ ἔστ' οἷτος ἀνὴρ διεφθός βροτός, οὐδὲ γένηται. π, 437. οὐκ ἔστ' οἷτος ἀνὴρ, οὐδ' ἔσσειται οὐδὲ γένηται, *it is not to be expected that he will be.*

REM. 5. The frequent use of the Subj. with οὐδὲ μὴ in the Attic writers is wholly analogous to the principle just stated. See under § 318, 6.

2. The Opt. Impf. and Aor. is also used in principal sentences, to denote *deliberative questions*, (i. e. such as express doubt and propriety), but in reference to the past.

Theocr. 27, 24. πολλοὶ μὲ ἐμνώνοντο, νόον δ' ἐμὸν οὐτις ἔαδε — καὶ τί, φίλος, ᾧ ἐξαίμι; γάμοι πλήθουσιν ἀνίας, i. e. *quid facerem? sc. tum, quum multi nuptias meas ambiebant, sed eorum nullus mihi placebat, what could I then do?*

3. Besides the above usage, in which the act of conception belongs to the past, the Subj. of the historical tenses (Opt.) is also used, where the act of conception is a present one. When a present conception is expressed by the subjunctive, e. g. ἴωμεν, *eamus, τί εἰπώμεν; quid dicamus?* then the realization of what is conceived may be assumed or expected from the present point of time. But when a present conception is expressed by the Opt. (Subj. of the historical tenses), the speaker places himself as it were out of the present, and no longer keeps up the living connection between the present and what actually exists, and represents the conception as one separate from his present point of time. Hence a present conception expressed in this way connects itself very naturally with the subordinate idea of *uncertainty*. Accordingly, in relation to present conceptions, the Greek uses the subjunctive of the historical tenses (Opt.) in principal sentences, in the following cases.

(a) Generally to express a presupposition, a present or future uncertainty, an undetermined possibility, presumption or admission. The prose-writers here commonly use the modal adverb ἄν with the Opt., § 260, 2, (4), (a), but the poets very frequently use the Opt. without ἄν. A negation is here expressed by οὐ (σὺκ).

Ὁ δὲ αὐτὸ ἀντιῶ ἀνίμοιον εἶη καὶ διάφορον, σχολῇ γὰρ ποῦ τῷ ἄλλῳ ὁμοιον ἢ φίλον γένοιτο, *that would scarcely be like or friendly to another,*

Pl. Lysid. 214, d. Ἀπολομένης δὲ τῆς ψυχῆς τότ' ἤδη τὴν φύσιν τῆς ἀσθενείας ἐπιδεικνύοι τὸ σῶμα καὶ ταχὺ σαπὲν διοίχοιτο (animo extincto tum vero corpus imbecillitatem suam ostendat et intercidat) Phaedon. 87, e. Ἐὶ μὲν συμβουλευέοιμι, ἂ βέλτιστά μοι δοκῇ εἶναι, πολλὰ μοι ἀγαθὰ γένοιτο· εἰ δὲ μή, τὰναντία, *then many blessings would attend me*, X. An. 5. 6, 4.

(b) To express a wish. *μή* is here used in a negation.

Pl. χ, 304. *μή μὲν ἀσπουνδεῖ γε καὶ ἀκλειῶς ἀπολοιμήν, may I not perish!* S. Aj. 550. ὦ παῖ, γένοιο πατὴρὸς εὐτυχέστερος, τὰ δ' ἄλλ' ὅμοιος! καὶ γένοι' αὖν οὐ κακός, *may you be more fortunate than your father, but in other things like him! then you would not be wicked.* X. Cy. 6. 3, 11. Ἄλλ', ὦ Ζεῦ μέγιστε, λαβεῖν μοι γένοιτο αὐτόν, ὥς ἐγὼ βούλομαι. The wish is commonly introduced by εἴθε, εἰ γάρ. Od. γ, 205. εἰ γάρ ἐμοὶ τοσσήνδε θεοὶ δύναιεν παρὰ θείεν! X. Cy. 6. 1, 38. εἰ γάρ γένοιτο! (Poet. ὥς like utinam. Eur. Hipp. 407. ὥς ἀπόλοιτο παγκαῶς!)

REM. 6. When a wish is expressed, which the speaker knows cannot be realized, the Ind. of the historical tenses is used, e. g. *Ἰᾶθε τοῦτο ἐγίγνετο! εἴθε τοῦτο ἐγένετο!* utinam hoc factum esset! *O that this were done*, or commonly, *O that this had been done!* So ὥφελες γράψαι! *O that you had written!* X. An. 2. 1, 4. ἀλλ' ὥφελε μὲν Κύρος ζῆν! *O that Cyrus were still alive!* Also εἴθε, εἰ γάρ ὥς ὥφελον, εἰς, εἰς with the Inf., particularly in poetry. On the wish expressed by πῶς ἂν with the Opt., see § 260, 2, 4, (d). On the infrequent use of the Subj. to denote a wish, see Rem. 3.

(c) A command is also expressed in a milder way, in the form of a wish.

Od. ξ, 408. τάχιστα μοι ἔνδον ἐταῖροι εἴεν. Pl. κήρυξ τίς οἱ ἐποιετο γεραίτερος. Arist. Vesp. 1431. ἔρδοι τις ἢν ἕκαστος εἰδείη τέχνην. X. An. 3. 2, 37. εἰ μὲν οὖν ἄλλος τις βέλτιον ὀρεῖ, ἄλλως ἐχέτω· εἰ δὲ μή, Χερσσοφος μὲν ἡγοῖτο.

(d) Generally the Optative is used to express a desire, wish and inclination. A negation is here expressed by *μή*.

Theocr. 8, 20. ταῦταν (τὴν σύριγγα) κατ' ἐλπίην, *I should desire to place*, τὴ δὲ τῷ πατρὸς οὐ καταθῶ. Her. 7, 11. *μή γάρ εἴην ἐκ Δαρείου γεγονώς, μή τιμωρησάμενος, Ἀθηναίους, I would not be descended from Darius, unless, etc.*

(e) In direct questions the Opt. is used, when a mere admission or presupposition is expressed.

(α) In Homer the interrogative clause then forms a kind of antecedent to the conditioned clause, i. e. to the clause depending on the condition ex-

pressed by the question. II. δ, 93, sq. ἢ φά νύ μοι τι πίθοιο, Ανάκτορος νίε δαίφρον; Τλαίης κεν Μενελάω ἐπιπροέμεντα χίρ' ἰόν, πῦσι δέ κε Τρώεσσι χάριν καὶ κῆδος ἄροιο (the same as εἴ τι μοι πίθοιο, τλαίης κεν, etc.). Here πίθοιο, etc. is the interrogative clause containing the condition, and τλαίης, etc. the conditioned clause depending on the preceding. When the question has two members, the first, expressed by the Opt. without ἄν, contains the condition, the last, expressed by the Opt. with ἄν, contains the conditioned clause. II. ξ, 191. ἢ φά νύ μοι τι πίθοιο, φίλον τέκος, ὅ τι κεν εἴπω, ἢ κεν ἄρ νήσαιο κοιτῶσιν ἐν τῷ γόγῃ θυμῷ; (β) In the Attic writers, the Opt. is also used in a question without reference to a conditioned clause. These questions, however, always imply a negative. Aesch. Choeph. ἀλλ' ἐπὶ τοῖσιν ἀνδρῶς φρόνημα τίς λέγοι; *who could describe?*—no one, i. e. *who can you suppose could describe?* S. Ant. 604. τίαν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασίῃ κατὰ σχοι; *who could restrain?* i. e. *who can be supposed to restrain?* Arist. Plut. 438. ἄναξ Ἀπολλὼν καὶ θεοί, ποῖ τις φύγοι; Dem. Phorm. 921, 1. καὶ ὅσα μὲν εἶπε μετὰ τῆς ἀληθείας, μὴ χρησθε τεκμηρίῳ· ἂ δ' ἐφύσαστο τὸ ὕστερον, πιστότερα ταῦτ' ἐπολάβοιτε εἶναι; *haec vos veriora existimaturos quis putet!* Pl. Rp. 437, b. ἂρ οὔν—πάντα τὰ τοιαῦτα τῶν ἐναντίων ἀλλήλοις θείης; *can you consider all such things to be opposite to each other?* i. e. *can I assume that you,* etc.

REM. 7. The deliberative Opt. No. 2, differs from this.

REM. 8. All the cases mentioned under (a) (b) (c) (d) (e) are to be regarded as elliptical sentences, which may be analyzed like the conditional sentence εἴ τι ἔχοις, δοίης ἄν, *if you had, you would give.*

(4) The following things in addition are to be noted respecting the Imp., § 258, 1, (c). Although the Imp. always refers to the present time, or that which the speaker considers present, yet the Greek has several Imp. forms, viz. a Pres., Perf. and Aor. These forms, however, do not express a different relation of time, but only the different condition or circumstance of the predicate. The difference between the Imp. Aor. γράψον and the Pres. γράφε, has been explained, § 257, 1, (b). The Imp. Perf. has always the sense of the Pres. e. g. μέμνησο, *memento, be remembering, remember*, ἢ θύρα κλειέσθω, *let the door be shut* (and remain shut). See § 255, Rem. 5.

5. In negative or prohibitive expressions with μή (*ne*), the Greek commonly uses only the Pres. Imp., not the Aor. Imp., but instead of it, the Aor. Subjunctive.

Μὴ γράφε or μὴ γράψῃς (but neither μὴ γράφῃς, nor μὴ γράψον).

Μὴ γραφέτω or *μὴ γράψῃ*, *ne scribilo*, (but neither *μὴ γράφῃ*, nor *μὴ γραψήτω*). *Μὴ μοι ἀντίλεγε* or *μὴ μοι ἀντιλέξης*. Dem. Mid. 582, 15. *μὴ καὶ τοῖς νόμοις δικάσῃτε*, ὡς ἄνδρες δικασταί· *μὴ βοήθησῃτε τῷ πεποιθότι δεινῷ· μὴ ἐὺομκεῖτε· ἡμῖν δότε τὴν χάριν ταύτην*. Id. Cor. 294, 196. *καὶ μόν*—*μηδεὶς τὴν ἐπερβολὴν* (*verba mea omnem modum excedentia*) *θαυμάσῃ*, ἀλλὰ μετ' εὐνοίας, ὃ λέγω, *θεωρησάτω*. Th. 3, 39. *κολασθίστησαν δὲ καὶ νῦν ἄξιως τῆς ἀδικίας, καὶ μὴ τοῖς μὲν ὀλέγοις ἢ αἰτία φροσέθῃ, τὸν δὲ δῆμον ἀπολύσῃτε*.

REM. 9. Yet sometimes in the Epic poets, though very seldom in other poets, *μή* is found with the second Pers. of the Aor. Imp., e. g. Il. δ, 410. *τῷ μή μοι πατέρης ποτ' ὁμοίῃ ἔνθεο θυμῷ*. Frequently even the third Pers. is found in the Attic prose writers. X. Cy. 8, 7, 26. *μηδεὶς ἰδεῖτω*.

6. The third Pers. Imp. is very often used, the second more seldom, to denote that the speaker admits or grants something, the correctness or incorrectness of which depends upon himself.

Οὕτως ἐχέτω, ὥς σὺ λέγεις, *admit that it is as you say*, Pl. Symp. 201, c. *Ἐοικέτω δὲ ἡ ψυχὴ ξυμφύτῳ δυνάμει ὑποπτέρου ζεύγους τε καὶ ἡνιόχου* Phaedr. 246, a. *Λέγεται περὶ αὐτοῦ, ὥς ἐκαστος γινώσκει*, *admit that it is said*, Th. 2, 48.

REM. 10. The Imp. in the formula *οἷσθ' ὃ δρᾷσον*—*οἷσθ' ὥς ποιήσον*, usually in the Attic writers, is to be explained by a transition, frequent in Greek, from the indirect to the direct form of construction. The use of the third Pers. Imp., not only in dependent questions, but also in other subordinate sentences, is according to the same analogy. Her. 1, 89. *νῦν ὅν ποιήσον ὧδε, εἴ τοι ἄρῃσκοι, τὰ ἐγὼ λέγω· κάτισον τῶν δορυφόρων ἐπὶ πάσῃσι τῇσι πύλῃσι φιλόκοις, οἳ λεγόντων—, ὥς σφρα (sc. *χρήματα*) ἀναγκαίως ἔχει δικατευθῆναι τῷ Διὶ (οἳ λεγόντων = καὶ οὗτοι λεγόντων)*. Th. 4, 92. *διῆσαι, ὅτι—κτίσθωσαν*, *may they be permitted to retain!*

REM. 11. On the transition of the third Pers. Imp. to the second, see § 241, Rem. 13, (c); on the use of the Fut. instead of the Imp., see § 255, 4. and on the Opt. with *ἄν* in the sense of the Imp., § 260, 2, (4) (b).

§ 260. *The Modes in connection with the Modal Adverb ἄν* (κέ, κέν). (393—395.)

1. The Modal adverb *ἄν*, together with which the enclitics *κέ*, *κέν*, Doric *κά*, *κάν*, are used in the Epic and Lyric language, denotes the relation between a conditioning expression or sentence and a conditioned one, since it indicates that the predicate of the sentence to which it belongs, is conditioned by another thought either expressed or to be supplied. Hence the realization of the predicate depends upon the realization of another predicate. Therefore, where a predicate is accompanied by *ἄν*, the predicate seems to be conditioned.

2. A complete view of the use of ἄν cannot be presented until conditional sentences are treated of. Yet, as it is used in all kinds of sentences, it is necessary to explain its construction here. It is connected,

(1) With the Fut. Ind. The predicate expressed by the Fut. Ind., seems to the speaker, at the time then present, always to depend on conditions and circumstances. Whenever this idea of dependence is to be made specially prominent, ἄν (Epic κί) can be joined with the Fut., yet this construction is rare in the Attic dialect.

Od. ρ, 540. εἰ δ' Ὀδυσσεὺς ἔλθοι —, αἰψά κε σὸν ᾧ παιδί βίας ἀποτίσεται ἀνδρῶν. Il. ξ, 267. ἀλλ' ἴθ', ἐγὼ δέ κε τοι Χαρίτων μίαν ὀπλοτιράων δώσω ὀπνιέμεναι, *dabo, scil. si tibi lubuerit.* X. Cy. 6. 1, 45. ἔβριστίν σὺν νομίζων αὐτόν, εὖ οἶδ' ὅτι ἄνμερος ἄν πρὸς ἄνδρα, οἷος σὺ εἶ, ἀπαλλαγῇσεται (so in the best Codd.). 7. 5, 21. ὅταν δὲ καὶ αἰσθωνταὶ ἡμᾶς ἔνθον ὄντας, πολὺ ἄν ἔτι μᾶλλον, ἢ νῦν, ἄχρητοι ἔσονται ὑπὸ τοῦ ἐκτεπλήχθαι (ἄν is wanting in only two Codd.).

REMARK I. With the Pres. and Perf. Ind., ἄν is not used. For that which the speaker expresses as a present object, cannot at the same time be expressed as something, the realization of which is dependent on another thought. In those passages where ἄν is found with the Pres. and Perf. Ind., either the reading is questionable, or ἄν must be referred to another verb of the sentence, e. g. Οὐκ οἶδ' ἄν εἰ πείσονται instead of εἰ πείσονται ἄν Eur. Med. 937; so often νομίζω ἄν, οἶμαι ἄν and the like, followed by an Inf., where ἄν belongs to the Inf.; or it is to be considered as an elliptical mode of expression, as in X. S. 4, 37. ἐγὼ δὲ οὕτω πολλὰ ἔχω, ὥς μόλις αὐτὰ καὶ ἐγὼ ἄν αὐτὸς ἐνρίσκω, *I have so many things that I with difficulty find them, indeed if I should seek for them myself, I should not find them.* Nor is ἄν used with the Imp. For what the speaker expresses as his immediate will, cannot be considered as dependent on a condition. The few passages referred to in proof of the use of ἄν with the Imp., are all, critically considered, questionable and prove nothing.

(2) Ἄν is used with the Ind. of the historical tenses, and in a two-fold relation, viz.

(a) To denote a dependent action, the reality or possibility of which is denied, i. e. it is affirmed that something might take place under a certain condition, but did not take place, because the condition was not fulfilled. The condition is then expressed by εἰ with the Ind. of the historical tenses.

Ἐὰ τοῦτο ἔλεγες (ἔλεξας), ἡμάρτανες (ἡμαρτες) ἄν, i. e. *if you said*

this, you were wrong, or in English we sometimes use the Plup. and say, if you had said this, you would have been wrong, but now I know that you did not say it, consequently you are not wrong; Lat. *si hoc dixisses, errasses* (at non dixisti; ergo non errasti). *Ἐἴ τι εἶχομεν, εἰ δὲ ἰδομεν* (εἰδομεν) ἄν if we had anything, we would give it to you, or if we had had anything, we would have given it to you; si quid habuissemus, dedissemus. Also without an antecedent sentence, e. g. *ἐχάρης ἄν*, laetatus fuisses (scil. si hoc vidisses).

REM. 2. Here belong also the expressions, *ὥόμην ἄν, ἔγνων ἄν, ᾔσθόμην ἄν* and the like, as in Latin, *putares, crederes, diceres, cerneres, videres, you (one) could believe, or you (one) would have believed.* Here *εἰ παρήσθα, εἰ τις ἔλεγε, εἰ εἶδες, εἰ ἐδυνάμην* and the like, as conditioning antecedent clauses, are to be supplied. *Ἐνθα δὲ ἔγνων τις ἄν τοὺς ὁμοτίμους πεπαιδευμένους, ὡς δέῃ* (tūmi vero videres) X. Cy. 3. 3, 70. *Ἐνθα δὲ ἔγνων τις ἄν, ὅσου ἄξιον εἴη τὸ φιλεῖσθαι ἄρχοντα ὑπὸ τῶν ἀρχομένων* 7. 1, 38. *Εὐθύς σὺν τοῖσις εἰσπηδήσαντες εἰς τὸν πηλὸν θάπτον, ἦ ὡς τις ἄν ᾔετο, μετεώρους ἐξεκίμisan τὰς ἀμάξας* (celerius, quam quis crederet) An. 1. 5, 8. *Ἐπεὶ ῥῶσθ' ἡ δ' ἄν τις κἀκείνα ἰδὼν* (one might be encouraged if he saw those things) Ag. 1, 27.

REM. 3. With the Ind. of the historical tenses, ἄν is often omitted. Then the speaker has no reference, in his representation, to the condition contained in the protasis or antecedent, on account of which the action expressed in the apodosis or conclusion could not be completed, but he emphatically represents the predicate as an actual fact. X. An. 7. 6, 21. *Ἐπὶ τις ἄν. Οὐκ οὐκ αἰσχύνῃ οὕτω μωρῶς ἐξαπατῶμενος; Ναὶ μὰ Δία ἡσχύνόμην μέντοι, εἰ ὑπὸ πολέμου γε ὄντος ἐξηπατήθην· φίλῳ δ' ὄντι ἐξαπατῶν αἰσχίον μοι δοκεῖ εἶναι, ἢ ἐξαπατᾶσθαι.* Lycurg. Leocr. p. 154, 23. *εἰ μὲν οὖν ὧν ἐτύχχανεν ὁ Ἀμύντας, ἐκείνον αὐτὸν παρειαχόμεν· νῦν δὲ ὑμῶν καλῶ τοὺς συνειδότας.* There is very frequently an ellipsis of ἄν in expressions, which denote the idea of necessity, duty, reasonableness, possibility, liberty and inclination, e. g. *χρῆν, εἴδει, ὥφελον*, verbal adjectives in *τέος, προσήκει, καιρός ἦν, εἰκὸς ἦν, καλὸν ἦν, αἰσχροὸν ἦν, ἄξιον ἦν, καλῶς εἶχε, εἴξῃν, ὑπῆρχε, ἔμελλεν, ἐβουλόμην.* Lys. 123, 3. *χρῆν δέ σε —, εἴπερ ἦσθα χρηστός, πολὺ μᾶλλον — μητινὴν γενέσθαι· νῦν δέ σου τὰ ἔργα φανερά γεγένηται* κ. τ. λ., you ought or you must. X. C. 2. 7, 10. *εἰ μὲν τοίνυν αἰσχροὸν τι ἔμελλον ἐργάσασθαι, θάνατον ἀντ' αὐτοῦ προαιρετέον ἦν· νῦν δ' ἂ μὲν δοκεῖ κάλλιστα καὶ πρεπωδέστερα γυναιξὶν εἶναι ἐπίστανται, ὡς ἔοικε* κ. τ. λ., mors praeferenda erat. So also with the Inf. Ib. 1. 3, 3. *οὔτε γὰρ θεοῖς ἔφη καλῶς ἔχειν, εἰ ταῖς μεγάλαις θυσίαις μᾶλλον ἢ ταῖς σμικραῖς ἔχαιρον.* Very often without an antecedent sentence, e. g. *αἰσχρόν ἦν ταῦτα ποιεῖν, turpe erat, it would be base, εἴξῃν ταῦτα ποιεῖν, licebat; καλῶς εἶχε.*

REM. 4. In all the above expressions, however, ἄν can be used; so also in Latin, the Subj. is sometimes found instead of the Ind. Dem. Phil. 1. 40, 1. *εἰ γὰρ ἐκ τοῦ προεληλυθότος χρόνου τὰ δέοντα οὕτοι συνειβούλευσαν, οὐδὲν ἂν ἱμάς νῦν εἴδει βουλεύεσθαι.*

REM. 5. The Pres. tense of *χρῆ, δεῖ, προσήκει, καλῶς ἔχει*, etc., is used of things, which can yet take place. Comp. *possum commemorare, perhaps I can do it, and poteram commemorare, but it could not be done.*

REM. 6. Ἄν is very naturally omitted, if in the apodosis there is an Ind. of an historical tense of the verb *κινδυνεύειν*, *to be in danger, to seem*, since the verb by itself denies the existence or reality of the action expressed by the Inf. connected with it. Th. 3, 74. ἡ πόλις *ἐκινδυνεύσε* πᾶσα διασθῆναι, εἰ ἄντιμος ἐπιγένετο τῇ φλογὶ ἐπὶ τοῦ ἑσπέρου. Aeschin. c. Ctes. 515, R. εἰ μὴ δρόμῳ μέλις ἐξερύγομεν εἰς Δελφοὺς, *ἐκινδυνεύσαμεν ἀπολέσθαι*. So if in the apodosis, ὁλίγον, μικροῦ, τάχα, *nearly, almost*, are joined with the Ind. of a historical tense. Plat. Symp. p. 198, C. ἔγωγε ἐνθυμούμενος, ὅτι αὐτὸς οὐχ οἷός τ' ἔσομαι οὐδ' ἔγγις τοῦτον οὐδὲν καλὸν εἶπεν, ὅπ' αἰσχύνῃς ὁλίγον ἀποδράς ψόχόμεν, εἰ πρὶν εἶλον. Without a protasis, e. g. X. Cy. 1. 4, 8. καὶ πῶς διαπηδῶν αὐτῷ ὁ ἄλλος πίπτει εἰς γόνατα, καὶ μικροῦ κακῆτον ἐξετραχέλισεν. Comp. the Lat. *prope* (*paene*) *cecidit*, *I came near falling*.

(β) To denote that which takes place in certain cases, under certain circumstances, i. e. a repeated action. The historical tense most frequently used here is either the Impf. or the Aor.; the Plup. is used, only when it has the sense of the Impf. The condition under which the action is repeated, is either actually stated, and is then expressed by εἰ, ὅτε, etc. with the Opt., or it must be supplied from the context.

Εἶπεν ἄν, *he was accustomed to say, he would say as often as this or that happened, as often as it was necessary, and the like*. X. C. 4, 6, 13. εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγοι, ἐπὶ τὴν ὑπόθεσιν ἐπανήγεν ἄν πάντα τὸν λόγον, *as often as one contradicted*. 1. 3, 4. εἰ δέ τι δόξειεν αὐτῷ (Σωκράτει) σημαίνεισθαι παρὰ τῶν θεῶν, ἥτιον ἄν ἐπείσθη παρὰ τὰ σημαίνοντα ποιῆσαι, ἢ εἰ τις αὐτὸν ἔπειθεν ὁδοῦ λαβεῖν ἡγεμόνα τυφλόν—ἀντὶ βλέποντος, An. 2, 3, 11. εἰ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακύνειν,—ἔπαιεν ἄν. 1. 5, 2. οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἄν ἔστασαν, *as often as any one pursued them*. 3, 4, 22. ὅποῖς δὲ διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τό μῖσον ἄν ἐξεπέμπλασαν.

3. With the Subjunctive. As the Greek Subj. always represents the object it describes as something future, § 257, Rem. 4, the connection of this mode with ἄν is very natural; ἄν represents the future object described as conditioned and dependent on circumstances. The following cases are to be distinguished,

(a) The Subj. expressing exhortation, § 259, 1, (a), is never used with ἄν (κε).

(b) The Subj. expressing deliberation, § 259, 1, (b), is used with ἄν (κε), though but seldom in direct, more frequently in indirect questions, if there is a condition to be referred to.

Τί ποῦτ' ἄν οὕν λέγωμεν — ; *what shall we therefore say*, if the thing is so? etc. Pl. L. 655, a. *ἐγὼ γὰρ τοῦτο, ὃ Προταγόρα, οὐκ ᾔμην διδασκὼν εἰ-
ναι, σοὶ δὲ λέγοντι οὐκ ἔχω ὅπως ἄν ἀπιστῶ* (i. e. *εἰ σὺ λέγεις*) Prot. 319, b.
*Ἄν δ' αὖ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκείνοι, ὅπου ἄν
φύγωσιν* (only in two Codd. *ὅπου φύγωσιν*) X. An. 2. 4, 20. *Εἰ δέ σοι
μὴ δοκεῖ, σκέψαι, εἰ ἄν* (i. e. *εἰ ἄν*) τόδε σοι μᾶλλον ἀρεσκῆ C. 4. 4, 12.

(c) The Subj., which is often used in the Homeric language, instead of the Fut. Ind., § 259, Rem. 4, is frequently found with *ἄν*, which is to be explained in the same manner as it is with the Fut. Ind., No. 2, (1).

Εἰ δέ κε μὴ δώωσιν, ἐγὼ δὲ κεν αὐτὸς ἔλωμαι Il. α, 137. *Οὐκ ἄν τοι
χρῶσις μὴ κίθαρις* Il. γ, 54.

(d) In subordinate clauses in the writers of all periods. In this last case, *ἄν* (κέ) usually stands with the conjunction of the subordinate clause, or combines with the conjunction and forms one word. In this manner originate *ἐάν* (from *εἰ ἄν*), *ἐπάν*, *ὅταν*, *ὀπότεν*, *πρὶν ἄν*, *ἐνθ' ἄν*, *ὅθι ἄν*, *ὅπου ἄν*, *οἱ ἄν*, *ὅποι ἄν*, *ἥ ἄν*, *ὅπη ἄν*, *ὅθεν ἄν*, *ὀπόθεν ἄν*, etc., *ὅς ἄν* (quicunque or si quis), *οἷος ὀποῖος ἄν*, *ὅσος ἄν*, *ὀπόσος ἄν*, etc. In all these expressions, the thing assumed is considered *possible*; it is assumed that something is possible in the future; the future occurrence of it depends upon the assumption of the speaker, e. g. *ἐὰν τοῦτο λέγῃς*, *if you say (shall say) this*, viz. according to my assumption, or as I expect, *ἁμαρτήσῃ*, *you will be wrong*.

(4) With the Opt., very seldom with the Opt. Fut., e. g. Lycurg. Leocr. 146, § 15.

(a) The Opt. with *ἄν* is used to denote a present or future uncertainty, a mere undetermined possibility, presupposition, admission or conjecture, § 259, 3, (a), dependent on a condition. This condition also commonly expresses a mere presupposition, admission or conjecture, e. g. *εἴ τι ἔχῃς, δοίῃς ἄν*, *if you had any thing, you would give it* (you may perhaps have something, and then you may give it to me). But the conditioning protasis is very often omitted, and is supplied either by the context, or, if the condition is general and wholly indefinite, it is left to the judgment of the hearer or reader. The Attic writers in particular, use this mode of expression, to denote firmly established and definite opinions and views of anything, and even to de-

note actual facts with a degree of reserve, moderation and modesty. A negation is here expressed by οὐκ).

Her. 3. 82. ἀνδρὸς ἐνὸς τοῦ ἀρίστου (i. e. εἰ ἀριστος εἴη) οὐδὲν ἄμεινον ἄν φανεῖν, *nothing would seem better than*. 9, 71. ταῦτα μὲν καὶ φθίνῃ ἄν εἴποιεν, *they might have said these things from envy*. 1, 2. εἴησαν δ' ἄν οὔτοι Κρήτες, *these might have been Cretans*; also used of the present, *they might be*. 7, 184. ἤδη ὦν ἄνδρες ἄν εἴεν ἐν αὐτοῖσι τέσσαρες μυριάδες καὶ εἰσοῖσι. 5, 9. γένοιτο δ' ἄν πᾶν ἐν τῷ μακρῷ χρόνῳ, *all might happen*. X. Cy. 1, 2, 11. Θηρώντες οὐκ ἄν ἀριστήσαιεν, *while hunting they might not breakfast = they do not breakfast*. 13. ἐπιδὴν τὰ πίνετε καὶ εἰκουν ἔτη διαπλίσσωσιν, εἴησαν μὲν ἄν οὔτιοι πλείον τι γεγονότες ἢ πιντήχοντα ἔτη ἀπὸ γενεῶν. Pl. Gorg. 502, d. Δημηγορία ἄρα τίς ἐστιν ἡ ποιητικῇ. Call. Φαίηται. Socr. Οὐκοῦν ἡ ὑποκριτικὴ δημηγορία ἄν εἴη.

REM. 7. If the Opt. is used without ἄν, as § 259, 3, (a), the action is expressed with greater emphasis and definiteness, since the speaker has no reference to the conditioning circumstances, which might prevent the realization of the thing conceived. Comp. ῥῆτα θεός γ' εἰδὼν καὶ τηλόθεν ἄνδρα σάωσαι, *the propitious deity, I think, can save*, Od. γ, 231, and σώσσει ἄν, *could, might save*, if he wished. Hence the omission of ἄν in the freer language of poetry, is far more frequent than in prose, which has more regard to the precise relation of the things described.

(b) So also the Opt. is used with ἄν, as a more modest and mild expression of a command or request, since the thing desired is represented as dependent on the will of the person addressed and is conditioned by him. Here also a negation is expressed by οὐκ).

Pl. Phaedr. 227, c. λίγοις ἄν instead of λέγε, properly, *you might speak, if it pleased you*. Tim. 19, b. ἀκούοιτ' ἄν ἤδη τὰ μετὰ ταῦτα περὶ τῆς πολιτείας. S. El. 1491. χωροῖς ἄν, *you might go*. Il. β, 250. with a degree of irony, Θεοῖσι — ἴσχω —! οὐ γὰρ ἐγὼ σέο φημί χρεϊότερον βροτὸν ἄλλον ἔμμεναι — τῷ οὐκ ἄν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, καὶ σφιν ἐννειδά τε προσέροισ, νόστιον τε φυλάσσοις! instead of μὴ ἀγόρευε, etc. In the form of a question, X. Hier. 1, 1. ἀρ' ἄν μοι ἐθέλῃσαις, ὃ ἴδω, διηγῆσασθαι, ἃ εἰκὸς εἰδέναι σέ βέλτιον ἐμοῦ; *would you be inclined, viz. if I should ask you*. With οὐ in the form of a question, Il. ε, 456. οὐκ ἄν δὴ τόνδ' ἄνδρα μίχης ἐρύσαιο μετελθών; *might you not, could you not restrain the man*, instead of, *restrain him*. In a sharper and more urgent tone as an exclamation, Il. ω, 263. οὐκ ἄν δὴ μοι ἄμαξαν ἐφοπλίσσαις τόχιστα, ταῦτά τε πάντ' ἐπιθέϊτε, ἵνα πρήσσωμεν ὁδοῖο; *would you not get ready, if I commanded it?*

(c) The Optative with ἄν has the same force in interrogative

as in other sentences, and may commonly be translated by the auxiliaries *can, could, would*.

II. ω, 367. εἴ τίς σε ἴδοιτο — τίς ἄν δὴ τοι νόος εἴη; *how would you then feel?* II. τ, 90. ἀλλὰ τί κεν εἰξάιμι; *what could I do?* S. Ph. 1393. τί δῆτ' ἄν ἡμεῖς δρῶμεν; Dem Phil. 1, p. 43, 10. λέγεται τι καίνον; γένοιτο γὰρ ἄν τι καινότερον, ἢ Μακεδῶν ἀνὴρ Ἀθηναίου καταπολεμῶν; *can there be any stranger news, than —?*

REM. 8. Comp. ποῖ τις φεύγει; *whither does one flee?* Arist. Plut. 438. ποῖ τις φύγοι; *whither may one flee?* (more definite than with ἄν). Eur. Or. 598. ποῖ τις ἄν φύγοι; *whither would one flee?* *whither could one flee?* S. Aj. 403. ποῖ τις οὖν φύγη; *whither shall one flee or is one to flee?*

(d) The Attic writers often express a wish, in the form of a question, by πῶς and the Optative with ἄν, since the inquiry then is, how something *might, could, would* take place under a given condition.

Soph. Aj. 338. ὦ Ζεῦ, — πῶς ἄν τὸν αἰμυλώτατον — ὀλέσας τέλος θάνοισμι καὶ αὐτός; *how might, could, would I die?* instead of, *O that I might die!* Eur. Alc. 867. πῶς ἄν ὀλοίμην; Pl. Euthyd. 275, c. πῶς ἄν καλῶς σοι διηγησάιμην;

REM. 9. When the Opt. is used to express a wish, the conditioning adverb ἄν is omitted, § 259, 3, (b). II. ζ, 281. ὥς κί οἱ αὐθι γαῖα χάρις is not properly expressed as a wish, but as a doubtful condition, thus (ὥς = οὐτως) *the earth should then open for him*.

(5) ἄν (κ' ἐ) is used with the Inf. and Part., if the finite verb, which stands instead of the Inf. and Part., would take it.

(a) The Inf. with ἄν after *verba sentiendi* and *declarandi*, verbs of feeling or declaring, or, when the Inf. is used, as a substantive.

Εἴ τι εἶχεν, ἔφη, δοῦναι ἄν, or in direct discourse, εἴ τι εἶχον, ἔδωκε ἄν, *he said that if he had anything, he would give it*, dixit, se, si quid habuisset, daturum fuisse. Εἴ τι ἔχοι, ἔφη, δοῦναι ἄν, or in direct discourse, εἴ τι ἔχοιμι, δόλην ἄν, dixit, se, si quid haberet, daturum esse. Οἶμαι γὰρ οὐκ ἄχαριστως μοι εἴσεις, *I think you would not be unthankful to me, if I entreated the king, etc.*, or in direct discourse, οὐκ ἄν ἀχαριστως μοι εἴσεις; instead of the Fut. the Pres. or Aor. is generally used, ἔχοιτε, σχολίητε X. An. 2, 3, 18. Ὅσῳ γὰρ μελῶ δύναιμι ἔχει ἡ ἀρχή, τοσούτῳ μᾶλλον ἄν ἡγήσατο αὐτήν καὶ καταπλήξειεν τοὺς πολίτας R. L. 8, 3. Πῶς ἔχεις πρὸς τὸ εἰσελεῖν ἄν ἰσναί ἀκλητος ἐπὶ δεῖπνον; (the same as πῶς ἔχεις; εἰσελεῖς ἄν ἰσναί ἀκλητος ἐπὶ δεῖπνον;) Pl. Symp. 174, b. Εἰ οὖν λέγοιμι, εὖ οἶδ', οὐ δημηγορεῖν ἄν με φαίης Pl. R. 350, c.

REM. 10. In Latin the Inf. with *ἄν* is expressed as follows,

γράφειν *ἄν* = scripturum esse, γεγραφεῖναι *ἄν* = scripturum fuisse,
γράφαι *ἄν* = (a) scripturum fuisse, or (b) as Pres. scripturum esse,
γράφειν *ἄν* = scripturum fore.

(b) The Participle with *ἄν* after *verba sentiendi*, verbs of feeling, or when the Participle can be resolved into a subordinate clause.

Her. 7, 15. εὐρίσκω δὲ ὧδε *ἄν* γινόμενα ταῦτα, εἰ λάβοις τὴν ἐμὴν σκηνήν, reperio, sic haec futura esse, si sumas vestes meas. X. C. 2, 2, 3. αἱ πόλεις ἐπὶ τοῖς μεγίστοις ἀδικήμασι ζημίαν θάνατον πεποιήκασιν, ὥς οὐκ *ἄν* μείζονος κακοῦ φόβῳ τὴν ἀδικίαν παύσοντες, existimantes se non gravi-
oris mali metu injuriam coercituros fore. Th. 6, 38. οὔτε ὄντα, οὔτε *ἄν* γε-
νόμενα λογοποιούσιν (i. e. *ἄ* οὔτε ἐστίν, οὔτ' *ἄν* γένοιτο). Isocr. Archid. 129, 62. ἐπίσταμαι τοὺς Ἀθηναίους ὑπὲρ γε τῆς σωτηρίας τῆς ἡμετέ-
ρας ὅτι οὐκ *ἄν* ποιήσουσιν. So, also, with the case absolute, X. An. 5, 2, 8. ἐσκοπεῖτο, πότιρον εἴη κρείττον ἀπύγειν καὶ τοῖς διαβεβηκότας, ἢ καὶ τοῖς ὀπλίτας διαβιβάζειν, ὥς ἄλογος *ἄν* τοῦ χωρίου (= νομίζων, ὅτι τὸ χωρίον ἄλοίη *ἄν*).

§ 261. Position and Repetition of *ἄν*. *Ἄν* without a Verb.

(396, 397.)

1. When *ἄν* stands in connection with a conjunction and the subjunctive, § 260, 2, (3) (d), it either unites with the conjunction and forms one word, e. g. ὅταν. for ὅτ' *ἄν*, so ἐπ' *ἄν*, ἐπειδ' *ἄν*, or it is placed immediately after the conjunction, e. g. πρὶν *ἄν*, ὅς *ἄν*. In the last case, however, small particles like δέ, τέ, μέν, γάρ, sometimes come between, e. g. ὅς δ' *ἄν*.

2. As *ἄν* represents the predicate as conditional, it ought properly to be joined with the predicate, e. g. λέγοιμι *ἄν*, εἰργον *ἄν*; yet it commonly follows that member of a sentence which is to be made emphatic, e. g. Pl. Criton. 53, c. καὶ οὐκ οἶμι ἄσχημον *ἄν* φανῆσθαι τὸ τοῦ Σωκράτους πρᾶγμα. Hence it is regularly joined to such words as change the idea of the sentence, viz., to negative adverbs and interrogatives, e. g. οὐκ *ἄν*, οὐδ' *ἄν*, οὐ-
ποῖ *ἄν*, οὐδέποῖ *ἄν*, etc. — τίς *ἄν*, τί *ἄν*, τί δ' *ἄν*, τί δ' *ἄν*, πῶς *ἄν*, πῶς
γὰρ *ἄν*, ἄρ' *ἄν*, etc.; — also to adverbs of place, time, modality and other
adverbs, which, in various ways modify the expression contained in the
predicate and define it more exactly, e. g. ἐνταῦθα *ἄν*, τότ' *ἄν*, ἐκείνως *ἄν*,
ἴσως *ἄν*, τάχ' *ἄν*, μάλιστα *ἄν*, ἤκιστα *ἄν*, μόλις *ἄν*, σχολῇ *ἄν*, ῥαδίως *ἄν*, ῥᾄσ' *ἄν*,
τάχισ' *ἄν*, σφόδρ' *ἄν*, ἰδίως *ἄν*, κ' *ἄν* instead of καὶ *ἄν*, etiam, vel, etc.

REMARK 1. In certain constructions, the Opt. with *ἄν* is removed from the dependent clause, and joined with the principal clause; this is partic-

ularly the case in the phrase, οὐκ οἶδ' ἄν εἰ. Pl. Tim. 26, b. ἐγὼ γάρ, ἃ μὲν χθρὲς ἤκουσα, οὐκ ἄν οἶδα εἰ δυναίμην ἅπαντα ἐν μνήμῃ πάλιν λαβεῖν.

REM. 2. In certain parenthetic sentences, ἄν, which is joined with the Opt., is placed first, thus particularly, ἄν τις εἴποι, φαίη. Pl. Phaed. 87, a. τί οὖν (,) ἄν φηίη ὁ λόγος (,) ἔτι ἀπιστιῖς;

3. Ἄν is very often repeated in the same sentence, καί very seldom. The reason of this is two-fold,

(a) It is used once at the beginning of the sentence, in order to show, in the outset, that the predicate is conditional. This is particularly the case, when the principal sentence is divided by intervening subordinate clauses, or when several words precede the verb to which ἄν belongs. ὥστ' ἄν, εἰ σθένος λάβοιμι δὲ ἡλώσασαι μ' ἄν οἱ ἀντιοῖς φρονῶ, S. El. 333.

(b) The second reason is rhetorical. Ἄν is joined with the word which requires to be made emphatic. If the emphasis belongs to several words in one sentence, ἄν can be repeated with each. But besides this, ἄν can be again placed after the conditioned verb to which it properly belongs. Pl. Apol. 35, d. σαφὺς γάρ ἄν, εἰ πελθοίμι ὑμᾶς, θεοὺς ἄν διδάσκειμι μὴ ἡγείσθαι ὑμᾶς εἶναι, Eur. Troad. 1244. ἀφανεῖς ἄν ὅστις οὐκ ἄν ὑμνηθεῖμεν ἄν Μοῖσαις.

REM. 3. Homer sometimes joins the weaker καί with ἄν, in order to make the conditionality or contingency still more prominent. Il. γ, 127 sq. ἴσαντο φάλαγγες—, ἃς οὐτ' ἄν καὶ Ἄρης ὀνόσαιτο μετελθῶν, οὔτε κ' Ἀθηναίη.

4. Ἄν is very frequently found with a conjunction or a relative without a verb, when the verb can be easily supplied from the context; thus especially ὥς ἄν, ὥς περ ἄν εἰ, πῶς γάρ ἄν, πῶς δ' οὐκ ἄν, ὥς περ ἄν and the like. Φοβούμενος, ὥς περ ἄν εἰ παῖς (i. e. ὥς περ ἄν φοβοῖτο, εἰ παῖς εἴη) Pl. Gorg. 479, a.

SECTION II.

§ 262. ATTRIBUTIVES.

(41a.)

Attributives serve to explain more definitely the idea contained in the substantive to which they belong, e. g. τὸ καλὸν ῥόδον, ὁ μέγας παῖς. The attributive may be,

a. An adjective or participle, e. g. τὸ καλὸν ῥόδον, τὸ ἄνθος θάλλον;

b. A substantive in the genitive, e. g. οἱ τοῦ δένδρου καρποί;

c. A substantive governed by a preposition, e. g. ἡ περὸς τὴν πόλιν ὁδός;

d. An adverb, e. g. οἱ νῦν ἄνθρωποι;

e. A substantive in apposition, e. g. Κροίσος, ὁ βασιλεύς.

§ 263. *Ellipsis of the Substantive to which the
Attributive belongs.* (411.)

When the substantive which is to be more fully explained by the attributive, contains a general idea or one which can be easily supplied from the context, or one which is expressed by a previous word of the sentence, or, by frequent usage in a particular connection, may be supposed to be known, then the substantive, as it is subordinate in the idea to be expressed, is often omitted, and the adjective or participle is used as a substantive. Substantives which are often omitted with attributive adjectives, are the following, ἄνθρωπος, ἄνθρωποι, ἀνὴρ, ἄνδρες, γυνή, γυναῖκες, χρήμα, χρήματα, πρᾶγμα, πράγματα, ἡμέρα, γῆ, χώρα, μοῖρα, ὁδός, χεῖρ, γνώμη, ψῆφος, τέχνη, πόλεμος, etc.; those omitted with the attributive genitive are, πατήρ, μήτηρ, υἱός, παῖς, θυγάτηρ, ἀδελφός, ἀνὴρ, husband, γυνή, wife, οἶκος, οἶκος, χώρα, γῆ, land.

a. The attributive adjective, adjective pronoun and participle without a substantive.

(α) Such as denote persons, οἱ θνητοί, mortales, οἱ σοφοί, οἱ γινόμενοι instead of γονεῖς, οἱ ἔχοντες, the rich, οἱ φυλάκτοντες (φύλακες), οἱ δικάζοντες, judges, οἱ λέγοντες, orators, etc.

(β) Such as express names of things, τὰ ἡμέτερα (χρήματα), res nostrae, τὰ ἐμά, res meae, everything which relates to me, τὰ καλὰ, res pulchrae, τὰ κακά, mala, § 243, 4, ἡ ὑστεραία, ἡ ἐπιούσα, ἡ πρώτη, δευτέρα, etc. (ἡμέρα); ἡ πολεμία (χώρα), the enemy's country, ἡ φιλία, a friendly country, ἡ οἰκομένη (γῆ), the inhabited earth, ἡ ἄνδρος (γῆ), a desert, ἡ εὐθεῖα (ὁδός), τὴν ταχίστην, quam celerrime; τὴν ἴσθη (μοῖραν) ἀποδιδύναι, ἡ πετρωμένη (μοῖρα); ἡ δεξιὰ, ἡ ἀριστερά (χεῖρ); ἡ νικῶσα (γνώμη); τὴν ἐναντίαν (ψῆφον) τίθεσθαι; ἡ ῥητορικὴ (τέχνη).

(γ) Such as denote abstract ideas, τὸ καλόν, τὸ ἀγαθόν, or τὰγαθόν, the beautiful, the good, τὸ εὐτυχές, good fortune, τὸ ἀναίσθητον, want of feeling, τὸ κοινόν, commonwealth, e. g. τῶν Σαμίων, τὸ θαρσοῖν, confidence.

(δ) Such as denote a collection or class of persons, τὸ ἐναντίον, the enemy, τὸ ὑπήκοον, the subjects. Adjectives in -ικόν especially belong here, e. g. τὸ πολιτικόν, the citizens, τὸ ὑπλιτικόν, τὸ οἰκετικόν, τὸ Ἑλληνικόν, τὸ βαρβαρικόν, τὸ ἱππικόν, etc. The plural of such adjectives is often used to denote a number, collection or series of single events, e. g. τὰ Τρωϊκά, the Trojan war, τὰ Ἑλληνικά, the Grecian history, τὰ ναυτικά, naval-war, but also n affairs.

b. The attributive genitive without the governing substantive, e. g. Ἄλκι-
ξανδρος, ὁ Φιλίππου (υἱός)—ἐν ἧδου (οἴκῳ) εἶναι, εἰς ἧδου (οἶκον) ἐλθεῖν —
εἰς διδασκάλου, εἰς Πλάτωνος φοιτᾶν, πέμπειν, εἰς τὴν Κύρου (γῆν) ἐλθεῖν —
τὰ τῆς τύχης, *the events of fortune*, τὰ τῆς πόλεως, *the affairs of state*, τὰ τοῦ πο-
λέμου, *the whole extent of the war*; τὰ Ἀθηναίων φρονεῖν, *ab Atheniensium par-*
tibus stare; τὰ τῆς ὀργῆς, τὰ τῆς ἐμπειρίας, τὸ τῶν ἐπιθυμιῶν, *that which per-*
tains to anger, the nature or essence of anger, etc.; τὸ τῶν παιδῶν, *the custom*
of boys, τὸ τῶν αἰσίων.

c. The attributive adverb is used without a substantive, e. g. οἱ νῦν, οἱ τότε,
οἱ πάλαι, οἱ ἐνθάδε (ἄνθρωποι), τὰ οἶκοι (πράγματα), *res domesticæ*, ἡ ἐξῆς,
(ἡμέρα), *the following day*, etc.

d. The attributive substantive or substantive pronoun with the preposi-
tion by which it is governed, e. g. οἱ καθ' ἡμᾶς, *our contemporaries*;—οἱ ἀμ-
φὶ or περὶ τινα, e. g. Πλάτωνα, signifies (a) a person with his companions,
followers or scholars, οἱ ἀμφὶ Πεισίστρατον, *Pisistratus and his troops*; οἱ
ἀμφὶ Θαλῆν, *Thales and other philosophers of his school*; Ἄρα λέγεις τὴν τῶν
θεῶν κρίσιν, ἣν οἱ περὶ Κέκροπα δι' ἀρετὴν ἐκρίναν, *which Cecrops and*
his tribunal on account of their excellence, decided, X. C. 3. 5, 10.—(b) more
seldom the companions, followers or scholars alone, without the person
named.—Further, οἱ σὺν τινι, οἱ μετὰ τινος, *the followers, etc. of any one*, οἱ
ἐπὶ τινι, *the subjects of any one*, οἱ ἀπὸ τινος, *assecclæ*; οἱ ἐν ᾧσιν, οἱ περὶ
φιλοσοφίαν, οἱ περὶ τὴν θήραν, οἱ ἀμφὶ τὸν πόλεμον, etc.;—τὰ παρὰ τινος,
intelligence respecting any one or commands of any one;—τὸ κατ' ἐμέ, τὸ ἐν
ἐμῇ, *as far as in my power, as far as in me lies*.

§ 264. a. Attributive Adjective. (412—415, 588.)

1. The attributive adjective (participle, adjective pronoun and
numeral), expresses a quality which belongs to an object, e. g.
the *beautiful* and *blooming* rose. On the agreement of the ad-
jective with the word which it defines, see § 240.

REMARK 1. The participles λεγόμενος and καλούμενος are used, where the
Latin has qui dicitur, vocatur, quem dicunt, vocant, etc. and the English the
phrase *so-called*, e. g. Λακεδαιμόνιοι τὸν ἱερὸν καλόμενον πόλεμον ἐστρά-
τευσαν Th. 1, 112. Σκοπῶν, ὅπως ὁ καλούμενος ἐπὶ τῶν σοφιστῶν κόσμος
ἔφν X. C. 1. 1, 11.

REM. 2. It has already been stated, § 245, Rem. 5, that the adjectives ἄκ-
ρος, μέσος, ἑσχατος, must in certain cases, be translated into English by
substantives.

REM. 3. Many personal nouns which denote an employment, station or
rank, are treated as adjectives, and the word ἀνὴρ is joined with them, if
the man is to be considered in relation to his employment or station; but
the word ἀνὴρ is omitted, if the man is considered as merely performing

the duties of a particular office or employment. Thus *ἄνθρωπος μάντις* signifies a man who is by profession a prophet, and *μάντις* without *ἄνθρωπος*, a man who, for the time being, acts as a prophet; thus *ἄνθρωπος βασιλεὺς*, *ἄνθρωπος τύραννος*, *ἄνθρωπος ποιμὴν*, *ἄνθρωπος φήτωρ*, etc.; also in the respectful form of address among the Attic orators and historians, e. g. *ἄνδρες δικασταί*, *ἄνδρες στρατιῶται*. So likewise with national names, e. g. *ἄνθρωπος Ἀθηναῖος*, *Ἀβδηρίτης*. This usage is still more extensive in poetry. See Larger Grammar, Part II, § 477.

2. When two or more attributive adjectives belong to a substantive, the relation thus expressed is two-fold. The relation is (a) coördinate, when each adjective is a more full explanation of the substantive, in which case they are commonly connected by *καὶ*, *τε*—*καὶ*. Where there are several adjectives, the connective is used only before the last; (b) the relation is subordinate, when a substantive with one or more adjectives forms, as it were, one idea and is more definitely defined by another adjective. In this case there is no connective between the two adjectives. Comp. § 319 sq.

Σωκράτης ἀγαθὸς καὶ σοφὸς ἄνθρωπος ἦν. Πολλοὶ ἀγαθοὶ ἄνδρες ἢ πολλοὶ ἀγαθοὶ καὶ σοφοὶ ἄνδρες. Πολλὰ καλὰ ἔργα. Ὁ ἐμὸς ἱστάριος σοφός. Ὁ ἕτερος ὁ ἄνθρωπος ἀγαθός. Τρεῖς ἀγαθοὶ ἄνδρες. Τὸ πρῶτον καλὸν πρᾶγμα. Od. i, 322 sq. *ἱστὸς τῆς ἐικοσόροιο μελαίνης.*

REM. 4. Adjective pronouns and numerals stand most frequently in the subordinate relation. The numeral *πολλοί* is used in Greek, like *multi* in Latin, generally in the coördinate relation, while the English commonly uses the subordinate, e. g. *πολλὰ καὶ καλὰ ἔργα*, *multa et praeclara facinora*, *many noble deeds*.

REM. 5. In the Greek, the attributive adjective, very frequently takes the force of a substantive, and the substantive to which the adjective properly belongs, is put in the attributive genitive. Here the following cases must be distinguished,

a. The substantive stands with the plural adjective which takes the gender of the substantive, e. g. *οἱ χρηστοὶ τῶν ἀνθρώπων, τὰ σπουδαῖα τῶν πραγμάτων*.

b. The adjective which becomes a substantive is sometimes in the Neut. Sing., sometimes in the Neut. Pl. Th. 1, 118. *οἱ Ἀθηναῖοι ἐπὶ μέγα ἐχώρησαν δυνάμει*. Thus many phrases with *πάν*, e. g. *εἰς πᾶν κακοῦ ἀπεκτεῖσθαι, ἐν παντὶ κακοῦ εἶναι, εἰς πᾶν προεβλήθη μοχθηρία*. Moreover, the Neut. pronoun is very frequently joined with the genitive, especially in prose. Th. 1, 49. *ξυνέτισον ἐς τοῦτο ἀνάγκης*. X. An. 1. 7, 5. *ἐν τοιοῦτῳ τοῦ κινδύνου*. Dem. Ph. 1, 51. *εἰς τοῦθ' ὑβρίεως ἐβλήθη*.

c. The adjective is in the Sing. and takes the gender of the substantive which it governs, instead of being in the Neut., e. g. *ἡ πολλὴ τῆς Πελοποννήσου* instead of *τὸ πολὺ τῆς Π.* The word *ἡμισυς* is most frequently used in this manner, often also *πολύς*, *πλείων*, *πλείστος* and other

superlatives, e. g. ὁ ἡμισυς τοῦ χρόνου, ἐπὶ τῇ ἡμισείᾳ τῆς γῆς. X. Cy. 4. 5, 1. πέμπτῃ τοῦ σίτου τὸν ἡμισυν, τῶν ἄρτων τοῖς ἡμίσεισι. Th. 7, 3. τὴν πλείστην τῆς στρατιᾶς παρέταξε; so πολλὴ τῆς χώρας, τὸν πλείστον τοῦ χρόνου. Th. 1, 2. τῆς γῆς ἡ ἀρίστη αἰετὰς μεταβολὰς τῶν οἰκητῶρων εἶχεν.

3. The Greek like the Latin, frequently uses the attributive adjective to define the subject or object, not by itself, but only in reference to the predicate. In this way the relations of place, time and number and also a reason, condition, the way and manner can be expressed by adjectives, which agree with a substantive in gender, number and case.

a. Adjectives of place. Od. φ, 146. ἵζε μυχολίτατος αἰεὶ instead of ἐν μυχολιάτῳ. Also, πρῶτος, ὕστατος, μέσος, πλάγιος, μετώρος, ἄκρος, θυραῖος, θαλάσσιος, etc. S. Ant. 785. φοιτᾷς ὑπερόντιος instead of ὑμῖν τὸν πόσιον. Th. 1. 134. ἵνα μὴ ὑπαλθριος (sub dio) ταλαιπωροῖη. Here belong also πᾶς, ἕκαστος, ἐκάτερος, ἕμφω, ἀμφότερος, etc. § 246.

b. Adjectives of time, e. g. ὄψιος, νύχιος, μεσονύκτιος, θερινός, χειμῶν, ἐαρινός, χειμερινός, etc., especially those in -αῖος, e. g. δευτεμαῖος, τριταῖος, etc., χρόνιος, etc. Il. α, 497. ἡ εὐρίη δ' ἀνέβη μέγαν ουρανόν instead of ἤρι, early. X. An. 4. 1, 5. σκοτίαλους διελθεῖν τὸ πεδίον, in the twilight. Τεταρταῖος, πεμπταῖος ἀφίκετο, on the fourth, fifth day, χρόνιος ἦλθεν, after a long time.

c. Adjectives denoting manner and other causal relations, e. g. ὀξύς, ταχύς, αἰφνίδιος, βραδύς, ἰσόσπονδος, ἄσπονδος, ὄρχιος; ἐκὼν, ἄκων, ἄοκτος, ἐθελόντης; ἡσυχος; συχνός, πολύς, ἀθρόος, πυκνός, σπάνιος, μόνος, e. g. ὑπόσπονδοι ἀπήσαν = ὑπὸ σπονδαῖς. Th. 1. 63. τοῖς νεκροῖς ὑποσπόνδους ἀπέδωσαν τοῖς Ποτιδαιαταῖς.

REM. 6. But when the above qualifying terms cannot at the same time be referred to the subject or object as qualities, but belong solely to the predicate, the adverb must be used.

REM. 7. The distinction between πρῶτος, πρώτην and πρῶτον, μόνος, μόνην and μόνον τὴν ἐπιστολὴν ἔγραψε appears when the sentence is analyzed; πρῶτος, μόνος mean, *I am the first, the only one of all who has written this letter*, like *primus scripsi*; πρώτην, μόνην τὴν ἐπιστολὴν ἔγραφα, *this letter was the first, the only one I have written*; the adverb πρῶτον on the contrary, is placed in contrast with a following (or at least an understood) ἔπειτα, εἴτα, e. g. πρῶτον μὲν τὴν ἐπιστολὴν ἔγραφα, ἔπειτα ἄλλο τι ἐποίησα, or πρῶτον means, *first, the first time*; so the adverb μόνον places the predicate in opposition to another predicate, μόνον ἔγραφα τὴν ἐπιστολὴν, *I have only written the letter, (not sent it).*

§ 265. b. *Attributive Genitive.* (432, 433).

1. The attributive genitive represents the substantive, particularly as an active, efficient object, i. e. such as calls forth, produces, gains and possesses, includes another object, so that the substantive, which is added in order to limit or define, appears as a thing called forth, produced, gained and possessed, included.

Οἱ τοῦ δένδρου καρποὶ or οἱ καρποὶ οἱ τοῦ δένδρου or τοῦ δένδρου οἱ καρποὶ or οἱ καρποὶ τοῦ δένδρου — ἡ τοῦ Σοκράτους σοφία or ἡ σοφία ἡ τοῦ Σ. or τοῦ Σ. ἡ σοφία or ἡ σοφία τοῦ Σ. On the position of the article, see § 245, Rem. 3.

2. The attributive genitive is named, according to the mode of its origination from the sentence, the Subjective, the Objective (Causative), or the Passive genitive.

(a) It is called the Subjective Gen., when it takes the place, in the sentence, of the subject, e. g. οἱ τοῦ δένδρου καρποί, arising from τὸ δένδρον φέρει καρπούς — τὸ τῆς σοφίας κάλλος, arising from ἡ σοφία παρέχει κάλλος — τὰ τοῦ Ὁμήρου ποιήματα — ὁ τοῦ βασιλέως υἱός — ἡ τοῦ ἀνδρός ἀρετή.

(b) It is named the Objective or Causative Gen., when it takes in a sentence, the place of the object of an intransitive verb, e. g. ἡ τῆς σοφίας ἐπιθυμία, *the desire for wisdom*, (ἐπιθυμῶ τῆς σοφίας), ὁ τῆς ἀρετῆς ἔρως, *virtutis amor, the love for virtue*, (ἐρῶ τῆς ἀρετῆς), εὐνοιά τις, *good-will towards one*, (εὖνους εἰμὶ τινι), ἐπιμέλεια τῶν πολεμικῶν ἔργων, *cura rerum bellicarum*, (ἐπιμελοῦμαι τῶν πολεμικῶν ἔργων). Ἡ τῶν Πλαταιέων ἐπιστρατεία instead of πρὸς τοὺς Π. Th. 1, 108. ἐν ἀποβάσει τῆς γῆς instead of ἐπὶ τῆς γῆς.

(c) It is called the Passive Gen., when it takes, in a sentence, the place of the object of a transitive verb, and so expresses an object affected, or caused and produced by a transitive action, e. g. ἡ τῆς πόλεως κτίσις from κτίζει τὴν πόλιν — ὁ τῆς ἐπιστολῆς γραφεύς from γράφει ἐπιστολήν — ἡ τῶν καλῶν ἔργων προῆξις.

REMARK. A deeper insight into the subject of the attributive Gen. may be best obtained in the remarks on the Cases. Hence, in order not to treat of the Gen. in a detached manner, only a few general observations are here subjoined.

§ 266. c. *Apposition.* (434.)

1. A substantive is said to be in apposition, which, for the

sake of giving a more exact definition, is put in the same Case with another substantive or with a substantive personal pronoun, and even with a personal pronoun which is implied in a verb; when it is the name of a person, it is also put in the same gender and number, § 240, 1.

Κῦρος, ὁ βασιλεύς, Τύμνρις, ἡ βασίλεια; ἐκείνος, ὁ βασιλεύς. X. Cy. 5. 2, 7. τὴν θυγατέρα, δεινόν τε κάλλος καὶ μέγεθος, ἐξάγων ὧδε εἶπεν. Th. 1, 137. Θεμιστοκλῆς ἥκω παρὰ σέ. Luc. D. D. 24, 2. ὁ δὲ Μαίας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς instead of ἐγὼ ὁ Μαίας sc. νῖός.

2. When a substantive in apposition is connected with the possessive pronoun, it is put in the Gen., since the possessive pronouns take the place of the Gen. of the personal pronouns.

Ἐμὶς τοῦ ἀθλίου βίος—τάμὰ τοῦ δυστήνου κακὰ—σῇ τῆς καλλίστης εὐμορφία. In English such a Gen. with the possessive may be often expressed by an exclamation, e. g. Ἐλεῖρω τὸν σὸν τοῦ ἀθλίου βίον, *I pity thy life, O wretched one!*, or by an accessary clause, e. g. *I pity thy life, thou who art so miserable.* The Gen. of apposition is to be thus explained where adjectives stand in the place of the attributive Gen. Pl. Ap. 29, d. Ἀθῆναίος ὧν πόλεως τῆς μεγίστης instead of Ἀθηνῶν, πόλεως. On the expressions ὁ ἡμέτερος, ὑμέτερος, σφέτερος αὐτῶν πατήρ, see the remarks on the pronouns.

REMARK 1. On the ellipsis of the words νῖός, παῖς, θυγάτηρ, γυνή, etc. in apposition, see § 263, (b); on the use of the article in apposition, see § 244, Rem. 6.

REM. 2. A substantive in the Nom. or Acc. sometimes stands in apposition with the whole sentence; in the Nom., when the noun in apposition expresses a judgment on the whole sentence; in the Acc., when the noun in apposition denotes a thing accomplished, a result, a determination, or a purpose, e. g. Eur. Or. 496. ἐπεὶ γὰρ ἐξέπνευσεν Ἀγαμέμνων βίον, πληγὴς θυγατρὸς τῆς ἐμῆς ὑπὲρ κἄρα, — αἴσχιστον ἔργον! Il. ω, 735. ἥ τις Ἀχαιῶν (αἰτόν) ῥίψει χειρὶς ἑλὼν ἀπὸ πύργου, λυγρὸν ὕλεθρον. Eur. Or. 1105. Ἐλὼν κτάνοιμεν, Μελέτω λυπὴν πικράν, i. e. ὥστε εἶναι λυπὴν πικράν. Aesch. Ag. 225. ἔτλη θυτὴρ γενέσθαι θυγατρὸς, πολέμων, ἀρωγάν (ὥστε εἶναι ἀρωγάν). In like manner, a Part. or adjective is sometimes added as a clause in apposition to a whole sentence, e. g. Πιῖθι (Ἀπόλλων) Ὅριστην μητέρ', ἥ σφ' ἐγένετο, κτεῖναι, πρὸς οὐχ ἄπαντας ἐὺκλειαν φέρον, *a deed that brings no fame*, Eur. Or. 30. Καὶ δὴ παρῆται σῶμα, σοὶ μὲν οἱ φίλον Suppl. 1070.

REM. 3. The Inf. is also sometimes used as a clause in apposition with a word, especially with demonstrative and relative pronouns, so as to define more exactly an idea before expressed in a general manner. Οὐ γὰρ ἐπὶ τούτῳ κάθεται ὁ δικαστής, ἐπὶ τῷ καταχαρίζεσθαι τὰ δίκαια Pl.

Apol. 35, c. Ἀπὸ τοῦ αἰτομήτου ἂν ἔμην τοῦτο ἔγινετο, ἐμὲ τι θανάται δὴ 38, c. Ἀ δὴ προστίθεται τῇ μαρτυρῇ, ἐπισκοπεῖν τοῖς Ἑρωτας καὶ ἰατρεῦειν Symp. 188, c.

3. With a substantive, which expresses the idea of plurality, one or more substantives that denote the parts of that plurality or of that whole, are often connected in apposition in the same Case, while the noun expressing the whole or plurality should properly stand in the Gen. This kind of apposition may be called distributive or partitive. Here belong especially the words *ἕκαστος*, *ἑκάτερος*, *πᾶς*, *every one*, *οἱ μὲν* — *οἱ δέ*, *ἄλλος ἄλλον*, *alius alium*, *one this, another that, one another*, or vice versa, *ἄλλος ἄλλοθεν*, *alius aliunde*, *one from one way, another from another way*, or *one on one side, another on another*. The subject, which denotes the whole, may be implied in the verb.

Od. α, 424. δὴ τότε κακείοντες ἔβαν οἰκόνδε ἕκαστος, in suam quisque domum sese contulerunt. Her. 3, 158. ἔμενον ἐν τῇ ἰωῦτοῦ τάξῃ ἕκαστος, in suo quisque ordine manserunt. Th. 1, 89. οἰκίαι αἱ μὲν πολλὰ ἐπεπτόκεισαν, ὀλίγαι δὲ περιῶσαν. X. R. L. 6, 1. ἐν ταῖς ὕλλαις πόλεσι τῶν ἰαντοῦ ἕκαστος καὶ παιδῶν καὶ οἰκτιῶν καὶ χρημάτων ἄρχουσιν, suis quisque liberis imperant. Cy. 3. 1, 3. διετίδρασκον ἤδη ἕκαστος ἐπὶ τὰ ἰαντοῦ, βουλίμενοι τὰ ὄντα ἐκποδὼν ποιῆσθαι. C. 2. 7, 1. τὰς ἀπορίας γε τῶν φίλων τὰς μὲν δι' ἄγνοιαν ἐπιρᾶτο γνώμῃ ἀκρίσθαι, τὰς δὲ δι' ἔνδειαν διδάσκον κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν. Pl. Charm. 153, 6. καί με ὥς εἶδον εἰσιόντα ἐξ ἀπροσδοκίῃ, εὐθὺς πόρρωθεν ἡσπάζοντο ἄλλος ἄλλοθεν. Still, in this case the verb sometimes agrees, not with the appropriate subject, but with the words *ἕκαστος*, *πᾶς*, subjoined. X. An. 1. 8, 9. πάντες οἱτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον ἔθνος ἐπορεύετο. The partitive apposition is often accompanied by a participle. X. Cy. 3. 1, 25. ἔνιοι φοβούμενοι, μὴ ληφθέντες ἀποθάνουσιν, ἐπὶ τοῦ φόβου προαποθνήσκουσιν, οἱ μὲν ἡμιτιοῦντες ἰαντοῦς, οἱ δὲ ἀπαγχόμενοι, οἱ δὲ ἀποσφαττιέμενοι. Her. 3, 82. αὐτὸς ἕκαστος βονλόμενος κορυφαῖος εἶναι γνώμῃσι τε νικᾶν, ἐς ἔχθρα μεγάλα ἀλλήλοισι ἀπικνέονται. Here belong those passages, in which, after the principal subject, another subject in the Nom. and connected with a Part., is mentioned, being expressed by a special substantive, which, however, makes a part of the principal subject. Th. 4, 73. (οἱ Ἀθηναῖοι) ἡσυχάζον, λογιζόμενοι καὶ οἱ ἐκείνων στρατηγὸς μὴ ἀντίπαλον εἶναι σφίσι τὸν κίνδυνον, the Athenians kept silence, since even their generals, namely, the Athenians, suppose that, etc.

REM. 4. In the same manner in poetry, especially in Epic, but very seldom

in prose, two objects (commonly in the Acc.) are joined to one verb; the first of these denotes the entire thing, the other, that part of it to which the action of the verb is particularly directed, both being in the same Case. This figure may be called *σχῆμα καὶ ὅλον καὶ μέρος*. The whole expresses a plurality, yet so that a distributive apposition may take place. *Ποῦν σὺ ἔπος φέγεις ἔρπος ὀδόντων* Od. α, 64. *Τρώας δὲ τρώμος αἰνὸς ἐπήλυθε γυῖα ἔκαστον* Il. υ, 44. *Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἑκάστω καρδίῃ ἄλληκτον πολέμειν ἥδ' ἐμάχεσθαι* Il. ξ, 152 sq.

SECTION III.

§ 267. The Objective Relation of Sentences. (435.)

As the attributive relation of sentences serves to define the subject (a substantive idea) more particularly, so the objective relation serves to define the predicate more particularly. By the object, is to be understood all that which, as it were, stands over against, (*objectum est*) the predicate, i. e. everything by which the predicate is more particularly defined, namely, (a) the Cases, (b) Prepositions in connection with Cases, (c) the Infinitive, (d) the Participle, and (e) the Adverb.

§ 268. I. *The Cases*. (436.)

1. All the relations, which the language denotes by the inflection of the substantive object, were originally relations of *space*.

2. The action of a verb, as connected with the substantive object, is contemplated under the idea of *motion*. In this manner the object of the verb appears in a three-fold aspect, namely, first, as that out of which the action of the verb proceeds, secondly, as that towards which the action of the verb tends, thirdly, as that by or in which the action of the verb takes place. In this way three Cases originate, namely, the Genitive, denoting the motion or direction *whence*, the Accusative, *whither*, and the Dative, used not to denote the duration, but the place, *where*.

3. The relations of time were viewed in the same manner as those of space. Thus the Gen. (the *whence*-case) denotes the time, *from* which an action is conceived as proceeding; the Acc. (the *whither*-case), the time *to* which, or *over beyond*

which the action is conceived as proceeding; and the Dat. (the where-case) the time *in* which an action is conceived as existing.

4. The relations of causality, also, were regarded as denoting the relations of space. The cause (the ground, the origin, the author), was conceived as the outgoing of an action *from* an object in space (Genitive); the effect (the result, the consequence), as a motion in space *towards* an object (Accusative); the means (the instrument), as the resting of an action *at, in* or *with* an object in space (Dative).

§ 269. *Remarks on the Nominative and Vocative.*
(437, 438.)

1. The Nom. and Voc., so far as they do not express any objective relations, cannot be considered as Cases; the Nom. is the form for the subject, and the Voc. is the form which is used in a direct address to a person or a thing. But the predicative adjective or substantive, which is joined to the subject by the copula *εἶναι*, is expressed, as in other languages, by means of agreement, by the nominative; and even the objective relation of an action, as seen in the verbs referred to in § 240, 2, is viewed in the Greek and Latin as a relation of agreement, and is expressed by the nominative; the English language in most of these verbs may express this relation as objective by means of prepositions, e. g. He is turned *to* a beggar, he is made or chosen *for* a general, he is known *for* a clever fellow.

REMARK 1. In the verbs *ὀνομάζειν*, *ὀνομάζεσθαι* and the like, the Inf. *εἶναι* is often connected with the Nom. or Acc., and thus in some degree the relation of the action is indicated. Her. 4, 33. *τὰς ὀνομάζονσι δῆλοι εἶναι Ἑπιδόχην τε καὶ Λαοδίκην*. 5, 99. *στρατηγοὶς ἄλλους ἀπέδειξε ἀπίδουζε, Μιλησίων εἶναι*.

REM. 2. When the object of *εἶναι*, and *γίγνεσθαι* is an abstract, the Latin uses the Dat. instead of the Nom., id mihi honori est, but the Greek always employs the Nom. Her. 3, 156. *ἐγὼ ἐμὴν ἔχω μέγιστον ἀγαθόν, Δαρείῳ δὲ καὶ τῇ στρατιῇ καὶ Πέρσῃσι μέγιστον κακόν*. X. C. 2, 3, 6. *Χαιρεφῶν ἐμοὶ ζημίᾳ μᾶλλον, ἢ ὠφελείᾳ ἐστίν*.

REM. 3. As the Nom., being the Case of the subject, denotes an object as independent, the Greeks readily use it in the quotation of a name, commonly in connection with *ὄνομα*, *ἑπωνυμία*, particularly in the phrases, *ὄνομά ἐστι μοι*, *ὄνομα ἔχω*, but even also without these substantives, in connection with verbs of naming in the active, though in that instance the name may stand in apposition in the Acc. Her. 3, 85. *Δαρείῳ δὲ ἦν ἱπποκύμος, τῷ ὀνόματι ἦν Οἰβάκης*. 1, 199. *Μύλιττα δὲ καλεῖονσι τὴν Ἀφροδίτην*.

2. Sometimes the Nom. seems to stand instead of the Voc. in connection with a direct summons or call; but in all instances of this kind, the Nom. contains an explanatory exclamation, which itself becomes a sentence. Here belong particularly the following instances,

(a) *Οὗτος* either alone, or in connection with the Nom. of a proper name, is often used when one calls out to another, in the sense, *ho there!* Pl. Symp. 172, a. *ὁ Φαληρεὺς*, ἔφη, *οὗτος Ἀπολλόδωρος*, οὐ περιμένεις; which means, *see! this is that Apollodorus, the Phalerean, who comes there!*

(b) Very often in this way, the Nom., with the article, standing in apposition, is subjoined to a call or direct address.

Pl. Symp. 218, b. *οἱ δὲ οἰκίται*, καὶ εἴ τις ἄλλος ἐστὶ βιβηλός τε καὶ ἄγροικος, πύλος πάνυ μέγας τοῖς ὄσιν ἐπιδέσθαι (the same as, ἱμῖς δὲ οἰκίται ὄντες). X. Cy. 4. 5, 17. *ἴθι μὲν οὖν σύ*, ἔφη, *ὁ πρεσβύτατος*, instead of *σύ, ὅς ἐστι πρ.*

§ 270. (1) *Genitive.*

(440.)

The Gen. is the *Whence-case*, and thus denotes, (a) in a local relation or in a relation of space, the object or the point from which the action of the verb proceeds, e. g. *εἰκεν ὁδοῦ*, *cedere via*; (b) in a causal relation, the ground, origin, or author, especially the object, which calls forth, produces, excites, occasions, the action of the verb. e. g. *ἐπιθυμῶ τῆς ἀρετῆς*, § 268.

§ 271. A. *Local Relation or Relation of Space.*

(441, 442.)

1. The use of the Gen. expressing a purely local motion is rare and only poetic, e. g. *Εἰ μὴ τόνδε πείσαντες λόγῳ ἄγοιεν το νήσον* (*ab insula abducerent*) S. Ph. 613; this relation is commonly indicated by prepositions with the Gen., e. g. *ἀπό*, *from*, *ἐκ*, *out of*, *παρά*, *from*, from the vicinity of an object, etc.

2. But the Gen. very often denotes the relation of separation (*separative genitive*), namely, in verbs of separating, disjoining, loosing, keeping one's self from, desisting, ceasing, keeping off from, freeing, depriving, differing from, missing, deviating from; thus in prose, *παραχωρεῖν*, *ὑποχωρεῖν*, *εἶκειν* and *ὑπείκειν*, *ὑπανίστασθαι* and *ἐξίστασθαι*, *νοσφίζειν*, *χωρίζειν*, *διορίζειν*; *ἀφίεναι*, *ἀφίστασθαι*, *ἀπέχειν*, *ἀπέχεσθαι*, *πάνειν*, *πάνεσθαι*, *κωλύειν*, *ἐρητύνειν*, *εἴργειν*, *λύειν*, *ἐλευθεροῦν*, *ἀπαλλάττειν*, *στερεῖν*, *ἀποστερεῖν*, *χηροῦν*, *ἐρημοῦν*, *διαφέρειν*, *ἀμαρτάνειν*, *σφάλλεσθαι*, *ψεύδεσθαι*, etc.; *διέχειν* and *ἀπέχειν*, *to be distant*, etc.

Hier. 2, 80. *οἱ νεώτεροι αἰτίων τοῖσι πρεσβυτέροισι συντηγχίνοντες εἴκουν σι τῆς ὁδοῦ*. X. Cy. 2. 4, 24. *ὑποχωρεῖν τοῦ πεδίου*. Hier. 7,

2. παραχωρεῖν ὁδοῦ. Symp. 4, 31. ὑπανίστανται δέ μοι ἤδη καὶ θάκων καὶ ὁδῶν ἐξίστανται οἱ πλοῦσι. Vectig. 4, 46. ἀπέχει τῶν ἀργυρείων ἡ ἐγγύτατα πόλις Μάγαρα πολὺ πλείον τῶν πεντακοσίων σταδίων. Pl. Menex. 246, c. ἐπιστήμη χωριζομένη δικαιοσύνης. Πάνομαι χόλου. Αὖω, ἀπαλλάττω τινὰ κακῶν. Her. 3, 81. γνώμης τῆς ἀρίστης ἡμάρτηκε. 5, 62. τυράννων ἡλευθερώθησαν. 3, 65. τῆς βασιλείης ἐστέρημαι. X. Hier. 7, 3. δοκεῖ μοι τοῦτο διαφέρειν ἀνὴρ τῶν ἄλλων ζώων, τῷ τιμῆς ὀρίγισθαι. Ψεύδομαι, σφάλλομαι ἐλπίδος, δόξης, τύχης. Ἀφίημι τινα τῆς αἰτίας. Ἀποστερῶ τινα τῶν ἀγαθῶν.

REMARK 1. Many of these verbs are often connected with the prepositions ἀπό and ἐκ, e. g. ἐλευθεροῦν, λίσιν, ἄρχειν, ἀπειρῆν, ἐξείρην, ἐρητίειν.

3. Also with adjectives, adverbs and substantives expressing the same idea, e. g. ἐλεύθερος, μόνος, καθάρως, κενός, ξεῖνος, γυμνός, ὁρτανός, ψιλός — διάφορος, ἀλλότριος, ἄλλοιος, ἔτερος; with many adjectives compounded of a privative; with ἀνεν, χωρίς, πλὴν, ἔξω, ἐκός, δίχα, πέραν, etc.

E. El. 387. αἱ δὲ σύρκες αἱ κεραιὶ φρενῶν ἀγάματ' ἀγορᾶς εἶσιν. Her. 3, 147. ἀπαθὴς κακῶν. Th. 1, 28. φίλους ποιῆσθαι ἑτέρους τῶν νῦν ὄντων. X. C. 4, 4, 25. πότερον τοῖς θεοῖς ἡγῇ τὰ δίκαια νομοθετεῖν, ἢ ἄλλα τῶν δικαίων. Cy. 3, 3, 55. ἀπαίδευτος μουσικῆς. So ἄτιμος ἐπαίνων. Αὖσις, ἐλευθερία κακῶν. Her. 8, 144. ἐκός χρόνου (used of time instead of place). 6, 103. πέρην τῆς ὁδοῦ. Dem. Phil. 1, 49, 34. τοῦ πάσχειν αἰτοὶ κακῶς ἔξω γενήσονται.

4. Here are classed verbs of originating and beginning, e. g. ἄρχεσθαι, ἄρχειν, ἐπάρχειν, κατάρχειν, ἐξάρχειν.

Ἀρχεσθαί τινος e. g. τοῦ πολέμου, means in general to begin something, Σὺν τοῖς θεοῖς ἄρχεσθαι χρὴ παντός ἔργου; but ἄρχειν, ἐπάρχειν, κατάρχειν means, among other things, to do something first, to begin, hence to be the cause or author, Ἡ ἡμέρα τοῖς Ἑλλησι μεγάλων κακῶν ἄρξει Th. 2, 12. Ἐπάρχειν ἁδικῶν ἔργων, εὐεργεσίας.

REM. 2. Ἀρχεσθαι ἀπό τινος, e. g. ἀπὸ τῶν στοιχείων means, to proceed from a thing, and thus to begin.

§ 272. B. Causal Relation.

The Gen. in the causal relation signifies, also, a going out, proceeding from, but not, as in the local relation, a mere outward relation, but an inward and active one, since it expresses

the object by whose inward power the action of the subject is called forth and produced.

§ 273. (a) *The Genitive as the general expression of action.* (444—459.)

1. The Gen., expressing action, stands, in the first place, as the Gen. of the origin or the author (*Genitivus originis* or *auctoris*) and is connected with verbs of producing, arising, having originated or arisen, e. g. *γίγνεσθαι*, *φύειν*, *γενῆναι*, *εἶναι*.

Her. 3, 81. ἀρίστων ἀνδρῶν οἰκὺς (consentaneum est), ἄριστα βουλευήματα γίνεσθαι. X. Cy. 1. 2, 1. πατρὸς μὲν δὴ λέγεται ὁ Κῦρος γενέσθαι. Καμβύσου, Περσῶν βασιλέως· ὁ δὲ Καμβίσης οὗτος τοῖ Περσίδων γίνους ἦν· μητρὸς δὲ ὁμολογῖται Μανδάνης γενέσθαι. Pl. Menex. 239, α. μιᾶς μητρὸς πάντες ἀδελφοὶ φύντες.

REMARK 1. Commonly the preposition *ἐκ*, more seldom *ἀπὸ*, is connected with the genitive. Hence the attributive Gen., mentioned above, § 265, 2, may be explained, e. g. ὁ τοῦ βασιλείως υἱός, i. e. ὁ (ἐκ) τοῦ βασιλείως (γεννηθεὶς) υἱός, τὰ τῶν ἀνθρώπων πρᾶγματα.

2. The Gen. of action stands, in the second place, as that object which has gained another, made it its own and possesses it, as the owner, possessor (*Genitivus possessoris* or *possessivus*). This Gen. stands, (a) with the verbs *εἶναι*, *γενέσθαι*, *ποιεῖσθαι*, *to claim to one's self*; (b) with the adjectives *ἴδιος*, *οἰκεῖος*, *ἑeros*, *κύριος*.

Antiph. 5. 140, 92. τὸ μὲν ἀκούσιον ἀμάρτημα τῆς τύχης ἐστὶ, τὸ δὲ ἐκούσιον τῆς γνώμης. Lys. Agor. 135, 64. ἐγένετο ὁ Εὐμάρης οὗτος Νικοκλείους, belonged to Nicocles, was his slave. Th. 5, 5. ἐγένετο Μεσσήνη Λοκρῶν τινα χρόνον. Τῆς αὐτῆς γνώμης εἶναι, ejusdem sententiae esse. Ἐαυτοῦ εἶναι, to be one's own master. Dem. Phil. 1. 42, 7. ἦν ὅμων αὐτῶν ἐθελήσῃτε γενέσθαι, non ex aliis pendere. Also εἶναι τινος, alicujus esse, alicui addictissimum esse, e. g. εἶναι Φιλίππου, εἶναι τοῦ βελτίστου, studere rebus optimis. X. Ages. 1, 33. τὴν Ἀσίαν ἑαυτῶν ποιοῦνται. Isocr. Paneg. 46, 29. ἡ πόλις ἡμῶν κυρία γενομένη τοιούτων ἀγαθῶν οὐκ ἐφθόνησε τοῖς ἄλλοις. X. An. 4. 5, 35. ἤκουσιν αὐτὸν (τὸν ἵππον) ἰερὸν εἶναι τοῦ Ἑλλίου. 5. 3, 13. ὁ ἑeros χώρος τῆς Ἀρτεμίδος. Dem. Ol. 1. 26, 28. οἱ κίνδυνοι τῶν ἐφειστηκότων (ducum) ἴδιοι, μισθὸς δ' οὐκ ἔστιν. 2. 32, 16. ταύτης κύριος τῆς χώρας γενήσεται. In the attributive relation, § 265, 2, e. g. ὁ τοῦ βασιλέως κῆπος, ἡ Σωκράτους ἀρετή, πατὴρ Νεοπτολεῖμου.

REM. 2. The Gen. is connected with verbs of declaring and judging, as

it is with εἶναι. Dem. Ol. 2. 34, 21. δικαίου πολίτου κρίνω τὴν τῶν πραγμάτων σωτηρίαν ἀντὶ τῆς ἐν τῷ λέγειν χάριτος αἰρεῖσθαι.

(c) Hence the Gen. denotes in connection with εἶναι (a) the object to which anything peculiarly belongs, which peculiarity is commonly expressed by an Inf.; (β) a property or condition of the subject (Genitivus *qualitativus*).

Ἀνδρός ἐστιν ἀγαθοῦ εὖ ποιεῖν τοῖς φίλοις. In English this Gen. is translated in various ways, e. g. it is the business, manner, custom, peculiarity, duty, mark of a brave man; it becomes a brave man; it bespeaks a brave man; a brave man is wont, and the like. Dem. Phil. 1, 54. κακούργου ἐστὶ κριθέντ', being sentenced, ἀποθανεῖν, στρατηγοῦ δὲ μαχόμενον τοῖς πολέμοις. Ol. 1. 18, 2. ἐστὶ τῶν αἰσχυρῶν (Neut.), μάλλον δὲ τῶν αἰσχίστων, πύλων, ὧν ἡμὲν ποτε κύριοι, φαίνεσθαι προεμένους. Chers. 102, 48. δοκεῖ ταῦτα καὶ δαπάνης μεγάλης καὶ πόνων πολλῶν καὶ πραγματείας εἶναι. Aphob. 1. 814, 4. ἐμὲ ἔπει' ἐτῶν ὄντα. X. An. 7. 4, 16. Σιλανὸς Μακίστιος, ἐτῶν ὀκτωκαίδεκα ὧν, σημαίνει τῇ σάλπιγγι. 1. 4, 11. ὁ Εὐφράτης ποταμὸς τὸ εὐρὸς ἐστὶ τετταρῶν σταδίων.

REM. 3. Here, also, belong the expressions ἡγεῖσθαι, ποιεῖσθαι, θεῖναι πολλοῦ, πλείστου, ὀλίγου, ἐλαχίστου, etc., since the worth of a thing is conceived as a property.

3. The Gen. of action stands, in the third place, as that object which embraces one or several other objects as parts belonging to it; the Gen. represents the whole in relation to its parts (the *partitive* Gen.). This Gen. stands,

(a) With the verbs, εἶναι and γίγνεσθαι; τιθεῖναι, τίθεσθαι, ποιεῖσθαι, ἡγεῖσθαι, numbered among, accounted, and with many others.

Th. 1, 65. καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι, one of those remaining. X. An. 1. 2, 3. ἦν καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων. Cy. 1. 2, 15. οἱ ἂν αὖ ἐν τοῖς τελείοις (ἀνδράσι) διαγέρονται ἀνεπίληπτοι, οὗτοι τῶν γεραιτέρων γίγνονται, reckoned among the elders. Dem. Phil. 3. 122, 43. ἡ Ζέλευς ἐστὶ τῆς Ἀσίας. Plat. Phaed. 68, d. τὸν θάνατον ἡγοῦνται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἶναι. Pl. Rp. 376, e. μουσικῆς δ', εἶπον, τίθης λόγους; ad musicam refertur sermones? Phileb. 60, d. φρόνησιν καὶ ἀληθῆ δόξαν τῆς αὐτῆς ἰδέας τιθεμένων. Rp. 8. 567, e. ποιεῖσθαι τινα τῶν δορυφορῶν. Her. 7, 6. κατέλεγε τῶν χρησμῶν, recitabat vaticiniorum sc. partem. So τέμνει γῆς, devastare terrae, sc. partem.

REM. 4. The partitive Gen. is very often used in the attributive relation, § 265, 2, thus,

- (a) With substantives, e. g. *σταγόνες ὕδατος, σώματος μέρος*;
 (b) With substantive adjectives, in the positive, comparative and superlative, when the partitive expresses the highest degree; with substantive pronouns and numerals, *οἱ χρηστοὶ τῶν ἀνθρώπων, οἱ ἐν φρονούν-τες τῶν ἀνθρώπων — πολλοὶ, ὀλίγοι, τινές, πλείονες, πλείστοι τῶν ἀνθρώπων*. In addition comp. above, § 264, Rem. 5. On the contrary, *οἱ θνητοὶ ἄνθρωποι*, since the property of mortality belongs to the race; *πολλοὶ* or *ὀλίγοι ἄνθρωποι* expresses a whole consisting of many or few (a great or small number of men), *πολλοὶ* or *ὀλίγοι ἀνθρώπων* denotes the many or few as a part of the whole; so *τρεις ἡμεῖς ἡμεν*, i. e. *we were three in all*, where in Eng. it would be, *there were three of us*, *τρεις ἡμῶν ἦσαν*, i. e. *there were three of us*, (of our number) *there*;
 (c) With adverbs, as follows, (α) of place, e. g. *ποῦ, πού, πῇ, πύθεν, οὐ, ἢ, οὐδαμοῦ, πανταχῇ, πόρῳ* and *πρόσω, further*, etc. Her. 2, 43. *οὐδ' αὐτῇ Αἰγύπτῳ*. Pl. Rp. 3. 403, e. *εἰδέναι, ὅπου γῆς ἐστι*. *Ἐνταῦθα τῆς ἡλικίας, τοῦ λόγου*. Ὁράτε, οἱ προεληλυθὲν ἀσελγείας Dem. *Πανταχοῦ τῆς γῆς*, ubivis terrarum. *Πόρῳ σοφίας ἐλεύνην* or *ἤκειν*. — (β) of time, e. g. *ὅψε τῆς ἡμέρας, τοῦ χρόνου, τῆς ἡλικίας. Τρὶς τῆς ἡμέρας. Πολ- λάκις τῆς ἡμέρας*.

REM. 5. The partitive Gen. with a superlative, sometimes refers, not to the superlative, but to the subject. Her. 7, 70. *οἱ ἐκ τῆς Αἰβύης Αἰθίοπες οὐλότατον τριχῶμα ἔχονσι πάντων ἀνθρώπων*. So always with adverbs, X. Cy. 3. 1, 25. *πάντων τῶν δεινῶν ὀφύβος μάλιστα καταπλήττει τὰς ψυχὰς*.

(b) With words which express, (α) the idea of participation, sharing in, of community, of having things in common, e. g. *μετέχειν, μέτεστί μοι, διδόναι, μεταδιδόναι, προςδιδόναι, διαδιδόναι, κοινωνεῖν, κοινοῦσθαι, ἐπαρκεῖν, to communicate, σύνεργος, ἄμοιρος*, etc.; and the three words, *κοινός, ἴσος, ὅμοιος*, which commonly, however, are connected with the Dat.; — (β) those which express the idea both of physical and intellectual contact, of holding and of laying hold of, of being connected and of hanging together, e. g. *θιγγάνειν, ψάνειν, ἄπτεσθαι, δράττεσθαι; λαμβάνεσθαι, μετα-, συλλαμβάνειν, ἐπι-, ἀντιλαμβάνεσθαι; συναίρεσθαι; ἔχεσθαι, to adhere to, to border upon, ἀντ-, περιέχεσθαι, γλίχεσθαι; ἐπιχώριος, φίλος*, also with the Dat., *ἀδελφός, διάδοχος*, often also with the Dat., *ἐξῆς, ἐφεξῆς*, more rarely with the Dat., *πρόσθεν, ἐμπροσθεν, ὀπισθεν, μεταξὺ*, and many other adverbs; — (γ) those which express the idea of acquiring and attaining, e. g. *τυγχάνειν, acquiring and hitting, λαγγάνειν, ἐφικνεῖσθαι, κληρονομεῖν* (with Gen. of the thing, *to inherit*; with Gen. of the person, *to be the heir of some one*;

with Acc. of the thing and Gen. of the person, *to inherit something from one*, προσήκει (μοί τις, *something belongs to me*); (δ) those which express the idea of striving to acquire something, e. g. ὀρέεσθαι, ἐφίεσθαι, ἀντιποιεῖσθαι, *ad aliquid contendere*, ποτιρί, ἐντρέπεσθαι, *to turn one's self to something, to regard, to have respect to*, στοχάζεσθαι, *to aim at something*.

X. Cy. 1. 2, 15. ἔστι τοῖτοις καὶ ἄρχων καὶ τιμῶν μετέχειν. R. L. 1, 9. τοῦ μὲν γένους καὶ τῆς δυνάμεως κοινωνοῦσι, τῶν δὲ χρημάτων οὐκ ἀντιποιοῦνται (sibi vindicant). Cyr. 7. 5, 78 sq. θάλλουσιν μὲν καὶ ψυχούς καὶ σίτων καὶ ποτῶν καὶ ὑπνον ἀνύχνη καὶ τοῖς δούλοις μεταδιδόναι, πολέμικῃς δ' ἐπιστήμης καὶ μελέτης οὐ μεταδοτέον. C. 1. 2, 60. Σωκράτης πᾶσιν ἀφθόνως ἐπέθηκε τῶν ἑαυτοῦ. Cy. 1. 3, 7. τῶν κρεῶν διαδιδόναι τοῖς θεραπευταῖς. Th. 6, 39. ὀλιγαρχία τῶν μὲν κινδύνων τοῖς πολλοῖς μεταδίδωσι, τῶν δ' ὠφελιμῶν οὐ πλεονεκτεῖ μόνον, ἀλλὰ καὶ ἔμπαν ἀφιλομένη χει. Pl. Phaedr. 238, h. τὰ τούτων ἁδελφά (horum similia). X. An. 4. 1, 17. ἡ πορεία ὁμοία φυγῆς ἐγένετο. Hel. 4. 4, 6. (ἄξιόν ἐστι) τῶν γε καλλίστων καὶ μεγίστων ἀγαθῶν ὀρεγομένους ἀξιεπαινοτάτης τελευτῆς τυχεῖν. 4. 8, 18. ἦν ὁ Θέρσανδρος οὐ μόνον αὐλητῆς ἀγαθός, ἀλλὰ καὶ ἀλκῆς ἀντεποιεῖτο (*ad fortitudinem enitebatur*). Cy. 1. 2, 3. πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίεσθαι. 3. 3, 10. ἐπαινοῖσι καὶ ἀσπάζονται οἱ τοιοῦτοι (σίμμαχοι) τοὺς ἑμοίους, νομίζοντες συνεργοὺς αὐτοὺς εἶναι τοῦ κοινοῦ ἀγαθοῦ. Pl. Symp. 181, c. ὕβρεως ἄμοιρος. Menex. 241, c. ἔργον κοινὸν Λακεδαιμονίων τε καὶ Ἀθηναίων (*like communis alicujus rei*). Ἀπτομαι τῆς χειρός. Her. 1, 93. λίμνη ἔχεται τοῦ σήματος μεγάλη, *borders on*. 3, 72. ἔργου ἐχώμεθα, *opus aggrediamur*. Περιέχομαι τινος, *cupide aliquid amplecti*. Th. 1, 140. τῆς γνώμης τῆς αὐτῆς ἔχομαι. 4, 10. ἄνδρες οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου. Pl. Rp. 2. 362, a. ἀληθείας ἐχώμενον, *cum veritate conjunctum*. Ἀντιλαβεσθαι τῶν πραγμάτων, *capessere*. Isocr. Nicoel. 22. b, c. ἐπειδὴ θνητοῦ σώματος εἵτινες, ἀθανάτου δὲ ψυχῆς, πικρῶ τῆς ψυχῆς ἀθάνατον μνήμην καταλείβειν. Τυχάνειν, λαγχάνειν χρημάτων, εὐτυχίας — τυχεῖν τελευτῆς, ὀνόματος, etc. Isocr. Paneg. 80, 187. οὐκ ἐφικνοῦμαι τοῦ μεγέθους, *sc. τῶν πραγμάτων, non assequor*. Pl. Crit. 52, c. οὐτ' ἐκείνους τοὺς λόγους αἰσχίην, οὔτε ἡ μὲν, τῶν πόρων, ἐντρέπη. X. C. 4. 5, 11. δοκῆς μοι λέγειν, ὡς ἀνδρὶ ἦντοι τῶν διὰ τοῦ σώματος ἡδονῶν πόμπαν οὐδ' ἐμὴς ἀρετῆς προσήκει. Dem. in Aristocr. 690, 14. οἵτοι κληρονομοῦσι τῆς ὑμετέρας δόξης καὶ τῶν ὑμετέρων ἀγαθῶν.

REM. 6. In verbs expressing participation, sometimes the word denoting a part stands in the Acc., e. g. X. Hier. 2, 6. οἱ τύραννοι τῶν

μεγίστων ἀγαθῶν πλεῖστα μετέχουσι. An. 7. 8, 11. ἵνα μὴ μεταδοῦν τὸ μέρος χρημάτων. According to the analogy of verbs of touching, verbs of entreating and conjuring, are connected with the Gen., which denotes the person or thing, by whom or which one entreats or conjures, e. g. λίσσεσθαι, ἱκετεύειν, ἱκνέσθαι, since the supplicant, touching the knee or the image of the divinity, utters his prayer. Od. β, 68. λίσσομαι ἡμῖν Ζηρὸς Ὀλυμπίου ἥδε Θέμιστος. So λίσσεσθαι πατρός, τοκῶν. Comp. Il. π, 454, ὁ μὲν μιν ἐμελλε γενέλου χειρὶ παχείῃ ἀψόμενος λίσσεσθαι.

REM. 7. The poets connect many other verbs with the Gen., among which are those mentioned under (b). Il. η, 56. μέσσου δουρὸς ἐλὼν. Od. γ, 439. βούν δ' ἀγέτην κεράων. Il. α, 197. ξανθῆς δὲ κομῆς ἔλε Πηλείωνα. In phrases, like λαβεῖν τινα γόνων, ἄπτεσθαί τινα γενέλου, etc., the knee and the beard are conceived as the objects, on which the person who touches and lays hold, hangs, and, as it were, depends. Here belong, also, in poetry,

- (a) Verbs of tasting physically and intellectually, grasping, reaching to, and hence of striving after an object, e. g. ἐπιμαίεσθαι σκοπίλου, δώρων, νόστου.
- (b) Several verbs, which properly express the idea of a very hasty motion towards an object, and are then changed so as to express an intellectual effort, and longing, e. g. ἐπειγέσθαι, ὀρμαῖσθαι, ἐπιβάλλεσθαι, ἐπαύσσειν, *rushing upon something*, etc. Il. τ, 142. ἐπειγόμενος περ Ἀρης. Il. ξ, 488. ὠρμήθη δ' Ἀκάμαντος. Il. ζ, 68. μήτις νῦν ἐν ἄρῳ ἐπιβαλλόμενος μετόπισθεν μυμνέω.
- (c) Verbs of aiming, e. g. τοξεύειν, ἀκοντίζειν (in prose with εἰς, and with the meaning, *to hit, to wound*, with the Acc.) Il. ρ, 304. Ἐκτωρ δ' ἀντ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ. Il. ψ, 855. ἥς ἄρ' ἀνείχετο ξύειν.

REM. 8. According to the analogy of verbs of aiming and striving, above named, so we find κατὰ χθονὸς ὄμματα πῆξαι, πλεῖν ἐπὶ Σάμῳ, *to sail towards Samos*, as if setting out for it, (on the contrary, ἐπὶ Σάμῳ, *to Samos*). The Gen. of *aim, object*, occurs in the attributive relation, e. g. in ὁδός, νόστος τόπου τινός, *way, return to a place*.

REM. 9. There also belong here, (a) the adverbs εὐθύ (Ion. ἰθύ), *straightforward to something, μέχρι, to, up to*;—(b) verbs of *meeting* and of *approaching*, which, still, in prose, are commonly connected with the Dat.;—(c) adjectives and adverbs expressing the same idea, e. g. ἀντίος, ἐναντίος, παραπλήσιος, still oftener joined with the Dat., ἀντίον, πλησίον, etc. Her. 6, 95. ἔχον (dirigebant) τὰς νείας ἰθὺ τοῦ Ἑλλήσποντου καὶ τῆς Θερήϊκος 2, 34. ἡ Αἴγυπτος τῆς ὀρεινῆς Κιλικίας μάλιστα καὶ ἀντίῃ κείται. Dem. Ph. 3, 117, 27. πλησίον Θηβῶν καὶ Ἀθηνῶν.

4. The Gen. of action stands, as the Gen. of the place *at which*, and the time *when*, an action happens. The fact or the event belongs, as it were, to the place and the time, proceed in a certain measure from them, and are supported by them; hence the place and the time are conceived as supporters of the action.

(a) The Gen. of place is almost exclusively poetic.

Il. ρ, 372. νέφος δ' οὐ φαίνεται πάσης γαίης, οὐδ' ὕδατων. Il. ι, 219. αὐτὸς δ' ἀντίον ἔξεν Ὀδυσσεὺς θείωιο τοίχου τοῦ ἐτέρου. Hence, especially in Epic poetry, with verbs of going, or of motion, the place or the way to which the going or the motion tends, and to which, as it were, this action belongs, stands in the Gen., e. g. Il. β, 801. ἔρχονται πεδίοιο. χ, 23. θίειν πεδίοιο. ρ, 64. πεδίοιο διώκειν ὄρνειον. So the prose, ἵεναι τοῦ πρόσω.

REM. 10. Hence the adverbs of place, οὐ, πού, ποῦ, ὅπου, αὐτοῦ, οὐδαμοῦ, ἄλλαχοῦ, etc., and hence, also, adverbs of place with the suffix *θεν* apparently instead of adverbs of place with the suffix *θι*, e. g. ἐνδοθεν, ἐγγύθεν, τηλόθεν, ἔκτοσθεν, etc., e. g. Il. ρ, 582. Ἐκτορα δ' ἐγγύθεν ἰστάμενος ὤτρυνεν Ἀπόλλων.

(b) The Gen. of time often occurs both in poetry and prose. The space of time within which something happens, as if the supporter of the action, may be expressed by the Gen.

Ἀνθὴ θάλλει τοῦ ἔαρος, the spring is conceived as the producer or supporter of flowers. So θέρους, χειμῶνος, ἡμέρας, τῆς αὐτῆς ἡμέρας, νυκτός, δειλῆς, ὁπώρας, as Eng. *of a morning*, he did it *of a fine morning*, also μηνός, ἐνιαυτοῦ, etc. with attributives, e. g. τοῦ αὐτοῦ, τοῦ προτέρου, ἐκείνου, etc. Hence the adverbial expressions ἀρχῆς, at the beginning, and τοῦ λοιποῦ, for the future. Her. 4, 48. Ἰστρός ἴσος αἰὲ αὐτὸς ἐωῦτ' ῥέει καὶ θέρους καὶ χειμῶνος. 6, 12. τοῦ λοιποῦ μὴ πειθώμεθα αὐτοῦ. Pl. Phaed. 59, d. ἐξέλθομεν τοῦ θεσμοτηρίου ἐσπέρας. Οὐ μακροῦ χρόνου, συχροῦ, πολλοῦ, πλείου, ὀλίγου χρόνου, πολλῶν ἡμερῶν, ἐτῶν, etc. Her. 3, 134. ταῦτα ὀλίγου χρόνου ἔσται τελέμενα. X. An. 1, 7, 18. βασιλεὺς οὐ μαχίται δέκα ἡμερῶν. Pl. Symp. 172, c. πολλῶν ἐτῶν Ἀγάθων ἐνθάδε οὐκ ἐπιδεδήμηκεν.

REM. 11. By the Gen. of time, the Gen. absolute may be explained, e. g. τοῦ Κύρου βασιλεύοντος πολλά τε καὶ καλὰ ἔργα ὑπὸ τῶν Περσῶν ἐπράχθη.

REM. 12. Prepositions are often used to define this relation more exactly, e. g. ἐκ πολλοῦ χρόνου, ἀφ' ἐσπέρας, ἐπὶ Κίρου, Cyri aetate, διὰ πολλοῦ χρόνου, ἐντός or ἔσω πολλοῦ χρόνου. Comp. the remarks on the prepositions.

REM. 13. On the distinction between the Gen. and Acc. of place and time, see the remarks on the Acc., § 279, 6.

5. The Gen. of action, finally, stands as the Gen. of the material out of which anything is made, formed, and, as it were, produced, or the source out of which something is drawn. This Gen. stands,

(a) With verbs of making, forming, etc.

Her. 5, 82. χαλκοῦ ποιεῖνται τὰ ἀγάλματα. 2, 138. ἐστρωμένη ἐστὶ δὸς λίθου. Th. 4, 31. ἔρμα αὐτόθι ἦν λίθων λογάδην πεποιημένον. In the attributive relation, e. g. ἔκπωμα ξύλου, τράπεζα ἀργυρίου, στέφανος ἱακίνθων.

REM. 14. This relation is very often expressed by the Dat., and more definitely by the prepositions ἐξ and ἀπό, also διά.

(b) With verbs of fulness and want, e. g. πλήθειν, πληροῦν, συμπλάναι, γέμειν, βρίθειν; νάσσειν, σάττειν, εὐπορεῖν, etc.; ἀπορεῖν, πένεσθαι, δεισθαι, δεῖ, σπανίζειν, χρεῖ, etc.; πλέος, πλήρης, μεστός, πλούσιος, δασύς, etc.; πένης, ἐνδεής; ἅλις (*salis*).

X. Symp. 4, 64. σεσαγμένος πλούτου τὴν ψυχὴν ἔσομαι. Pl. Apol. 26, d. τὰ Ἀναξαγόρου βιβλία γέμει τούτων τῶν λόγων. Εὐπορεῖν, ἀπορεῖν, πένεσθαι, σπανίζειν τῶν χρημάτων. X. Cy. 3, 1, 3. διαθρόντων καὶ ἐλαυνόντων τὸ πεδίον μεστόν. An. 2, 4, 14. δασύς δένδρων. An. 1, 2, 7. παράδεισος μέγας, ἀγρίων θηρίων πλήρης. 1, 4, 19. ἐνταῦθα ἦσαν κῶμαι πολλάί, μεστὰὶ σίτου καὶ οἴνου. In the attributive relation, e. g. δέπας οἴνου.

(c) With verbs of eating, drinking, enjoying, satisfying one's self, and in the figurative sense of having the enjoyment, use and advantage of something, ἐσθίειν, φαγεῖν, εὐωχεῖσθαι, πίνειν, γεύειν, κορέσασθαι; ἀπολαύειν, etc.

Ἐσθίειν κρεῶν — κορέσασθαι φορβῆς — πίνειν οἶνον. X. Cy. 1, 3, 4. ἀνάγκη σοὶ ἀπογεύεσθαι τούτων τῶν παντοδαπῶν βρωμάτων. 1, 3, 10. καὶ τί δή, ὦ Κῦρε, τᾶλλα μιμούμενος τὸν Σάκαν, οὐκ ἀπεφρόφησας τοῦ οἴνου; C. 4, 3, 11. ἀπολαύειν πάντων τῶν ἀγαθῶν; but ἀπολαύειν τινός τι, e. g. ἀγαθὰ or κακά, to receive good or evil from some one. Γεύεσθαι τιμῆς — γεύειν τινὰ τιμῆς.

REM. 15. The Acc. stands with verbs of eating and drinking, (a) when the substance is represented as consumed wholly or in a great quantity; or (b) when the common means of nutriment is indicated, that which every one takes. Od. ι, 347. Κίκλωψ, τῇ, πῖε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα. X. Cy. 1, 3, 9. οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον. 1, 3, 6. κρέα γε εὐωχοῦ, *he ate heartily*. 6, 2, 28. ὕδατι μεμιγμένην ἀεὶ τὴν μάζαν ἐσθίει. Ibid. μετὰ δὲ τὸν σίτον ἐὰν οἶνον ἐπιπίνωμεν, οὐδὲν μείον ἔχουσα ἡ ψυχὴ ἀναπαύσεται (spoken of a habit). So ἐσθίειν κρέα and κρεῶν; πίνειν οἶνον and οἶνου. Pl. Symp. 176, c. πολὺν πίνειν οἶνον.

(d) With verbs of smelling, emitting an odor, etc., πνεῖν, ὀζειν, προςβάλλειν.

Ὅζειν ἴων, μύρου πνεῖν, προςβάλλειν μύρου, πνεῖν τράγου, ὀζειν κρομύων. Ar. Ran. 341. ὥς ἡδύμοι προςέπνευσεν χοίρειων κρεῶν.

REM. 16. The Poetic Language connects many other verbs with the Gen. of the material, e. g. ἀποστίλλειν ἀλείφατος, (νεύας, πρὸς μελίσσι-μεν, λούεσθαι ἐν ῥέεϊος ποταμοῖο. See Larger Grammar, II. § 527, Rem.

(e) With several verbs of sensation and perception, namely, ἀκούειν, ἀκροᾶσθαι, ἀποδέχεσθαι, *to assent to*; αἰσθάνεσθαι, ὁσφραίνεσθαι; συνίεναι, *to comprehend*, with Gen. of the person; so likewise, with verbs of remembering and forgetting, μιμνήσκειν (τινά τινας), μιμήσκεσθαι, ἐπιλανθάνεσθαι, hence λάθρα, λαθραίως and κρύφα τινός.

Her. 1, 47. καὶ κωφοῦ συνίημι, καὶ οὐ φωνεῦντος ἀκούω. 1, 80. ὥς ὁσφραντο τύχιστα τῶν καμήλων οἱ ἵπποι, καὶ εἶδον αὐτάς, ὅπισω ἀνίστρεφον. X. H. 4, 4, 4. τῆς κραυγῆς ἤσθοντο. An. 1, 1, 8. βασιλεὺς τῆς μὲν πρὸς ἐαυτὸν ἐπιβουλῆς οὐκ ἤσθάνετο. Cy. 1, 3, 10. οἷα ἀκροώμενοι τοῦ ἔθοντος ὠμνίετε ἔδειν ἄριστα. Phaed. 92, d. μήτε ἑμαιοῦ μήτ' ἄλλον ἀποδέχεσθαι λέγοντος, ὥς ἡ ψυχὴ ἐστὶν ἁρμονία, *to agree with*. Ἀκούειν δίκης, *to hear a cause*, αἰσθάνεσθαι ἡδονῶν, ὁσμῆς, κραυγῆς, θορόβου, βοηθείας. Ἐπομνήσαι τινα τοῦ λόγου. X. Cy. 8, 3, 8. τοῦ φθόνου ἐπελέληστο. In the attributive relation, μνήμη τῶν κακῶν.

REM. 17. The attributive Gen. has a far greater extent of meaning, e. g. ἀγγέλια τῆς Χίου, *de Chio*, ἐρώτησίς τινος, *like quaestio alicujus rei*, instead of *de aliqua re*.

REM. 18. With verbs of *hearing*, and *perceiving*, there stand (a) the person *alone* in the Gen., which represents the person as the source from which the perception appears, e. g. ἀκούω Σωκράτους, *I hear Socrates*, i. e. *his words*; (b) the thing *alone*, and this is put either in the Gen., which expresses the substance as a whole, of which one sees, as it were, single parts, or the meaning and contents of which he perceives intellectually, e. g. αἰσθάνεσθαι κραυγῆς, *to perceive, as it were, single tones of the cry*, αἰσθάνεσθαι ἐπιβουλῆς, *to perceive something of the plot*; or in the accusative, which shows that one perceives with his senses, the totality of a thing, e. g. Αἰὼν αἰσθάνονται (οἱ ἄνθρωποι) ἕκαστα, *the senses by which men observe every object*, X. C. 1, 4, 5. Ὡς ἤσθοντο τὴν βοήθειαν, *when they noticed the approaching succor* = *saw with the eyes*, therefore, also, εὐρών Th. 2, 94. On the contrary X. H. 4, 8, 19. αἰσθέσθαι τῆς βοηθείας, *they observed something of the succor*. The Acc. of the person seldom occurs with αἰσθάνεσθαι, which then has the meaning of εἶδεναι, e. g. Αἰσθάνομαι δὲ καὶ τινος ἄνους τινάς, οἱ οὕτω πειρώσι χρημάτων X. Symp. 4, 36. Verbs of *hearing*, *perceiving*, *observing*, as well as *remembering*, often govern the Acc. of the thing, sometimes, also, of the person. They are often connected with the Gen. of the person and the Acc. of the thing. See under (f). X. Cy. 3, 1, 1. ὁ Ἀρμένιος, ὥς ἤκουσε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου, ἐξεπλάγη, as in the Lat. *audire aliquid ex aliquo*; so σιμέναι τινός τι, e. g. ἔπος. Μιμνήσθαι τὸ πρᾶγμα.

REM. 19. Ἀκούειν, ὑπακούειν, κατακούειν with the meaning

to obey, often take the Gen., and according to the same analogy *πειθεσθαι*, yet seldom, and *ἀπειθεῖν*; so also *κατήκοος*, *ὑπήκοος* with the Gen., more seldom with the Dat. Her. 3, 62. *προσγορεύει ἡμῖν Σμείρδιος βασιλῆος ἀκούειν*. 3, 101. *Δαρείου βασιλῆος οὐδαμᾶ ὑπήκουσαν*. 1. 1, 26. *νῦν ὦν ἐμεῖο πεσέμενοι γίνεσθε ἐλεύθεροι*.

(f) Finally, the Gen. of the material stands with verbs of seeing, hearing, experiencing, learning, considering, knowing; of judging, examining, saying; of admiring, praising, blaming, *ὀρᾶν*, *θεῖσθαι*, *σκοπεῖν*, *ὑπονοεῖν*, *ἐννοεῖν*, *γινώσκειν*, *ἐπίστασθαι*, *εἰδέναι*, *ἐκθυμεῖσθαι*, etc.; *πυνθάνεσθαι*, *αἰσθάνεσθαι*, *μανθάνειν*, *κρίνειν*, *ἐξετάζειν*, *λέγειν*, *δηλοῦν*, etc.; *ἄγασθαι*, *θαυμάζειν*, *ἐπαινεῖν*, *μέμψεσθαι*, *ψέγειν*, and the Gen. indicates the object (commonly a person) about which or whom, one perceives, sees, contemplates, knows, examines, an action, external indication or some single circumstance; or of whom one learns, hears, affirms something; or in whom one perceives something to admire, praise or censure. That, which is perceived in the object, or affirmed of it, is added in the Acc. of a substantive or substantive pronoun, or in an accessory clause, or in the Gen. of the Participle, which may, at the same time, denote the person.

X. C. 1. 1, 12. *Πρῶτον μὲν αὐτῶν (Σωκράτης) ἐσκόπει, πότῃ ποιετοῖσαντες ἱκανῶς ἤδη τὰνθρώπινα εἰδέναι ἔρχονται ἐπὶ τὸ περὶ τοιούτων φρονιζέιν, ἢ τὰ μὲν ἀνθρώπεια παρέντες, τὰ δαιμόνια δὲ σκοποῦντες, ἡγοῦνται τὰ προσήκοντα πράττειν*. 1. 6, 4. *ἐπισκεψώμεθα, τί χαλεπὸν ἦσθῃσαι τοῦ μου βίου*, in my manner of life. An. 3. 1, 19. *διαθεώμενος αὐτῶν, ὅσην μὲν χώραν καὶ οἶαν ἔχουσιν*. Cy. 7. 2, 18. *ἔγνω καὶ μάλα ἄτοπα ἐμοῦ ποιοῦντος*, he perceived in me that I was doing an absurd thing. Pl. Gorg. 463, d. *ἂρ' οὐν ἂν μάθοις ἀποκρίναμένον*; instead of *ἂρ' οὐν ἂν μου μάθοις*, ἂ ἀποκρίνομαι; will thou then have understood my answer? Th. 4, 6. *ἐπύθοντο τῆς Πύλου κατελημμένης*, instead of *ἐπύθ. τῆς Πύλου*, ὅτι κατελημμένη ἦν. 5, 83. *ἦσθοντο τειχιζόντων*, instead of *ἦσθ. αὐτῶν*, ὅτι τειχιζοῦσιν. The Gen. of person alone, Pl. Phil. 51, c. *ἐμου μανθάνεις*, instead of *ἐμου μ.*, ἂ λέγω. Her. 6, 76. *ἄγασθαι τοῦ Ἑρασίου οὐ προδιδόντος τοὺς πολίτας*. Th. 1, 84. *τὸ βραδὺ καὶ μᾶλλον, ὃ μὲ μφονται μάλιστα ἡμῶν, μὴ αἰσχύνεσθε*. X. Cy. 3. 1, 15. *εἰ ἄγασσαι τοῦ πατρός, ἢ ὅσα βεβούλευται, ἢ ὅσα πέπραχε, πάν σοι συμβουλεύω τοῖτον μιμῆσθαι*. Ages. 2, 7. *τάδ' αὐτοῦ ἄγαμαί, ὅτι παρσκευάσατο*. 8, 4. *ἐγὼ καὶ τοῦτο ἐπαινώ Ἀγησιλάου, τὸ πρὸς τὸ ἀρτσκεῖν τοῖς Ἑλλήσιν ὑπεριδεῖν τὴν βασιλείω ξενίαν*. Pl. Men. 95, c. *Γοργίον μάλιστα ταῦτα ἄγαμαί*. Theæt. 161, b. *δ' θ' ἀνμάζω τοῦ ἐτα-*

ρου. Criton, 43, b. σοῦ πάλαι θανμάζω, αἰσθανόμενος, ὃς ἡδέως καθεύδεις. Rp. 383, a. πολλὰ Ὀμήρου ἐπαινοῦντες ἄλλα τοῦτο οὐκ ἐπαινισόμεθα.

REM. 20. The verbs above named imply in themselves an Acc. e. g. ὀρώ τινα or τι, σκοπῶ τινα or τι, ἐπαινῶ, ψέγω, μέμφομαι, ἄγαμαι τινα or τι.

(g) In expressions of being acquainted with, ignorant of, of being skilled and unskilled in, of making trial of, of ability and dexterity, e. g. ἐμπειρος, ἄπειρος, ἐπιστήμων, ἐπιστάμενος, ἀνεπιστήμων, τριβων, συγγνώμων, ἀδαής, ἀπαιδέντος, ἰδιώτης, πειρᾶσθαι, ἀπείρω, ξένως ἔχειν; with adjectives in -ικός (derived from transitive verbs) which express the idea of dexterity.

Ἐμπειρος or ἐπιστήμων ἰμὶ τῆς τέχνης. Her. 2, 49. τῆς θυσίας ταύτης οὐκ ἄδαής, ἀλλ' ἐμπειρος. — Ἀπαιδέντος ἀρετῆς, μουσιკῆς. X. Cy. 6, 1, 37. συγγνώμων τῶν ἀνθροπίνων πραγμάτων. — Ἀπείρω ἔχειν τινός. — Ἀποπειρᾶσθαι γνώμης. (In the poets this use of the genitive is still more extensive.) Il. ο, 412. τέκτορος, ὃς ῥά τε πάσης ἐν εἰδῇ σοφίας. X. C. 3, 1, 6. παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρή καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις. Pl. Euthyphr. 3, c. διδασκαλικὸς τῆς αὐτοῦ σοφίας. Pl. L. 643, d. τέλειος τῆς τοῦ πράγματος ἀρετῆς, showing one's self perfect in a thing.

§ 274. (b) Causal Genitive.

(460—465.)

The second division of the causal genitive includes the genitive, which expresses the cause, i. e. the object, which calls forth and occasions the action of the subject. This genitive stands,

1. With many verbs which denote a state or affection of the mind, viz.

(a) A desire and longing for, ἐπιθυμεῖν, ἐρᾶν, ἐρωτικῶς ἔχειν, or διακείσθαι; διψῆν, πεινῆν;

(b) A care for, a concern for, ἐπιμελεῖσθαι, φροντίζειν, κήδεσθαι, περιορᾶσθαι, προορᾶν, ὑπερορᾶν, to despise, προνοεῖν, μέλει, μεταμελεῖ, ἀμελεῖν, ὀλιγορεῖν, φείδεσθαι;

(c) Pain, grief, pity, ὀλοφύρεσθαι, πενθικῶς ἔχειν; ἔλεειν and οἰκτεῖρειν with the Acc. of the person and Gen. of the thing;

(d) Anger and indignation, ὀργίζεσθαι with the Dat. of the person and the Gen. of the thing, χαλεπῶς φέρειν;

(e) Envy, φθονεῖν with the Dat. of the person and the Gen. of the thing, ἐπιφθόνως διακείσθαι;

(f) Admiration, praise and blame, *θανυμάζειν* and *ἄγασθαι* (with the Acc. of the person and the Gen. of the thing, sometimes also with the Gen. of the thing and the Gen. of the person, which depends upon or is governed by that thing, see Rem. 2), *ζηλοῦν*, *εὐδαιμονίζειν*, *ἐπαινεῖν*, *μέμφεσθαι*, all with the Acc. of the person and the Gen. of the thing.

Pl. Rp. 403, a. ὁ ὀρθὸς ἔρως πέφυκε κοσμίον τε καὶ καλοῦ σωφρόνως τε καὶ μουσικῶς ἐρᾷν. 438, a. οὐδεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου, ἀλλὰ χρηστοῦ σίτου· πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν. Symp. 181, b. οἱ φαῦλοι τῶν ἀνθρώπων τῶν σωμάτων μᾶλλον, ἢ τῶν ψυχῶν ἐρῶσιν. 186, b. τὸ ἀνόμοιον ἀνομοίον ἐπιθυμεῖ καὶ ἐρᾷ. 216, d. Σωκράτης ἐρωτικῶς διδάσκεται τῶν καλῶν. X. Cy. 3. 3, 12. (Κῦρος) πακύνους ἐποίησεν ἐρωτικῶς ἔχειν τοῦ ἤδη ποιεῖν τε. X. O. 13, 9. πεινώσει τοῦ ἐπαίνου οὐχ ἥτιον ἔναι τῶν φύσεων, ἢ ἄλλαι τῶν σίτων τε καὶ ποτῶν. Attributive, e. g. ἔρως, ἐπιθυμία ἀρετῆς, amor, cupiditas virtutis. Th. 6, 14. κήδεσθαι τῆς πόλεως. Her. 3, 151. ἐπολιόρκει (Βαβυλωνίους) φροντίζοντας οὐδὲν τῆς πολιορκίης. 3, 159. τοῦ σίτου προορᾷν. X. Cy. 1. 2, 2. Περσῶν νόμοι (ἄρχονται) τοῦ κοινοῦ ἀγαθοῦ ἐπιμελούμενοι. Μέλει μοι τινος. 5. 1, 22. Γωβρύη παρᾶσμαι ποιεῖν μήποτε μεταμελήσαι τῆς πρὸς ἐμὲ ὁδοῦ. Id. C. 1. 2, 9. ὑπερορᾷ ἐποικί τῶν καθεστώτων νόμων τοὺς συνόντας. Th. 4, 124. Βρασίδας τῆς Μένδης περιορώμενος. X. H. 5. 4, 1. Θεοὶ οὐκ τῶν ἀσεβούντων, οὔτε τῶν ἀνόσια ποιούντων ἀμελοῦσι. Cy. 8, 7, 15. ἐαυτοῦ κήδεται ὁ προνοῶν ἀδελφοῦ. Attributive, e. g. φροντὶς τῶν παιδῶν, cura liberorum, care for children. So ἐπιμελής τινος. X. Cy. 5. 4, 32. ὁ Κῦρος ἀκούσας τοῦ μὲν πάθους ᾤκτειρεν αὐτόν. 5. 2, 7. τὴν θυγατέρα, πενθικῶς ἔχουσαν τοῦ ἀδελφοῦ τε θνητότου, λέγων ὥδε εἶπεν. Symp. 4, 37. τοὺτους οἰκτείρω τῆς ἄγαν χαλεπῆς νόσου. Attributive, e. g. ἄλγος ἐταίρων (de amicis); moreover with adjectives also (though only in poetry), and especially in exclamations with or without interjections. Eur. Or. 413. οἴ μοι διωγμῶν, οἷς ἐλαύνομαι τάλας! X. Cy. 3. 1, 39. φεῦ τοῦ ἀνδρός! Pl. Rp. 509, c. Ἀπολλῶν, δαιμονίας ὑπερβολῆς! X. Cy. 2. 2, 3. τῆς τύχης, τὸ ἐμὲ νῦν κληθῆναι δεῦρο τύχῃ! O ill fortune, that I am called hither at this time! Lys. c. Philon. 187, 11. καθέστητι τι ἔθος δίκαιον πᾶσιν ἀνθρώποις, τῶν αὐτῶν ἀδικημάτων μάλιστα ὀργίζεσθαι τοῖς μάλιστα δυναμένοις μὴ ἀδικεῖν, τοῖς δὲ πένησιν ἢ ἀδυνάτοις τῷ σώματι συγγνώμην ἔχειν, διὰ τὸ ἡγεῖσθαι ἄκοιτος αὐτοὺς ἀμαρτάνειν. In poetry, the Gen. is much more frequent with verbs expressing anger, e. g. Il. ξ, 266. Ἥρα κλήος περιχώσατο, παῖδος ἰοῖα.

Od. α, 69. (Ποσειδάων) Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν. S. Antig. 1177. πατὴρ μηνίσας φόρου. Eur. Or. 749. ἴσως σοι θυγατέρος θυμούμενος. Attributive, e. g. χόλος τινός, *ira alicujus* instead of *de aliquo*, *anger respecting some person or thing*. Φθονεῖν τιτι τῆς σοφίας. Th. 1, 75. ἄξιόι ἐσμεν ἀρχῆς γε ἧς ἔχομεν τοῖς Ἕλλησι μὴ οὕτως ἄγαν ἐπιφθόνως διακεῖσθαι, *it is not just that we should be envied on account of our sovereignty*. So also in poetry, μεγαίρω, e. g. Aesch. Prom. 627. οὐ μεγαίρω τοῖδ' ἐσσι δωρήματος. Attributive, e. g. φθόρος τινός. X. Cy. 2, 3, 21. τοῦτον οὖν ὁ Κύρος ἀγασθεῖς τῆς τε πραότητος καὶ τῆς διδασκαλίας καὶ τῆς ἐπιμελείας, ἐκάλεσε καὶ ταύτην τὴν τάξιν ἐπὶ τὸ δεῖπνον σὺν τῷ ταξιάρχῳ. Symp. 4, 45. ζήλωσε τοῦ πλούτου. Pl. Symp. 194, e. δοκοῦσι πάντες τοὺς ἀνθρώπους εὐδαιμονίζεσθαι τῶν ἀγαθῶν, ὧν ὁ θεὸς αὐτοῖς αἴτιος. Ion. 530, b. πολλάκις γε ἐζήλωσα ὑμᾶς τοὺς ῥαψωδοῦς τῆς τέχνης. Dem. Cor. 296, 204. τίς οὐκ ἂν ἀγάσασαι τοῦ ἀνδρῶν ἐκείνων τῆς ἀρετῆς; *illorum virorum virtutem*. Lys. Simon. 100, 44. θαυμάζω μάλιστα τοῦτου τῆς διανοίας, *hujus mentem*. Id. Eratosth. 124, 41. ἐθαύμασα τῆς τόλμης τῶν λεγόντων. So with adjectives, e. g. Pl. Phaedon. 58, e. εὐδαίμων μοι ὁ ἀνὴρ ἐφαίνεται καὶ τοῦ τρόπου καὶ τῶν λόγων, ὡς ἀδεῶς καὶ γενναίως ἐτελέτα.

REMARK 1. The Gen. with the above verbs is often governed by prepositions, especially περὶ, e. g. ἐπιμελίσθαι, φροντίζειν περὶ τινος. Some verbs which denote a state or an affection of the mind, do not govern the Gen., thus ποθεῖν, *to long for, to feel the want of*, always governs the Acc., and so φιλεῖν, ἀγαπᾶν, στήργειν, *to love*; the last two also in the sense of *to be contented with*, take the Dat. = Lat. Abl. Several of the above verbs have also different constructions, in which case they commonly express different ideas, e. g. φροντίζειν τινός or περὶ τινος X. C. 1, 11, 4, 7, 6. *to be anxious for something*, but φροντίζειν τι, *scrutari, investigate*;—προνοεῖν, προορᾶν τι, *to perceive beforehand, to consider beforehand*; ὑπερορᾶν τι and τινος, *despicere*, in the same sense. In poetry, μέλει sometimes takes for its subject a noun denoting a thing, in the Nom.; but in prose, it takes only a Neut. pronoun in the Nom. The verb is then used personally, Μελέσουσιν δ' ἐμοὶ ἵπποι Il. α, 481. Ταῦτα μὲν οὖν θιγὲ μέλσει Pl. Phaedr. 238, d.

REM. 2. The verbs θαυμάζειν and ἄγασθαι have the following constructions; (a) the Acc. of the person or the Acc. of the thing alone, when the wonder or admiration extends to the whole person or thing, or to the whole nature of a person or thing, e. g. θαυμάζω τὸν στρατηγόν, θαυμάζω τὴν σοφίαν;—(b) the Gen. of the person and the Acc. of the thing, when one admires something in a person, e. g. θαυμάζω Σωκράτους τὴν σοφίαν;—(c) the Acc. of the person and Gen. of the thing, when one admires a person on account of some quality, e. g. θαυμάζω Σωκράτη τῆς σοφίας, see 1, (f);—(d) Gen. of the thing and the Gen. of the person depending upon it, when I wonder at the quality of a person, or admire the quality of a person, e. g. θαυμάζω Σωκράτους τῆς σοφίας, see 1, (f);—(e) the Acc. of the person, and instead of the Gen. of the thing, a preposition, commonly ἐπὶ with the Dat., e. g. θαυμάζω Σωκράτη ἐπὶ τῇ σοφίᾳ.

2. With verbs which express the idea of requital, revenge, accusing and condemning, the Gen. denotes the guilt or crime which was the cause of the requital, revenge, etc. Hence this is true of *τιμωρεῖσθαι* which governs the Acc. of the person and the Gen. of the thing, as well as of verbs relating to judicial proceedings and of accusing and condemning, e. g. *αἰτιάσθαι*, *ἐπαιτιᾶσθαι*, *διώκειν*, *εἰσάγειν*, *ὑπάγειν*, *γράφεσθαι*, *προσκαλεῖσθαι*, all with the Acc. of the person and the Gen. of the thing, *ἐπεξεῖναι*, *ἐγκαλεῖν*, *ἐπισκῆπτεσθαι*, all three with the Dat. of the person and Gen. of the thing; *φεύγειν*, *to be accused*; *δικάζειν*, *κρίνειν*, *αἰρεῖν*, *to convict*, all three with the Acc. of the person and the Gen. of the thing, and *ἀλῶναι*, *to be convicted*.

Her. 3, 145. τοὺς ἐπικούρους τιμωρήσομαι τῆς ἐνθάδε ἀπίξεως, *on account of the invasion of this land*. Ἐπαιτιᾶσθαι τινα φόνου. Her. 6, 104. (Μιλτιάδεα) οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ. Ἐπεξεῖναι τινὲ φόνου. Γράψεσθαι τινα παρανόμων. Φεύγειν κλοπῆς, φόνου, ἀσεβείας. Κρίνεσθαι ἀσεβείας. X. Cy. 1, 2, 7. Πέρσαι δικάζουσιν καὶ ἐγκλήματος, οὗ ἕνεκα ἄνθρωποι μισοῦσιν μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἡμιστά, ἀχαριστίας. C. 1, 2, 49. κατὰ νόμον (ἔστι) παρανομίας ἐλόγνυσι καὶ τὸν πατέρα δῆσαι. Dem. Aphob. 846. ἐπισκῆπτεσθαι τινι τῶν ψευδομαρτυριῶν. 861, 58. φεύγειν ψευδομαρτυριῶν ὑπότινος. Ἀλῶναι κλοπῆς.

REM. 3. Also the punishment for guilt is put in the Gen., but this Gen. is to be considered as the Gen. of price, § 275, 3, e. g. *θανάτου κρίνειν*, *κρίνεσθαι*, *διώκειν*. Sometimes the prepositions *περὶ* and *ἕνεκα* are joined with the verb, e. g. *διώκειν τινὰ περὶ φόνου*; and *ἀντί* with *τιμωρεῖσθαι*.

3. Finally the Gen. of cause is also used in the following instances,

(a) With *τοῦ μὲν* and the infinitive. See § 308, 2, (b).

(b) With the adverbs *εὖ*, *καλῶς*, *μετρίως*, and the like, also with *ὥς*, *πῶς*, *ὅπως*, *ἥ*, *ὅπῃ*, *οὕτως*, *ᾧδε*, *ὡς αὐτως*, connected with the verbs *ἔχειν* and *ἥκειν*, sometimes also with *εἶναι* and other intransitive verbs, the object by which a condition is caused or occasioned, is put in the Gen. *Καλῶς ἔχω ποδῶν*, *I am well in respect to my feet*. Her. 6, 116. Ἀθηναῖοι, ᾧς ποδῶν εἶχον, τάχιστα ἐβοήθειον ἐς τὸ ἄστυ. 5, 62. χρημάτων εὖ ἥκοντες. So *Εὖ, καλῶς, μετρίως ἔχειν βίου, φρενῶν, γένους δυνάμως*. Οἱ Ἕλληνες οὕτως εἶχον ὁμονομίας πρὸς ἀλλήλους. X. Cy. 7, 5, 56. οὕτω τρόπον ἔχεις. H. 4, 5, 15. ὡς τάχους ἕκαστος εἶχεν.

§ 275. (c) *Genitive denoting certain Mutual Relations.* (466—470.)

The third division of the causal Gen., includes the Gen. by which certain mutual relations are expressed, e. g. the relation of the ruler to the subject. As a ruler necessarily supposes a subject, and a subject a ruler, the one may, in a measure, be considered the cause or occasion of the other. Hence the Gen. is used,

1. With verbs which contain the idea of ruling, præminence, excelling, prominence, and the contrary, viz. such as contain the idea of subjection, inferiority, to miss, e. g. an opportunity, ἄρχειν, κρατεῖν, δεσπόζειν, τυραννεῖν, τυραννεύειν, στρατεύειν, ἐπιτροπεύειν, ἐπιστατεῖν, βασιλεύειν, ἡγεμονεύειν, ἡγεῖσθαι, etc.; with the adjectives, ἐγκρατής, ἀκρατής;—προέχειν, περιεῖναι, περιγίγνεσθαι, προστατεῖν, υπερβάλλειν, υπερφέρειν, πρωτεύειν, πρσβεύειν, προκρίνειν, προτιμᾶν, πλεονεκτεῖν, etc.;—ἡττᾶσθαι, ὑστερεῖν, ὑστερίζειν, ἐλαττοῦσθαι, μειοῦσθαι, μειονεκτεῖν, ὕστερον εἶναι, ἥττονα εἶναι, etc.

Her. 7, 97. τοῦ ναυτικοῦ ἐστρατήγεον οἶδε. 99. ἡγεμόνευε Ἀλικαρῆσσι. 3, 15. ἐπιτροπεύειν Αἰγύπτου, 142. οὔτε μοι Πολυκράτης ἤρισκε δεσπόζων ἀνδρῶν ὁμοίων ἐωτῷ. Th. 1, 69. ὁ λόγος τοῦ ἔργου ἐκράτει, fama superabat rem ipsam. X. Cy. 1. 1, 2. ἄρχοντες μὲν εἰσι καὶ οἱ βουκόλοι τῶν βοῶν, καὶ οἱ ἱπποφοροὶ τῶν ἵππων, καὶ πάντες δὲ οἱ καλούμενοι νομίς, ὧν ἂν ἐπισταται ὡς ζῶων εἰκότως ἂν ἄρχοντες τούτων νομίζοντο. 4. 1, 14. ἐμοὶ δὲ δοκεῖ τῆς μεγίστης ἡδονῆς πολὺ μάλιστα συμφέρειν ἐγκρατῆ εἶναι. 5. 1, 14. τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατῆ ἐστι. Her. 6, 61. καλλιστεύσει τὸ παιδίον πασέων τῶν ἐν Σπύρτῃ γυναικῶν. Th. 1, 81. τοῖς ὅπλοις αὐτῶν καὶ τῷ πλήθει ὑπερφέρομεν. X. Cy. 3. 1, 19. τάχει περιέγεραι αὐτοῦ. Pl. Gorg. 475, b. σκιώμεθα, ἄρα λύπη ὑπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, καὶ ἀλοῦσι μᾶλλον οἱ ἀδικοῦντες, ἢ οἱ ἀδικοίμενοι (the Acc. is more usual with ὑπερβάλλειν). L. 752, e. πρσβεύειν τῶν πολλῶν πόλεων. So also ἀνέχεσθαι τινος usually with a participle, to endure. Pl. Rp. 564, e. οὐκ ἀνέχεται τοῦ ἄλλα λέγοντος. Apol. 31, b. ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων. Ἡττᾶσθαι τῶν ἐπιθυμιῶν. Dem. Cor. 308, 244. οὐδαμῶς ἡττηθεὶς ἀπὸ τῶν παρὰ Φιλίππου πρσβεῶν, being overcome by or yielding to the envoys. X. C. 1. 3, 3. Σωκράτης θυσίας θύων μικρὰς ἀπὸ μικρῶν οὐδὲν ἡγεῖτο μειοῦσθαι τῶν ἀπὸ πολ-

λῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυόντων. Hier. 4, 1. *μεγάλου ἀγαθοῦ μειονεκτεῖ*. Ὅστις κρίζειν τῶν καιρῶν, τῶν ἔργων. X. Hier. 1, 18. ταύτη τῇ εὐφροσύνῃ τῆς ἐλπίδος *μειονεκτοῦσι* τύραννοι τῶν ἰδιωτῶν. 2, 1. *μειονεκτοῦντας καὶ σίτων καὶ ποτιῶν καὶ ὄψων*.

REMARK 1. *Ἥγεμονεύειν* and *ἡγεῖσθαι* in the sense of *to go before*, *ὁδόν*, *to show the way*, govern the Dat.; *κρατεῖν* in the sense of *to conquer*, regularly governs the Acc., but in the sense of *to rule*, the Gen.

REM. 2. That in which one excels another, in prose, is usually put in the Dat., though it is often expressed by prepositions, e. g. *ἐν τινι*, *εἰς τι*, *κατά τι*, *ἐπὶ τινι*.—*ὑπό* governing the Gen. is often used with *ἡττάσθαι*, e. g. Th. 1, 62. *τὸ στρατόπεδον ἡσσᾶτο ὑπὸ τῶν Ἀθηναίων*.

2. The comparative and adjectives in the positive, which have the force of the comparative, e. g. numerals in *-άσιος* and *-πλοῦς*; *δευτέρος*, *περιττός*, etc., govern the Gen. of the object used to express the comparison.

X. Cy. 7, 5, 83. *οὐ δὴ ποντὸν ἄρχοντα τῶν ἀρχομένων πονηρότερον προσήκει εἶναι*. Eur. Med. 965. *χρυσὸς δὲ κρείσσων μυρίων λόγων βροτοῖς*. Her. 7, 48. *τὸ Ἑλληνικὸν στρατεύμα φαίνεται πολλαπλήσιον ἔσεσθαι τοῦ ἡμετέρου*. 8, 137. *διπλήσιος ἐγένετο αὐτὸς ἰσχυροῦ*, *he was twice as great as before*. 6, 120. *ὑστεροὶ ἀπικόμενοι τῆς συμβολῆς* (*proelio*) *ἱμείροντο ὅμως θήσασθαι τοὺς Μήδους*. *Οὐδενὸς δεύτερος*. *Οὐδενὸς ὑστερος*. *Τῶν ἀρχούντων περιττὰ κτήσασθαι*.

REM. 3. Sometimes the object of comparison is denoted, like some relation of space, by *πρό* and *ἀντί* with the Gen., or by *παρά* and *πρός* with the Acc. See prepositions.

3. With verbs of *buying* and *selling*, e. g. *ὠνεῖσθαι*, *ἀγοράζειν*, *πρίασθαι*, *κτᾶσθαι*, *παραλαμβάνειν*; *πωλεῖν*, *ἀποδίδοσθαι*, *περιδίδοσθαι*, *διδόναι*;—also with verbs signifying *to exchange* and *barter*, e. g. *ἀλλάττειν*, *ἀλλάττεσθαι*, *διαμείβεσθαι*, *λύειν*, etc.;—with verbs of *valuing*, e. g. *τιμᾶν*, *τιμᾶσθαι*, *ποιεῖσθαι*, *ἄξιον*, *ἄξιον*σθαι, and with the adjective *ἄξιος* (Gen. of price).

Her. 3, 139. *ἐγὼ ταύτην πωλέω μὲν οὐδενὸς χρημάτων*. 5, 6. (οἱ Θρήῃες) *ὠνέονται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων*. X. C. 2, 1, 20. *τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰ γὰρ οἱ θεοί*. Cy. 3, 1, 36. *σὺ δὲ, ὦ Τιγράνη, λῆξον μοι, πόσον ἂν πρίαιο, ὥστε τὴν γυναῖκα ἀπολαβεῖν*. *Ἐγὼ μὲν, ἔφη, ὦ Κύρε καὶ τῆς ψυχῆς πρῆαιμην, ὥστε μήποτε λατρεύσαι ταύτην*. Il. ζ, 236. *τεύχε' ἄμειβεν, χρυσία χαλκείων, ἱκατόμβοι' ἔννεαβόλων*. X. Cy. 3, 1, 37. *καὶ σὺ δὲ, ὦ Ἀρμένιε, ἀπάγον τὴν τι γυναῖκα καὶ αὐτοὺς παῖ-*

δας, μηδὲν αὐτῶν καταθεῖς, *nulla re pro iis deposita*. Dem. Phil. 2. 68, 10. κείρισθε μηδενοῦς ἄν κείρδους τὰ κοινὰ τῶν Ἑλλήνων προσέσθαι, μηδ' ἀντιλλάσασθαι μηδεμιᾶς χάριτος μηδ' ὠφελείας τὴν εἰς τοὺς Ἕλληνας εὐνοίαν. Il. λ, 514. ἰητρός γὰρ ἀνὴρ πολλῶν ἀντάξιός ἄλλων. Her. 3, 53. ὁ Ἀνκόφρων οὐδὲ ἀνακρίσιος ἤξιωσε τὸν αἶφροντα τὴν ἀγγελίην. 6, 112. ἐμάχοντο ἀξίως λόγου. Ἄξιον τινα τιμῆς. X. Cy. 2, 2, 17. ἔγωγε οὐδὲν ἀνισώτερον νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν ἴσων τὸν τε κακὸν καὶ ἀγαθὸν ἀξιοῦσθαι. Τιμῆν τινί τινος and τινὰ τινος, e. g. δέκα ταλάντων, τοῦ θανάτου, *to fine or punish one with, to sentence one to a punishment, to consider one worthy of punishment*. So the Mid. τιμᾶσθαι τινι ἀργυρίου, θανάτου, *to impose a fine or penalty of death upon one*; commonly, however, δίκην is here supplied.

REM. 4. With verbs denoting to barter, to exchange, the relation is usually considered like a relation of space, and is denoted by *ἀντί* with the Gen.

REM. 5. The Gen. with substantives (attributive Gen.) expresses a much greater variety of relations, than the Gen. with verbs. For where two objects are immediately connected with each other, there is always a mutual relation between the ideas they express; the one depends upon the other, seems united with it, to proceed from it or in some way to belong to it. Hence the rule; *When two substantives are connected with each other, the substantive which completes the idea of the other and defines it more fully, is put in the Gen.* As adjectives or participles are, in their nature, nearly related to the substantive, many adjectives also govern the Gen., when the verbs from which they are derived, take the Acc., e. g. *καταίστου πατρός Ἑλλήνων τραφεῖς* (like *natus alicujus*). S. Ph. 3.

REM. 6. Sometimes one substantive governs two genitives expressing different relations. Her. 6, 2. *Ἰστιάδης ὑπὸ δυνεὶ τῶν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρείου πολέμου*, *the command of the Ionians in the war against Darius*.

§ 276. (2) *Accusative*. (471.)

The Acc. is the *Whither-case*, and hence denotes, (a) in relation to space, the goal, limit or point to which the action of the verb is directed, e. g. *ἄστυ μολεῖν, to go to the city*; — (b) in the causal relation, it denotes the effect, consequence, result of an action, as well as the object on which the action is performed.

§ 277. A. RELATIONS OF SPACE. (472.)

The Acc., expressing the relation of space, denotes the boundary, place or object towards which the subject moves. Hence this Acc. is used with verbs of *motion, going, coming*, etc.; yet this usage is found only in the poets, especially in Homer. Od. γ, 162. οἱ μὲν ἀποστρέψαντες ἔβαν νίας

ἀμφιέλισσας, *they went to the ships*. II. α, 317. κλύσῃ δ' οὐρανὸν ἔκε, *arose to heaven*. Od. α, 176. πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ. S. OT. 35. ἄστρ' Καδμῆϊον μολεῖν. Eur. Med. 7, Μήδεια πύργους γῆς ἐπλενσ' Ἰωλκίας.

REMARK. In prose and usually also in poetry, the Acc. is governed by a preposition, which defines still more definitely the relation indicated by the Acc., e. g. εἰς, *in* — *into*, ὡς, *to*, κατά, *downtowards*, ἀνά, *upwards*, ὑπέρ, *over*, ἐπὶ, *upon*, περί and ἀμφί, *around* — *round about*, μετὰ, *into the midst, after*, πρὸς, *to, into the presence of*, παρά, *near to*, ὑπό, *under*, e. g. ἵεναι ἐς τὴν πόλιν, *proceed to the city*, ὡς τὸν βασιλέα, *περί* or *ἀμφὶ τὴν πόλιν βαίνειν* — *ἐπὶ τὸν θρόνον ἀναβαίνειν* — *ἐλθεῖν μετὰ Τρῶας* — *ἵεναι παρὰ βασιλέα* — *ἵεναι πρὸς Ὀλύμπου* — *ἵεναι ὑπὸ γαίαν*.

B. CAUSAL RELATIONS OF THE ACCUSATIVE.

§ 278. (a) *Accusative denoting Effect.* (473—475.)

The Acc. denoting effect is used as in other languages, e. g. *γράφω ἐπιστολήν*. The original and simplest form of the Acc. denoting effect, i. e. the Acc. of the object produced, is where a verb either transitive or intransitive, takes the Acc. of an abstract substantive, which is either from the same stem as the verb, or has a kindred signification, e. g. μάχην μάχεσθαι, *to fight a fight*, pugnam pugnare. An attributive adjective or pronoun commonly belongs to the Acc.

Pl. Symp. 181, b. οὗτός ἐστιν (ὁ ξέρων), ὃν οἱ φαῦλοι τῶν ἀνθρώπων ἐρᾷ-σιν. Pl. L. 680, e. βασιλείαν πασῶν δικαιοτάτην βασιλευόμενοι. Prot. 325, c. ἐπιμελοῦνται πᾶσαν ἐπιμέλειαν. Dem. Aph. 845, 4. δέομαι ὑμῶν δικαίαν δέησιν. X. An. 1. 3, 15. στρατηγήσονται ἐμὴ ταύτην τὴν στρατηγίαν. 6. 3, 6. εὐτύχησαν τοῦτο τὸ εὐτύχημα. Id. H. 7. 1, 5. πλείστοις καὶ μεγίστοις ἀγῶνας ἡγωνισμένοι κατὰ θάλατταν ἐλάχιστα μὲν ἀποτευχήκατε, πλείστα δὲ κατωρθώκατε. Andoc. Myst. 5, 31. ἀρασάμενοι τὰς μεγίστας ἀρὰς ὑμῖν. So καλὰς πράξεις πράττειν, ἐργάζεσθαι ἔργον καλόν, ἄρχειν δικαίαν ἀρχήν, αἰσχρὰν δουλείαν δουλεῖν, μέγαν πόλεμον πολεμεῖν, χαλεπὴν νόσον νοσεῖν. Ἐκδήμονες στρατείας ἐξήεσαν (like ἔξοδον ἐξίεναι). Th. 1, 112. Λακεδαιμόνιοι τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν (like στρατεῖαν στρατεύειν). So ὄρκους ὁμνῦναι, ἀσθενεῖν νόσον, ζῆν βίον. X. Hier. 6, 7. ποῖον δὲ τινα ὑπνον ἐκοιμῶ. If the idea of the verb permits, the passive construction also can be used, e. g. Ὁ οἰκῆος ἡμῖν πόλεμος οὕτως ἐπολέμηθη Pl. Menex. 243, e. Καλὰι πράξεις πράττονται. So also with adjectives, e. g. Κακοὶ πᾶσαν κακίαν Pl. Rp. 490, d.

2. In place of the substantive from the same stem as the verb,

or having the same signification as the verb, an attribute of such a substantive can also be used; in this case, the verb frequently has a pregnant signification (*constructio praegnans*), since the verb, at the same time, contains another idea in addition to its obvious one.

Νικᾶν μάχην, to conquer a battle, i. e. to win a battle; so *Ὀλύμπια νικᾶν*, to conquer in the Olympic games, Th. 1, 126. *Νικᾶν ναυμαχίας*, to gain a naval victory, 7, 66; *νικᾶν γνώμην*, sententiam vincere, *νικᾶν δίκην*, to carry one's opinion triumphantly; like *θύμα θύειν*; τὰ ἐπινίκια, εὐαγγέλια, διαβατήρια, γινέθλια, τὰ Αἰναια, γάμους θύειν, to offer a sacrifice on account of victory, a festive offering, etc., i. e. to celebrate the victory, etc. by a sacrifice; τὸ Περσικὸν ὤρχετο X. An. 6. 1, 10; ταρᾶν πόλεμον, i. e. turbando bellum concitare, as it is said, *bellum miscere*, Pl. Rp. 567, a. Passively, πόντος πρὸς τοὺς Ἀμφισσῆς ἐταράχθη Dem. Cor. 277, 151.

3. Special notice, in like manner, should be taken of the following constructions, mostly confined to poetry, where, also, instead of the substantive from the same stem as the verb, or with a kindred signification, the attribute of such kindred substantive is put in the Accusative.

- (a) Verbs which express the idea of *to shine, to burn, to flow, to pour, to shoot or spring forth*, e. g. *ἀστράπτειν γοργωπὸν σῆλας*, to lighten a fearfully bright light, i. e. casting a bright and terrific light, Aesch. Pr. 356; *θάλλει βλοῦν* Pers. 617. *Ἐρμυὸν αἶμα' ἔδευσα*, I poured out black blood, S. Aj. 376. *τίγγειν, στάζειν δάκρυα, αἶμα, λάμπειν σῆλας, ζεῖν γάλα* (all confined to poetry).
- (b) Verbs which express *sound, laughter, panting and smelling*; here, instead of the substantive, commonly an adjective merely, or even a pronoun is used, e. g. *φθέγγεσθαι ταπεινόν, ἄσθενές; ἡδὺ γελᾶν, ἡδὺ πνεῖν, μέγα πνεῖοντες Ἀχαιοί, Ἄρτα πνεῖν*, Martem spirare, ὄζειν ἡδύ; *θερινόν τε καὶ λιγυρόν ὑπηχεῖ* (ὁ τόπος) τῷ τῶν τετιγῶν χόρῳ Pl. Phaedr. 230, c. *Ἀνεκάγχασέ τε μάλα σαφρόνιον* Rp. 337, a.
- (c) Verbs signifying *to see, to look*. Od. τ, 446. σὺς πῦρ ὀφθαλμοῖσι δεδορκάς. So *βλέπειν, δέρεσθαι Ἀρην, ὅρῃν ἀκλήν, δέρεσθαι δεινόν, σμερδαλέον, τακερά; φόβον βλέπειν*. Il. β, 269. *ἀχρεῖον ἰδών, looking foolish*. Pl. Ion. 535, c. *κλαιοντάς τε καὶ δεινὸν ἐμβλεῖν ποταμῶς*.

REMARK 1. By this use of the Acc. many adverbial expressions can be explained, since the place of the Acc. with the adjective belonging to it is supplied either by a pronoun alone (τοῦτο, τόδε, ταῦτα, τάδε, τί, τί,

μηδέν, ὅ, ᾧ, etc.), or by a neuter adjective, e. g. Ταῦτά λυπεῖσθαι καὶ ταῦτά χαίρειν τοῖς πολλοῖς, *to grieve at the same things and to rejoice at the same*, Dem. Cor. 323, 292. Θανμαστιά ἐκπλήττονται Pl. Symp. 192, c. Τὰ κράτιστα ἤνθησαν Th. 1, 19. So μακρόν κλαίνει; πάντα εὐδαιμονεῖν; ὠφελεῖν, βλάπτειν, ζημιοῦν μεγάλα, μικρά, εὐεργετεῖν τὰ μέγιστα, ἡδὺ γέλῳ, μέγα οὐ μεγάλα φρονεῖν.

REM. 2. Several adverbial expressions have originated from this usage, e. g. χάριν, gratia, χάριν ἐμὴν, σήν, mea, tua gratia, δωρεάν, gratis, δωτίνην, προίκα, μάτην, incassum. So also τοῦτο, ταῦτα, *therefore*, τί, *why*, ὅ, *therefore*. Eur. Hec. 13. νεώτατος δ' ἦν Πριαμιδῶν· ὃ καὶ με γῆς ὑπεξέπεμψαν. Pl. Prot. 310, e. ἀλλ' αὐτὰ ταῦτα νῦν ἤκω παρὰ σέ, *on this very account*.

4. The Acc. denotes also the object merely aimed at, the design of the action. Such an Acc., however, is almost always a pronoun or a neuter adjective,—a preposition, e. g. εἰς, πρὸς, ἐπί, being commonly used with substantives. The following words, in particular, belong here.

Χρησθαι τινὶ τι originating from χρησθαι τινι χρεῖαν, *to use something for something*; πείθειν originating from πείθειν τινὰ πείσιν, ἐπαίρειν, ἐποτρύνειν, προκαλεῖσθαι, ἀναγκάζειν τινά τι, etc. Οὐκ ἔχω, ὃ τι χρῆσομαι αὐτῷ. Τί δὴ χρησόμεθα τούτῳ; Τῇ κρήνῃ τὰ πλείστον ἄξια ἐχρῶντο, *ad res maximi momenti*, Th. 2, 15. Πείσθηται τὴν ἀναχώρησιν (instead of the usual construction εἰς τ. ἀναχώρ.) ib. 21. Ταῦτά ἐποτρύνω. Ἀπέρχομαι, πρὶν ἐπὶ σοῦ τι μετῆζον ἀναγκασθῆναι Pl. Phaedr. 242, a. Τοῦτο οὐκ ἐπειθε τοὺς Φωκαίεας Her. 1, 163; but ἐποτρύνειν εἰς μάχην.

REM. 3. The Acc. denoting purpose, applies to the *manner according to*, or *in which* something takes place. Here the fundamental idea is that of striving for an object. Thus τρόπον, τοῦτον τὸν τρόπον, hunc in modum, πάντα τρόπον, τίνα τρόπον, δίκην, in morem, ὅμοια, in like manner, ἐπιτηδῆς, consulto, τάχος and κατὰ τάχος, celeriter. Commonly, however, prepositions are used with such adverbial expressions.

§ 279. (b) *Accusative of the Object upon which the Action is performed.* (476—483.)

Only those verbs will be mentioned here, which, in Latin, take some other Case than the Acc. or are constructed with prepositions.

1. The verbs ὠφελεῖν, ὀνιάναι, ὀνιάσθαι, ἀρέσκειν, commonly with the Dat., βλάπτειν, ἀδικεῖν, ὑβρίζειν, λυμαινέσθαι, λωβᾶσθαι, σίνεσθαι, λοιδορεῖν, *to chide*; εὐσεβεῖν, ἀσεβεῖν; λοχεῖν, ἐνεδρεῖν; τιμαρχεῖσθαι; θεραπεύειν, δορυφορεῖν, ἐπιτροπεύειν, *to provide with a*

guardian; *κολακεύειν*, *θωπεύειν* (*θώπτειν* Poet.), *προσκυτεῖν*; *πείθειν*; *ἀμείβεσθαι* (Poet. *respondere*), *remunerari*; *φολάττεσθαι*, *εὐλαβεῖσθαι*; *μιμῆσθαι*, *ζηλοῦν*, *to emulate*.

X. C. I. 2, 64. (Σακράτης) φανερός ἦν θρασυπέμων τοὺς ἀθανάτους. Aeschin. Ctes. 618. εἰς ἃν εἶη δημαγωγὸς τοιοῦτος, ὅστις τὸν μὲν δῆμον θωπεύσαι δύναιτο, τοῖς δὲ καιροῖς, ἐν οἷς ἦν σώζεσθαι τὴν πόλιν, ἀπόδοιτο; Πείθειν τὸ πλῆθος. X. Hier. 4, 3. οἱ πολῖται δορυφοροῦσι μὲν ἀλλήλους ἀντιμισθοῦ. R. L. 12, 5. μεταστρατοπεδίουνται γε (οἱ Λακεδαιμόνιοι) μὴν πυκνά καὶ τοῦ σίνεσθαι τοὺς πολέμιους ἔνεκα, καὶ τοῦ ὠφελεῖν τοὺς φίλους. C. 4, 3, 15. ἐκίνο δὲ ἄθνην, ὅτι μοι δοκῇ τὰς τῶν θῶν εὐεργεσίας οἶδ' ἂν εἰς ποτὶ ἀνθρώπων ἀξίας χάρισιν ἀμείβεσθαι. Her. 6, 138. ἐλόχησαν τὰς τῶν Ἀθηναίων γυναῖκας. Th. I, 132. Πλείσταρχον, τὸν Λαωνίδου, ὄντα βασιλέα καὶ νέον ἦν, ἐπιτρόπεν (ὁ Πανσανίας). X. H. 5, 1, 17. ἐῆδον, ἣ μὴ δένα ἀνθρώπων κολακεύειν, μήτε Ἑλλήνα, μήτε βάρβαρον, εἵνεκα μισθοῦ; —Προσκυτεῖν βασιλέα. Pl. Rp. 334, b. ὠφελεῖν μὲν τοὺς φίλους (δοκῇ) ἢ δικαιοσύνη, βλάπτειν δὲ τοὺς ἐχθρούς. Ἀδικεῖν τοὺς φίλους, ὑβρίζειν τοὺς παῖδας. Πολλὰκις καὶ δοῖλοι τιμωροῦνται τοὺς ἀδίκους δισπότας. X. Cy. I. 4, 8. οἱ φίλας ἐλοιδοροῦν αὐτόν (but the Deponent λοιδορεῖσθαι τινα, *to reproach*).

REMARK 1. Some of the above verbs take a Dative or a preposition with its proper case, (α) ὠφελεῖν τινα though very seldom among the poets; (β) ἀδικεῖν εἰς, πρὸς, and περὶ τινα; (γ) ἀσβετεῖν εἰς, and περὶ τινα, ἐν σβετεῖν εἰς τινα, περὶ, πρὸς τινα; (δ) λυμαίνεσθαι τινα frequently; (ε) λωβασθαι τινα sometimes; (ς) ὑβρίζειν εἰς τινα often; (η) ἐπιτροπεύειν πρὸς somewhat frequently, § 275, 1.

REM. 2. Δωρεῖσθαι, like the Latin *donare*, has a double construction, either *τινὶ* u, *to present something to some one*, or *τινὰ* τινα, *to present one with something*.

2. Verbs which express the idea of doing good or evil to any one, by word or deed, e. g. *εὐεργετεῖν*, *κακοεργεῖν*, *κακοποιεῖν*; *ἐνδολεγεῖν*, *κακολογεῖν*; *εὖ*, *καλῶς*, *κακῶς*; *λέγειν*, *εἰπεῖν*, *ἀπαγορεύειν*.

S. Aj. 1154. ἄνθρωπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς. X. Cy. I. 6, 29. κακοεργεῖν τοὺς φίλους. Εὐεργετεῖν τὴν πατρίδα. X. C. 2, 3, 8. πῶς δ' ἂν ἐγὼ ἀνεπιστήμων εἴην ἀδελφῷ χρησθαι, ἐπιστάμενός γε καὶ εὖ λέγειν τὸν εὖ λέγοντα, καὶ εὖ ποιεῖν τὸν εὖ ποιοῦντα; τὸν μῖντοι καὶ λόγῳ καὶ ἔργῳ περὶ ὁμίεον ἐμὶ ἀνὴρ οἷα ἂν διτταίην οὔτ' εὖ λέγειν, οὔτ' εὖ ποιεῖν. So also *καλῶ*, *κακῶ* ποιεῖν, *λέγειν* *τινὰ*. See § 280.

3. Verbs signifying to persevere, endure, to wait, and the contrary, e. g. *μένειν*, *πιρμένειν*, *θαρσύνειν*; *φύγειν*, *ἀποφύγειν*, *ἀπαιεῖν*, *δραπέτευσεν*.

Μὴ φοῦγε τὸν κίνδυνον. Θαρσύνειν θάνατον, non reformidare mortem. X. An. 3. 2, 20. τὰς μὲν μάχας θάρσυνε, *endure*. Cy. 5. 5, 42. εἴτι-
νές σε τιμῶσιν, ἀνασπάξου καὶ εὐώχει αὐτούς, ἵνα σε καὶ θάρσυνωσιν,
that they may confide in you, ut fiducia te complectantur. Ὁ δοῦλος ἀπέδρα
τὸν δεσπότην. Pl. Symp. 216, b. δραπέτεῦω οὖν αὐτὸν καὶ φύγω.
Dem. I. Phil. 50, 37. οἱ τῶν πραγμάτων καιροὶ οὐ μένουσι τὴν ἡμετέραν
βραδυτήτα.

REM. 3. After the analogy of *φύγειν*, other verbs also, which contain
the idea of fleeing, e. g. those signifying *to turn back from, to retreat from, to*
abhor, are constructed with the Acc., though but seldom, e. g. ὑποχωρεῖν
τὸν ὄχλον; ἐκστῆναι κίνδυνον, *reformidare*; ὑπεκτρέψασθαι, ἐκτρέ-
ψασθαι, ὑπεξέρχεσθαι, ἀποστρέφεσθαι. Θάρσυνειν τινα sig-
nifies *to have confidence in something*.

4. The verbs *to be concealed*, and *to conceal*, λανθάνειν, κρύπ-
τειν, celare, κρύπτεσθαι;—also the verbs φθάσειν, antevertere,
λείπειν, ἐπιλείπειν, deficere;—verbs of swearing or swear-
ing by.

Pl. Rp. 365, d. θεοὺς οὕτε λανθάνειν, οὕτε βιάσασθαι δυνατόν.
Κρύπτειν τινά τι, see § 280. Her. 6, 115. περιπλῶον Σούνιον βουλό-
μενοι φθῆναι τοὺς Ἀθηναίους ἀπικόμενοι ἐς τὸ ἄστυ. Ἐπιλείπει
μὲ ὁ χρόνος, ἡ ἡμέρα. X. An. 1. 5, 6. τὸ στράτευμα ὁ σίτος ἐπέλιπε.
Ὀμνυμι πάντας θεοὺς. Hence μά, οὐ μά, ναὶ μά, νῆ Δία.

REM. 4. The two impersonal verbs δεῖ and χρεῖ, in the sense of *to need*,
are constructed with the Acc. of the person and the Gen. of the thing or of the
person, of which or whom one is in need; this construction, however, belongs
only to poetry, e. g. Od. α, 124. μυθήσεται, ὕπτεό σε χρεῖ. Aesch. Pr. 86.
αὐτὸν γάρ σε δεῖ Προμηθεύς. Δεῖ with the Dat. of the person be-
longs to prose and poetry, e. g. Pl. Menon. 79, b. δεῖ οὖν σοι τῆς αὐτῆς
ἐρωτήσεως. In the sense of *necesse est, opus est*, with an infinitive, the Acc.
of the person is common with both verbs, e. g. δεῖ (χρεῖ) σε ταῦτα ποιεῖν;
the Dat. is much more rare, and with χρεῖ belongs only to poetry. X. C.
3. 3, 10. εἴ σοι δεῖ διδάσκειν. Comp. X. O. 7, 20. S. Ant. 736. εἰλφ
γὰρ ἡ μοι χρεῖ γε τῆςδ' ἄρχης χθονός.

5. Many verbs denoting a feeling or an affection of the mind,
e. g. φοβεῖσθαι, δεῖσαι, τρεῖν; αἰσχύνεσθαι, revereri, αἰδεῖσθαι; δυσ-
χεραίνειν; ἐκπλήττεσθαι, καταπλήττεσθαι; ὀλοφύρεσθαι.

X. Cy. 8. 1, 28. μᾶλλον τοὺς αἰδομένους αἰδοῦνται τῶν ἀναιδῶν
οἱ ἄνθρωποι. An. 1. 9, 6. Κύρος ἄρκετον ποτὲ ἐπιφερομένην οὐκ
ἔτρεσεν. Cy. 3. 3, 18. (οἱ πολέμιοι) μᾶλλον ἢ μᾶς φοβήσονται, ὅταν
ἀπούσωσιν, ὅτι οὐχ ὥς φοβούμενοι πτήσσομεν αὐτούς οἰκοι καθήμενοι.
Αἰσχύνομαι τὸν θεόν. R. L. 2, 11. αἰδεῖσθαι τοὺς ἄρχοντας.
Cy. 1. 3, 5. καὶ σὶ, ὦ πάππε, μυσαιτόμενον ταῦτα τὰ βρώματα

ὄρω. Pl. Symp. 173, c. τοὺς ἱταίρους ἐλθεῖν. Dem. Cor. 290, 185. καταπλάγῃται τὸν Φίλιππον. In poetry this use of the Acc. is much more extensive.

REM. 5. Verbs which express the idea of motion, like transitive verbs, sometimes take the thing put in motion by them, as a passive object in the Acc.; this construction is used in poetry, seldom in prose. The following verbs especially belong here, βαίνειν, αἰσσεῖν, περᾶν, πλεῖν, ῥεῖν, σπεύδειν, etc. S. Ant. 1158. τύχη καταῤῥίπτει τὸν εὐτυχοῦντα. Ἐκβαίνειν, ἐπαἰσσεῖν πόδα, αἰσσεῖν χεῖρα, βάσιν, περᾶν πόδα, all poetic. Th. 6, 39. κακὰ σπεύδειν, *accelerare*. In this way, verbs expressive of sound, with the *constructio praeagnans*, sometimes take the object which is put in motion and sounded, in the Acc. Il. 2, 160. ἵπποι κείνῳ ὄχεα κροτάλιζον ἀνὰ πτολέμοιο γειφύρας. Her. 6, 58. λίβητα κροτέουσιν, *pulsant*. So with the *constructio praeagnans*, the poets also say, θεὸν χορεύειν, ἐλίσσειν, *deum choreis, saltando celebrare*. Comp. Larger Grammar, Part II. § 552.

6. Verbs of motion take the *space* or *way* in the Acc., these being the objects on which the action of the verb is performed; so also the time during which an action takes place, in answer to the question, *How long?* is put in the Acc., as being the object measured by the action; so too measure and weight, in answer to the question, *How much?* are put in the Acc., these also being the objects on which the action of the verb is performed.

Βαίνειν, περᾶν, ἔρπειν, πορεύεσθαι ὁδόν, like *to go the way*, comp. *itque reditque viam*. Eur. Med. 1067. ἀλλ' εἴμι γὰρ δὴ τλημονεστιάτην ὁ δόν. X. Cy. 2. 4, 27. μήτε τὰ δῦς βᾶτα πορεύου, ἀλλὰ κίλευέ σοι τοὺς ἡγεμόνας τὴν ῥῆσιν (ὁδόν) ἡγεῖσθαι. An. 4. 4, 1. ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίον ἅπαν καὶ λείους γηλύφους. R. Equ. 8, 10. ἦν ὁ μὲν φεύγῃ ἐπὶ τοῦ ἵππου παντοῖα χωρία, *per varia loca*. Cy. 1. 6, 43. ἄγειν (στρατιάν) ἢ στενὰς ἢ πλατείας ὁδούς. Dem. I. Phil. 49, 34. ὄγων καὶ φέγων τοῖς πλείονας τὴν θάλατταν. Χρόνον, τὸν χρόνον, *a long time*, (different from χρόνος, σὺν χρόνῳ, *by time, easily*), νύκτα, ἡμέραν. Her. 6, 127. ἢ Σίβαρις ἡμας τοῦτον τὸν χρόνον μάλιστα. X. An. 4. 5, 24. καταλαμβάνει τὴν θυγατέρα τοῦ κομάρχου ἐννάτην ἡμέραν γενημημένην, *who had been married nine days*. Cy. 6. 3, 11. καὶ χθὲς δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἔπρατον. Dem. Phil. 3. 116, 23. ἴσχυσαν δέ τι καὶ θεβαῖοι τοὺς τελευταίους τουτουσὶ χρόνους μετὰ τὴν ἐν Αἰνκατροῖς μάχην. Her. 1, 31. σταδίους πέντε καὶ τεσσαεράκοντα διακομίσαντες ἀπύκοντο ἐς τὸ ἱόν. 6, 119. ἀπέχειν δέκα καὶ διηκοσίους σταδίους. 6, 135. Μιλιτιάδης ἀπέπλεε Πάρον πολιορκήσας τε ἔξ καὶ ἑξκοσι ἡμέρας. X. C. 3. 6, 1. οὐδέπω εἴκοσιν ἔτη γεγονώς (like *viginti annos natus*). Here belongs the Acc. with δύνασθαι, *to be worth*. Her.

3, 89. τὸ Βαβυλώνιον τάλαντον δύναται Εὐβοῦδας ἐβδομήκοντα μνίας.

REM. 6. In poetry the Acc. of space is sometimes used even with verbs denoting rest, e. g. κεῖσθαι, στήναι, ἥσθαι, θάσσειν, καθίξειν, etc., instead of ἐν with the Dat., as in prose. Here also the Acc. represents the space as the object which receives the action of the verb, or as the object taken possession of, e. g. S. Phil. 145. (τόπον προσιδεῖν ἐθέλεις,) ὄντινα κείται, quem jacens occupatum tenet). Comp. Larger Gram. Part II. § 554, Rem. 3.

REM. 7. The following prepositions are joined with the Acc. to define more fully the extension in space and time, viz., ἀνά, *from a lower to a higher place*, e. g. ἀνά ποταμὸν πλεῖν, ἀνά νύκτα; — κατά, *from a higher to a lower place*, e. g. κατά ποταμὸν πλεῖν, κατά τὸν βίον; — ἀμφί and περί, *round about*, e. g. βαίνειν ἀμφί (or περί) τὴν πόλιν, ἀμφί τὸν χειμῶνα, περί τὰ Μηδικά; — ὑπό, *under*, ὑφ' ἡλίον, ὑπὸ νύκτα, sub noctem; — ἐπὶ, *over*; — παρά, *near by, along, by the side of*, e. g. παρά τὸν ποταμὸν πορεύεσθαι, παρ' ὅλον τὸν βίον; — ἐπὶ, *upon*, e. g. ἐπὶ νῶτα θαλάσσης πλεῖν, ἐπὶ πολὺν χρόνον; — διά, *through*, e. g. διὰ δώματα βαίνειν, διὰ νύκτα; — μετὰ ταῦτα, *postea*; — πρὸς ἑσπέραν, *towards evening*.

REM. 8. From this use of the Acc. to denote space, time and quantity, very many adverbial expressions have originated, (a) τὴν ταχίστην (ὁδόν), *celerrime*, τὴν πρώτην, *primum*, τὴν εὐθείαν, *recte*, μακρὰν, *far*, ἄλλην καὶ ἄλλην, *sometimes here, sometimes there*, etc. Il. ψ, 116, πολλὰ δ' ἄναντα, *καταντα*, *πάραντά τε*, *δόχμιά τ' ἤλθον*; — (b) σήμερον, *to-day*, αὐρion, *to-morrow*, ἀρχήν, τὴν ἀρχήν, *properly at first, omnino*, τέλος, *τὸ τελευταῖον, finally*, νέον, *late*, πρότερον, *πρώτον*, *τὸ πρῶτον*, *τὸ πρῖν*, *τὸ αὐτίκα*, *τανῖν*, *τὸ πάλαι*, *τὸ παλαιόν*, *τὸ λοιπόν*, etc.; — (c) πολλά, *saepe*, τὰ πολλά, *plerumque*, πολὺ, *μῖγα*, *μεγάλα*, *μέγιστα*, *ὀλίγον*, *μικρόν*, *μικρά*, *συχνά*, *μακρά*, *ἴσον*, *τοσοῦτο*, *πάντα*, etc. So also μῆκος, *πλήθος*.

7. Finally the Acc. is used with intransitive or passive verbs and intransitive adjectives of every kind, to explain these more fully. Here, also, the Acc. represents the object as acted upon or suffering, since it denotes the thing to which the action expressed by the verb or adjective, refers or is directed. This Acc., which explains more fully the word to which it is joined, is used most frequently in reference to the body and mind.

Her. 2, 111. κάμνειν τοὺς ὀφθαλμούς. 3, 33. τὰς φρένας ἐγίαινειν. X. C. 1, 6, 6. ἀλγεῖν τοὺς πόδας. 4, 1, 2. φανερός ἦν Σωκράτης οὐ τῶν τὰ σώματα πρὸς ὥραν, ἀλλὰ τῶν τὰς ψυχὰς πρὸς ἀρετὴν εὐπεφυκῶτων ἐφειμένος. Pl. Rp. 453, b. διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν. 462, d. ὁ ἄνθρωπος τὸν δάκτυλον ἀλγεί. Καλὸς ἐστὶ τὰ ὅμματα. Κακὸς ἐστὶ τὴν ψυχὴν. Ὁ ἀγαθός, σοφός, φρόνιμος, χρήσιμος, χρηστός, δίκαιος, etc., with the Acc. Ἀγαθὸς τέχνην τινά. Her. 3, 4. Φάνης καὶ γνώμην ἱκανός, καὶ τὰ πολέμια ἄλκιμος ἦν. X. Cy. 2, 3, 7. ἀνίστη Φεραύλας τὸ σῶμα οὐκ ἀφνης, καὶ τὴν ψυχὴν οὐκ ἀγενεῖ ἀνδρὶ

ἰοικός. 8. 4, 18. δεινὸς ταύτην τὴν τέχνην. So θαυμαστός τὸ μέγεθος, τὸ κάλλος. The English commonly uses prepositions to express the force of this Acc., e. g. *in*, *in respect to*, *of*, or when it stands with an adjective, the English sometimes changes the Acc. of the thing into a personal substantive, and makes the adjective as an attributive agree with it, e. g. ἀγαθὸς τέχνην, *a good artist*, comp. Eng. *he is a good shot*, i. e. *marksman*, or the prepositions *of* or *with* are placed before the substantive denoting the thing, and the attributive adjective is made to agree with that substantive, e. g. *γυναικὸς καλὸς τὴν ψυχὴν*, *of or with a beautiful soul*.

REM. 9. Sometimes the prepositions εἰς, πρὸς, κατὰ are used with the Acc., in which case the relation is analogous to an Acc. of space, denoting direction, as διαφέρουν εἰς τι, e. g. εἰς ἀρετήν. X. C. 3. 5, 1. ἐνδοξοτέρα ἢ πόλις εἰς τὰ πολιμικά ἔσται. Σοφὸς πρὸς τι.

REM. 10. From this use of the Acc., many adverbial expressions have originated. Thus the expressions of measure, εὖρος, ὕψος, μέγεθος, βάθος, μῆκος, πλήθος, ἀριθμὸν, also γένος, ὄνομα, μέρος, τὸ σὸν μέρος, πρόφασιν, under pretence, τὸ ἀληθές, γνώμην ἐμὴν. Her. 6, 83. Κλέανδρος γένος ἐὼν Φιγαλεὺς ἀπ' Ἀρκαδίας. 7, 109. λίμνη ἐοῦσα τεγγάνει ὥσπερ τριήκοντα σταδίων τὴν περιόδον, *in circumference*. X. An. 2. 5, 1. μετὰ ταῦτα ἀφίκοιτο ἐπὶ τὸν Ζάβατον ποταμὸν τὸ εὖρος τεσσάρων πλεθρῶν. 4. 2, 2. οἱ μὲν ἐπορεύοντο τὸ πλῆθος ὥς δις χίλιοι. Moreover τὸναντίον, τὰναντία, *on the contrary*, τὰλλα, *in respect to other things*, τὸ ὅλον, *omnino*, ἀμφοτέρω, τοῦτο (ταῦτα) μὲν — τοῦτο (ταῦτα) δέ, οὐδέν, *in no respect*, τί, *in some respect*, πολλά, πάντα, etc. Τὸ ἐπ' ἐμέ, τοῦν' ἐμέ, τοῦνί σε, τὸ εἰς ἐμέ, *quantum ad me (te)*.

§ 280. Two Accusatives.

(484—488.)

In the following instances the Greek puts two objects in the Acc. with one verb.

1. In the construction mentioned above, § 278, 1, if the verb has a transitive sense, e. g. φιλίαν φιλεῖν, the idea consisting of a verb and substantive, with which an adjective usually agrees, being blended into one, at the same time may be extended to a personal object, e. g. φιλῶ μεγάλην φιλίαν (= φιλῶ) τὸν παῖδα.

Her. 3, 88. γάμους τοὺς πρώτους (matrimonia nobilissima) ἐγάμει ὁ Λαρεῖος Κίρον δύο θυγατέρας, Ἀτοσσάν τε καὶ Ἀρηνσιώτην. 154. ἐωὕτὸν λωβᾶται λώβην ἀνήκεστον. Th. 8, 75. ὥρκωσαν τοὺς στρατιώτας τοὺς μεγίστους ὄρκους. X. Cy. 8. 3, 37. ἐμὲ ὁ πατὴρ τὴν τῶν παίδων παιδείαν ἐπαίδευεν. Pl. Apol. 19, a. Μάλιστα με ἐγράψατο τὴν γραφὴν ταύτην. 36, c. ἕκαστον εὐεργετεῖν τὴν μεγίστην εὐεργεσίαν. Her. 1, 129. δεῖπνον, τό (= ὅ) μιν ἐθολίσσε. Th. 1, 32. τὴν ναυμαχίαν ἀπεωσάμε-

θα Κορινθίους (like *νικην νικῶν*). Pl. Gorg. 522, a. πολλά καὶ ἡδία καὶ παντοδαπὰ εἰώχουν ὑμᾶς. Especially with verbs of naming, after the analogy of *ὄνομα ὀνομάζειν τινά*, X. O. 7, 3. καλοῦσί μς τοῦτο τὸ ὄνομα. Pl. Rp. 471, d. ἀνακαλοῦντες ταῦτα τὰ ὀνόματα ἑαυτούς. So *μεγέλα, μικρά, πλείω, μείζω, ὠφελεῖν, βλάπτειν, ἀδικεῖν* τινά.

REMARK 1. Instead of the substantive of the thing effected, the Acc. of a pronoun is frequently used. X. Cy. 1. 3, 10. τὰλλα μιμούμενος τὸν Σάκαν. An. 5. 7, 6. τοῦτο ὑμᾶς ἐξαπατήσῃ. This is especially the case with verbs of praise and blame, after the analogy of *ἐγκώμιον ἐγκωμιάζειν τινά* and the like. Pl. Symp. 221, c. πολλά μὲν οὖν ἄν τις καὶ ἄλλα ἔχοι Σωκράτην ἐπαινεῖσαι. Rp. 363, d. ταῦτα δὴ καὶ ἄλλα τοιαῦτα ἐγκωμιάζουσιν δικαιοσύνην.

2. Phrases denoting *to do* or *say good* or *evil*, take the object to which the good or evil is done, in the Acc., e. g. ἀγαθὰ, καλὰ, κακὰ ποιεῖν, πράττειν, ἐργάζεσθαι, etc., λέγειν, εἰπεῖν, etc., τινά.

Her. 8, 61. τότε δὴ ὁ Θεμιστοκλῆς κεινόν τε καὶ τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγε. X. Cy. 3. 2, 15. οὐδεπώποτε ἐπαύοντο πολὺ κακὰ ἡμᾶς ποιοῦντες.

REM. 2. Instead of the Acc. of the object acted upon or suffering, the Dat. is sometimes used, which is considered as the Dat. of advantage or disadvantage (*Dativus commodi* or *incommodi*). Dem. Aphob. 855, 37. τί σοι ποιήσωσιν οἱ μάρτυρες; quid tui tibi prosint testes? X. Cy. 1. 6, 42. προσκόπει, τί σοι ποιήσουσιν οἱ ἀρχόμενοι, *what will your subjects do for you*; on the contrary, with σέ, *what will they do to you*. An. 4. 2, 23. πάντα ἐποίησαν τοῖς ἀποθανούσιν, *showed all honors to the dead*. Cy. 7. 2, 27. ἦν ταῦτά μοι ποιήσης, ἃ λέγεις, *if you perform for me those things*. So also in the sense of, *to do something with some one*, as Pl. Charm. 157, c. οὐκ ἂν ἔχοιμεν, ὅ τι ποιοῦμέν σοι. But the Dat. often depends upon the adjective, e. g. Dem. Cor. 243, 55. διατελεῖ πρᾶττων καὶ λέγων τὰ βέλτιστα τῷ δήμῳ.

3. With verbs, (a) of beseeching, imploring, desiring, inquiring and asking, αἰτεῖν, ἀπαιτεῖν, πράττειν, *to demand*, εἰσπράττειν, πράττεσθαι; ἐρωτᾶν, ἐρέσθαι, ἐξετάζειν, ἰστορεῖν, ἀνιστορεῖν; — (b) of teaching and reminding, διδάσκειν, παιδεύειν, ἀναμνησκειν, ὑπομνησκειν, (with both of these the Gen. of the thing is more usual); — (c) of dividing and distributing, δαίεσθαι, διαιρεῖν, τέμνειν, διανέμειν, κατανέμειν; — (d) of depriving and taking away, στερεῖν, ἀποστερεῖν, στερᾶν; — (e) of concealing or hiding, κρύπτειν, (κεύθειν Poet.); — (f) verbs signifying to put on and off, to clothe, ἐνδύειν, ἐκδύειν, ἀμφιεννύναι, περιβάλλεσθαι.

Her. 3, 1. πέμψας Καμβύσης ἐς Αἴγυπτον κήρυκα αἰτῆσι Ἄμασι νύ

γατέρα. 58. αὐτοὺς ἑκατὸν τάλαντα ἔπρηξαν. X. C. 1. 2, 60. οὐδένα πάποις μισθὸν τῆς συνουσίας ἐπράξατο Σωκράτης. H. 4. 1, 21. ὁ Ἡριππίδας αἰτεῖ τὸν Ἀγησίλαον ὀπλίτας τε ἐς διεχίλους καὶ πελταστὰς ἄλλους τοσούτους. Cy. 6. 2, 35. τὰ εἰς τροφήν δέοντα ἐξετάζετε τοὺς ἑφ' ὑμῖν. Eur. Hipp. 254. πολλὰ διδάσκει γὰρ μ' ὁ πολὺς βίσιος. Antiph. 5. 131, 14. ὁ χρόνος καὶ ἡ ἐμπειρία τὰ μὴ καλῶς ἔχοντα ἐκδιδάσκει τοὺς ἀνθρώπους. Her. 1, 136. παιδεύουσι τοὺς παῖδας τρία μούνα. 6, 138. γλῶσσάν τε τὴν Ἀττικὴν καὶ τρόπους τῶν Ἀθηναίων ἐδίδασκον τοὺς παῖδας. X. An. 3. 2, 11. ἀναμνήσω ὑμᾶς καὶ τοὺς κινδύνους. Hier. 1, 3. ἐπέμνησάς με τὰ ἐν τῷ ἰδιωτικῷ βίῳ. Her. 7, 121. τρεῖς μοίρας ὁ Ξέρξης δασάμενος πάντα τὸν πεζὸν στρατὸν. Τέμνειν, διαιρεῖν τι μέρη, μοίρας. X. Cy. 7. 5, 13. ὁ Κῦρος τὸ στρατεύμα κατένειμε δώδεκα μέρη. Pl. Polit. 283, d. διείλωμεν αὐτὴν (τὴν μετρητικὴν) δύο μέρη. X. Cy. 4. 6, 4. τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ψυχὴν. Eur. Hec. 285. τὸν πάντα δ' ὄλβον ἤμαρ ἐν μ' ἀφείλετο. Dem. Aphob. 839, 13. τὴν τιμὴν ἀποστρεῖται. Phil. 54, 50. τὰ ἡμέτερα ἡμᾶς ἀποστρεῖται (ὁ Φίλιππος). Κρύπτω σε τὸ ἀτύχημα. Eur. Hipp. 912. οὐ μὴν φίλους γε, καὶ μᾶλλον ἢ φίλους, κρύπτειν δίκαιον σάς, πάτερ, δυσπραξίας. X. Cy. 1. 3, 17. παῖς μέγας, μικρὸν ἔχων χιτῶνα, ἔτερον παῖδα μικρόν, μέγαν ἔχοντα χιτῶνα, ἐκδύσας αὐτόν, τὸν μὲν ἑαυτοῦ ἐκεῖνον ἡμφίεσε, τὸν δὲ ἐκείνου αὐτὸς ἐνέδυν. Her. 1, 163. τεῖχος περιβαλεῖσθαι τὴν πόλιν.

REM. 3. Several of the verbs mentioned above are constructed differently, commonly, however, with some difference in the sense expressed; thus, αἰτεῖν τι παρὰ τινος; ἐρωτᾷν τινα περὶ τινος; with verbs signifying to divide and distribute, the Acc. is not unfrequently governed by the prepositions εἰς, sometimes also by κατὰ, e. g. τοῖς πόλιν εἰς ἑξ μοίρας διείλον, or the word μέρος, etc., is governed directly by the verb, and the object to be divided, is put in the Gen., depending on μέρος, etc., e. g. δύο μοίρας Ἀνδῶν πάντων διῆλθεν (Her. 1, 94); passively, δώδεκα Περσῶν φυλαὶ διήρηνται X. Cy. 1. 2, 5. Verbs signifying to deprive and take away, have the following constructions,

- (a) ἀποστρεῖν and ἀφαιρεῖσθαι with the Acc. of the thing alone, e. g. Πῶς ἂν οὗτος ἐθέλοι τὰ ἄλλότρια ἀποστρεῖν X. Ag. 4, 1. Χάλαζαι τὰ καλῶς ἐγνωσμένα (provisa) καὶ πεποίημένα ἀφαιροῦνται, to take away, to destroy, O. 5, 18; the Acc. of the person alone is but rarely found, in some instances, however, with ἀφαιρεῖσθαι = to deprive of, e. g. Andoc. 4. 32, 27. τοῖς πόλιν οὐκ ἐξ ἴσου χορῆται, ἀλλὰ τοὺς μὲν ἀφαιρούμενος, τοῖς δὲ τύπτων οὐδενὸς ὄξιν τὴν δημοκρατίαν ἀποφαίνει.
- (b) στρεῖν, ἀποστρεῖν, ἀφαιρεῖσθαι τινά τι very often.
- (c) στρεῖν, ἀποστρεῖν τινά τινος very often, see § 271, 2; but

ἀφαιρεῖσθαι very seldom has this construction; when it has, it signifies *to restrain, to prevent*. Οἱ ὀμιζόμενοι ἀφαιρούνται τὰς μὲν κύνας τοῦ εὐρεῖν τὸν λαῶν, αὐτοὺς δὲ τῆς ὀφελείας X. Ven. 6, 4.

- (d) ἀφαιρεῖσθαι, ἀποστερεῖν with the Gen. of the person and the Acc. of the thing; they then signify *to take something from some one, to withhold something from some one*. This is a more rare construction. Οἱ πλεονέκται τῶν ἄλλων ἀφαιρούμενοι χρήματα ἑαυτοὺς δοκοῦσι πλουτίζειν X. C. 1. 5, 3. Συμμαχίας ἀφαιρούμενον τῆς πόλεως (= τῶν πολιτῶν) Dem. Cor. 232, 22. Ἐτι βούλονται ἐπιτηδεύειν καλῶν, οὐδενὸς ἀποστερεῖ (τὰ κυνηγέσια) X. Ven. 12, 8. Ὅστις, μὴ ἄλλων ἑαυτὸν ἀποστερῶν, ἀσφαλείας δεῖται (properly, aliis se subducens, i. e. ab aliis desciscens; ἑαυτὸν is here to be considered as the Acc. of the thing, Th. 1, 40).

REM. 4. On the two accusatives with the verbs πείθειν, ἐπιτρέφειν, ἐπαλεῖν, προκαλεῖσθαι, ἀναγκάζειν, see § 278, 4.

4. Moreover, two accusatives, one of the object acted upon, and one of the predicate, are used with the verbs mentioned § 240, 2, when they are changed from the passive to the transitive, consequently with verbs of *making, ποιεῖν, τιθέναι, reddere, choosing, appointing, αἰρεῖσθαι, creare, etc., estimating, explaining, representing, finding, contemplating, recognizing, e. g. νομίζειν, ἡγεῖσθαι, etc., saying, naming, praising, chiding, e. g. λέγειν, ὀνομάζειν, καλεῖν, giving, taking, receiving, e. g. παραλαβεῖν δέχεσθαι, etc., producing, increasing, forming, teaching, educating.*

Κύρος τοὺς φίλους ἐποίησε πλουσίους. Παιδεύειν τινὰ σοφόν. Νομίζειν, ἡγεῖσθαι τινὰ ἄνδρα ἀγαθόν. Ὀνομάζειν τινὰ σοφιστήν. Αἰρεῖσθαι τινὰ στρατηγόν. X. Cy. 5. 2, 14. τὸν Γωβρύαν σύνδειπνον παρέλαβον. Dem. Chers. 106, 66. πόλεως ἔγωγς πλοῦτον ἡγοῦμαι συμμάχους, πίστιν, εὐνοίαν. Andoc. 3. 24, 7. ἡ εἰρήνη τὸν δῆμον τῶν Ἀθηναίων ὑψηλὸν ᾗρει καὶ κατέστησεν ἰσχυρόν.

REM. 5. On the use of the Inf. εἶναι with the Acc., see § 269, Rem. 1.

§ 281. Remark on the use of the Accusative with the Passive. (280.)

1. Since the Greek considers the Pass. form as reflexive, § 251, 1, it follows that, on the change of the Act. to the Pass., the Acc. may remain with every transitive verb which in the Act. takes an Acc. of a thing as an object that receives an action, e. g. (κόπτονται τὰ μέτωπα), κόπτονται τὰ μέτωπα, which may mean, either *that they strike themselves on the forehead, they strike their forehead, or they let their forehead be struck, they are*

stricken on the forehead; Her. 7, 69. Ἀράβιοι ζειράς ὑπεξωσμένοι ἔσαν, Αἰθίοπες δὲ παρδαλίας τε καὶ λεοντίας ἐναμμένοι. This reflexive meaning of the Pass. occurs not merely in forms where the Mid. at the same time takes the place of the Pass., but, also, in the Pass. Aor. and Fut., e. g. Πληγείς τήν κεφαλήν, *struck on the head*, Her. 6, 38. This reflexive meaning is, also, found in the second Perf. Act., which is used in the place of the Perf. Mid., e. g. Τὸ τοῦ ψύγους τοὺς δακτύλους τῶν ποδῶν ἀποσεισηπότις X. An. 4, 5, 12, which amounts to the same as what is said just before, διεφθαμένοι ὑπὸ τῆς χιῶνος τοὺς ὀφθαλμούς.

2. Hence when the verbs mentioned § 280, 1 and 3, which in the Act. govern two accusatives, are changed into the Pass., the Acc. of the person or of the object that receives an action is changed into the Nom., but the Acc. of the thing, or the effect remains. (a) Οὗτος μέντοι ὁ ἑπαινός ἐστι καλός, ὃν σὺ νῦν ἐπαινεῖς ὑπ' ἀνδρῶν ἀξίων πιστεύσθαι Pl. Lach. 181, b. Τραυματισθεῖς πολλὰ (sc. τραύματα) Th. 4, 12. Ὄνομα τὸ μὲν πρῶτον Ζύγκλη ἦν ὑπὸ τῶν Σικελῶν κληθεῖσα (ἢ Σικελλία) 6, 4. Ἡ κρήνη, ἣν ἐκρίθη Lys. Agor. 134, 50. Τὰ μέγιστα τιμηθῆναι S. OR. 1203. Δεσμὸν δυσεξήνυστον ἔλκεται διεθείς Eur. Hipp. 1237. (b) Μουσικὴν ὑπὸ Λάμπρου παιδευθεῖς, ῥητορικὴν δὲ ἐπ' Ἀντιφῶντος Pl. Menex. 236, a; so διδασθῆναι τέχνην ὑπό τινος, ἐρωτηθῆναι τὴν γνώσιν ὑπό τινος. Ἰὴ καὶ οἰκήσεις τὰ αὐτὰ μέρη διανεμηθήτω Pl. L. 737, e. Τὸ βασιλέως πεπραγμένος τοὺς φόρους Th. 8, 5. Ἀφαιρεθῆναι, ἀποστρεφθῆναι τὴν ἀρχὴν ὑπό τινος. Κρυφθῆναι τι, *celari aliquid*. Πεισθῆναι τὴν ἀναχώρησιν, § 278, 4. With verbs of putting on and putting off, the Pass. does not appear to be used, for ἀμφιέννυσθαι χιτῶνα occurs only with the meaning *to put a garment on one's self*, but not *I let myself be clothed by another, the garment was put on me by another*.

3. As the Greek may form a personal Pass., § 251, 4, of every intransitive verb, which has an object in the Gen. or, Dat. e. g. ἀμελοῦμαι, ἡμελήθην φθοροῦμαι, ἐφθονήθην, so also this Pers. Pass. may be formed with such transitive verbs as have, together with the Acc. of the thing, a Dat. of the person, since the Dat. of the person is changed into the Nom., but the Acc. of the thing remains. Th. 1, 1. 26. οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν (quibus custodia demandata erat, from ἐπιτρέπω τινὶ τὴν φυλακὴν,) referring to the Greeks, *who had been entrusted with the watch, who had undertaken the watch*. 5, 37. οἱ Κορίνθιοι ταῦτα ἐπισταλμένοι ἀνεχώρουν; 1, 140. εἰ ἐνγχαρήσετε, καὶ ἄλλο τι μετιζόν εὐθὺς ἐπιταχθήσεσθε. X. An. 2, 6, 1. οἱ στρατηγοὶ ἀποτιμηθέντες τὰς κεφαλὰς ἐτελεύτησαν.

§ 282. (3.) *Dative.*

(401.)

1. The Dat. is the *Where-case*, and hence denotes, (a) in a local relation, or relation of space, the place, *at* or *in which*, the action of the subject occurs; (b) in a causal relation, the object, *upon which* the action of the subject appears, or becomes visible, i. e. the object which is made to share or be concerned in an action. This object is (α) a person, or conceived of as a person, e. g. βοηθῶ τοῖς πολίταις or τῇ πόλει; (β) a thing, or conceived of as a thing, e. g. ἀγάλλομαι τῇ νίκῃ. In this way the Dat. may be treated under three divisions; in the first, the Dat. is regarded as a Local object, in the second, as Personal; in the third, as the Dat. of the thing.

§ 283. A. *Local Dative.*

(492—494.)

1. The Dat., as a local object, designates the place in (by, near, at) which an action occurs. This use of the Dat. is almost exclusively poetical; in prose, prepositions are commonly connected with the Dative.

Il. ι, 663. αὐτὰρ Ἀχιλλεὺς εὔδε μυχῷ κλισίης εὐπύκτου. π, 595. Ἑλλάδι οἰκία ναίων. β, 210. κύμα πολυφλοίσβοιο θαλάσσης αἰγίαι ἄλφει βρέμεται. S. Trach. 171. (ἔφη) τὴν παλαιὰν φηγὸν αὐθῆσαι ποταμῶν. Here belong the *Locative* forms very common in prose, viz., Μαραθῶνι, Ἐλευσίνι, Πυθοῖ, Ἰσθμοῖ, οἴκοι, Ἀθήνῃσι, Πλαταιῶσι, etc., also, ταύτῃ, τῇδε, *here*, ᾧ, *where*. So also, Od. ο, 227. Πυλίοισι μίγ' ἔοχε δώματα ναίων.

2. Hence the Dat. is used to express association and accompaniment,

(a) In connection with the attributive pronoun αὐτός, in order to express the idea of *together with*.

Her. 3, 45. τὰ τέκνα καὶ τὰς γυναῖκας ὁ Πολυκράτης ἐς τοὺς νεωσκόλους συνελήσας εἶχε ἐτοιμοὺς ὑποπρῆσαι αὐτοῖσι νεωσκόκοισι. 6, 32. τὰς πόλεις ἐνπεμπράσαν αὐτοῖσι τοῖσι ἱεροῖσι. X. H. 6, 2, 35. αἱ ἀπὸ Συρακουσῶν νῆες ἅπασαι ἐάλωσαν αὐτοῖς ἀνδράσιν *together with the men*.

(b) With verbs of going and coming, the object with which one goes or comes, stands in the Dative. These Datives are commonly collective nouns, e. g. στρατῷ, στόλῳ, πλῆθει, etc., or they stand in the Plural, e. g. στρατιώταις and the like.

Her. 5, 99. οἱ Ἀθηναῖοι ἀπικέστο εἴποσι νηυσί. 6, 95. ἔπλεον ἐξ ἀποσίησι τριήρεσι ἐς τὴν Ἰωνίην. Th. 1, 102. Ἀθηναῖοι ἤλθον πλήθει οὐκ ὀλίγῃ. 2, 21. ἐμβαλὼν στρατῷ Πελοποννησίων. 4, 39, οἱ Πελοποννήσιοι ἀνεχώρησαν τῷ στρατῷ ἐκ τῆς Πύλου. X. Cy. 1. 4, 17. αὐτὸς τοῖς ἱπποῖς (equitatu) προσελάσας πρὸς τὰ τῶν Μήδων φρούρια κατέμεινεν.

3. The local relation is extended to the time in which any thing happens, and then from the time to the circumstances, under which anything happens.

This occurs in prose with the following and similar substantives in connection with demonstratives, ordinals and other attributives. Τῇ δὲ τῇ νυκτὶ ταύτῃ τῇ ἡμέρᾳ, ἐκεῖνῃ τῇ ἡμέρᾳ, τῇ αὐτῇ νυκτὶ, πολλοῖς ἔτεσι, τρίτῃ μηνί, τῇ αὐτῇ ὥρᾳ, τῷ ἐπιόντι ἔτει, ἐκεῖνῳ τῷ ἔτει, τῷ ὑστέρῳ ἔτει, τούτῳ τῷ ἐνιαυτῷ etc. X. An. 4. 8, 1. τῇ πρώτῃ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν. So, Παναθηναίοις, Διονυσίοις, τραγυδοῖς καινοῖς, at the time of the Pan., etc. The preposition *ἐν* is employed, (a) when the substantive stands without the attributive, e. g. ἐν τῇ ἡμέρᾳ, often also when a demonstrative stands with it, e. g. ἐν τούτῳ τῷ ἐνιαυτῷ; (b) if continued time is to be indicated, *ἐν* in all instances must be added; hence it is used with substantives in connection with cardinals and the adjectives ὀλίγος, βραχύς, μικρός, πολύς, etc., e. g. διήγαγον ἐν τρισὶν ἡμέραις X. An. 4. 8, 8. Od. ξ, 253. ἐπλέομεν βορέῃ ἀνέμῳ ἀκραιῖ καλῷ, with a good wind, Il. α, 418. τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν, under. Her. 6, 139. ἐπεὶν βορέῃ ἀνέμῳ αὐτημερὸν νηὺς ἐξάνιση ἐκ τῆς ὑμετέρης ἐς τὴν ἡμετέραν, τότε παραδώσομεν.

§ 284. B. The Dative as a Personal Object.

(495—506, 511.)

1. Both the Dat. of the person and of the thing denotes an object, at or in which the action of the subject appears or becomes visible; both denote an object which is made to participate in, or to be connected with, the action of the subject; accordingly, the language regards the Dat. of the person and of the thing from the same point of view. The distinction is merely this, viz., that the former is a personal object, or is conceived of as personal, and consequently it has the power of will; the latter denotes an object which is a mere thing, or conceived of as a thing, and of course is without will; as the idea denoted by the term *where* is intermediate to that denoted by *whence* and *whither*, so the Dat. (the *Where-case*) stands in

the relation of a person to the Acc., (*the Whither-case*) and in the relation of a thing to the Gen., (*the Whence-case*.)

2. The Acc. denotes an object acted upon by the subject; the Dat. of the person, on the contrary, denotes an object merely aimed at by, and made to share in the action of the subject; the action of the subject is indeed employed on the object and becomes manifest in it, yet it does not make it a passive object, or one that receives an action, but the object appears itself as active in distinction from the subject; between the subject and the object a reciprocal action takes place. The Gen. denotes the immediate cause; the Dat. of the thing, on the contrary, a mediate, indirect cause, i. e. the ground, the means, the instrument; the Gen. denotes an object as calling out and producing the action of the subject; the Dat. of the thing, only such an object as exhibits in or upon itself the action of the subject.

REMARK 1. In poetry a local aim or object is very often conceived of as a person, and is indicated by the Dat.; this sometimes occurs, yet seldom, in prose. Il. ο, 369. *πᾶσι θεοῖσιν χείρας ἀνίσχοντες*. So *αἵρεσθαι*, *ἐπαίρεσθαι* *δόρυ τινί*. Il. ε, 709. *λίμνη κεκλιμένος Κηφισίδι*. η, 218, *προκαλέσσατο χάριμ η*. Th. 1, 13. *Ἀμεινοκλῆς Σαμίοις ἤλθεν*. 3, 5. *αὐτοῖς Μελίᾳς Λάκων ἀφικνεῖται*.

REM. 2. From this use of the Dat., the fact may be explained, why many verbs of motion compounded with the prepositions *εἰς*, *πρός*, *ἐπί*, etc., take their object in the Dat.; also why most adverbs are susceptible of the Dat. (or *Locative*) inflection, § 101, 2, (b), including both the local Dat. and that which expresses the direction *whither*, (the Dat. of the person), e. g. *χαμαί*, *humī*, *humum*; so, likewise, the adverbs in *-η*, e. g. *ἄλλῃ*; those in *-α*, e. g. *ἄνω*, *κάτω*, etc.; those in *-οι*, e. g. *πεδοῖ*, *humī*, *humum*; *ἐνταυθοῖ*, *huc* and *hic* (but *οἱ*, *οἶ*, *ποῖ*, always indicate the direction *whither*).

3. Most verbs, which take the Dat. of the person as an object, aimed at, or connected with it, express the idea of union and community, e. g. *διδόναι*, *παρέχειν*, *ὑπισχεῖσθαι*, *ἀρπάζειν τί τιμ*. The following classes of words may be mentioned,

(1) Verbs expressing community, communication, e. g. *ὁμιλεῖν*, *μιγνῖναι*, *μίγνυσθαι*, *κοινοῦν*, *κοινοῦσθαι*, *κοινωνεῖν*, *δι-*, *καταλλάττειν*, *to reconcile*, *δι-*, *καταλλάττεσθαι*, *to reconcile one's self to*, *ξενοῦσθαι*, *σπένδεσθαι* or *σπονδὰς ποιεῖσθαι*, *πράττειν*, (*agere cum aliquo*); *εἰπεῖν*, *λέγειν*, *διαλέγεσθαι*, *εὖχεσθαι*, *καταρᾶσθαι*, etc.; also adjectives and adverbs, sometimes even substantives which express a similar idea, e. g. *κοινός*, *σύντροφος*, *σύμφωνος*, *συγγενής*, *μεταίτιος*, and many other adjectives compounded with *σύν* and *μετά*.

Ὀμίλειν τοῖς ἀγαθοῖς ἀνθρώποις. Her. 3, 131. ὁ Δημόκριδος Πολυκράτει ὀμίλησε. 6, 21. πόλις αὐτὰι μάλιστα ἀλλήλησι ἐξείνωθησαν. Εὐχέσθαι τοῖς θεοῖς. X. H. 2, 2, 19. σπένδεσθαι Ἀθηναίοις. 3, 2, 20. ἀλλήλοις σπονδὰς ἐποιήσαντο. Isocr. Paneg. 42, 9. αἱ πράξεις αἱ προγεγενημέναι κοινὰ πᾶσιν ἡμῖν κατέλειψαν. On the Gen. with κοινός, see § 273, 3, (b).

(2) Verbs of contending, litigating, emulating, e. g. ἐρίζειν, μάχεσθαι, πολεμεῖν, ἀγωνίζεσθαι, δικάζεσθαι, ἀμφισβητεῖν, etc.; also of going towards, encountering, meeting and approaching, as well as of those expressing the opposite, as of yielding, e. g. ὑποστῆναι and ὑφίστασθαι; ἀπαντᾶν, ὑπαντᾶν, ὑπαντιάζειν, πλησιάζειν, πελάζειν, ἐμπελάζεσθαι, ἐγγίζειν, etc.; εἶκειν, ὑπείκειν, χωρεῖν, παραχωρεῖν, etc.; the adjectives and adverbs πλησίος, ἐναντίος, ἐγγύς, πέλας, etc.

Οἱ Ἕλληνες ἀνδρείως τοῖς Πέρσαις ἐμαχέσαντο. Μὴ εἴχετε τοῖς πολεμίοις. Χρὴ τοῖς ἐχθροῖς τῆς ἡμετέρας (χώρας) παραχωρεῖν. Isocr. Archid. 118, 13. On the Gen., see § 271, 2. Ἵπποστῆναι αὐτοῖς (Πέρσαις) Ἀθηναῖοι τολμήσαντες, ἐνίκησαν αὐτούς. X. An. 3, 2, 11. Ἵππίσταςθαι ξυμφοραῖς. Th. 2, 61. Ὅμοιον ὁμοίῳ ἀεὶ πελάζει. Pl. Symp. 195, b. Ἴκοντο ἀντίοι τοῖσι Λακεδαιμονίοισι. Her. 6, 77. Τύραννος ἅπας ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος. On the Gen., see § 273, Rem. 9.

(3) Verbs of entreating, counselling, inciting, of following, accompanying, serving, obeying and trusting, e. g. προστάττειν, ἐπιτάττειν, παραινεῖν, παρακελεύεσθαι, etc. (but κελεύειν with Acc. and Inf.); ἔπεισθαι, ἀκολουθεῖν, διαδέχεσθαι, to succeed; πείθεσθαι; ὑπακούειν, ἀπειθεῖν, πιστεύειν, πεποιθέναι, etc.; the adjectives and adverbs ἀκόλουθος, ἀκολούθως, ἐπομένως, διάδοχος, ἐξῆς, ἐφεξῆς.

X. Cy. 8, 6, 13. τοῦτων, ὧν (instead of ᾧ) νῦν ὑμῖν παρακελεύομαι οὐδὲν τοῖς δούλοις προστάττω. Her. 3, 88. Ἀράβιοι οὐδαμᾶ κατήκουσαν ἐπὶ δουλοσύνῃ Πέρσῃσι. 6, 14. ἐνανμάχειον ἀνηκουστήσαντες τοῖσι στρατηγοῖσι. X. Cy. 1, 1, 2. τὰς ἀγέλας ταύτας ἐδοκοῦμεν ὄρᾳ μᾶλλον ἐθελούσας πείθεσθαι τοῖς νομεῦσιν, ἢ τοῖς ἀνθρώποις τοῖς ἄρχουσι. 8, 6, 18. τῷ ἡμερῖνῳ ἀγγέλῳ (φασὶ) τὸν νυκτερινὸν διὰδέχεσθαι. Pl. Rp. 400, d. εὐλογία ἄρα καὶ εὐαρμοστία καὶ εὐσημοσύνη καὶ εὐρυθυμία ἐν θείᾳ ἀκολουθεί. Eur. Andr. 803. κακὸν κακῷ διάδοχον. Pl. Phaedon. 100, c. σκόπει δὴ τὰ ἐξῆς ἐκεῖνοις.

(4) Expressions of similarity and dissimilarity, of likeness and unlikeness, of concord and discord, e. g. εἰκέναι, ὁμοιοῦν, ὁμοιοῦσθαι, ὁμοιος, ὁμοίως, ἴσος, ἴσως, ἐμφερής, similar, παραπλήσιος,

ἡμετέριαι, ὁ αὐτός, idem, ἅμα; διάφορος, discordant, hostile, διά-
φορος, and very many words compounded with ὁμοῦ, σύν, μετά,
κατα, ὁμογενεῖς, ὁμόγλωττος, ὁμόνυμος, συμφωνεῖν, σύμφωνος, ξυμφώδης.

Isocr. 1, 133. τὰς πάθας τὰς Κύρου τῇσι ἑωυτοῦ ὁμοιούμενος, com-
paratus ei. 33. ὁ Πηγίου τύραννος διάφορος (ἦν) τοῖσι Ζαγκλαίοισι.
Luc. 7. 1, 2. ὠπλισμένοι πάντες ἦσαν οἱ περὶ τὸν Κύρον τοῖς αὐτοῖς τῷ
Λουκᾷ ὄπλοις. 5. 1. 4. ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα (Πάν-
του). 7. 5, 65. ὁ σίδηρος ἂν ἰσοῖ τοὺς ἀσθενεῖς τοῖς ἰσχυροῖς ἐν τῷ
καταμαρ. Isocr. Paneg. 43, 13. χαλεπὸν ἐστὶν ἴσους τοὺς λόγους τῷ μεγέ-
θει τῶν ἔργων ἐξευρεῖν. Th. 1, 49. ἡ ναυμαχία πεζομαχία πρὸς φέ-
ρεται (ἦν).

REM. 3. On the Gen. with ὁμοίως, see § 273, 3, (b). The coördinate, copulative particle, καί, is not seldom employed with adjectives of equality and similarity instead of the Dative. Her. 1, 94. Ἀνδρὶ νόμοισι μὲν παρὰ ἡλθεῖσι χρεώνται καὶ Ἕλληνες. So ἐν ἴσῳ, ἴσα, ὁμοίως, ὡς αὐτοῖς, κατὰ ταῦτα καί, etc. Pl. Ion. 500, d. οὐχ ὁμοίως πεποιήκασι καὶ Ὀμηρος. Comp. similis et, ac atque. There, also, occur, particularly in the Attic prose writers, the particles of comparison, ὡς, ὥσπερ; these are used with ἴσος, ὁ αὐτός. Dem. Phil. 3. 119, 33. τὸν αὐτὸν τρόπον, ὥσπερ, κ. τ. λ.

(5) Expressions denoting what is becoming, suitable, befitting, pleasing, and the opposite, e. g. *πρέπειν, ἀρμόττειν, προσήκειν* (with an Inf. following), *πρεπόντως, ἀπρεπῶς, εἰκός ἐστι, εἰκότως, ἀρέσκειν* (*ἀνδάνειν* Ion.).

X. Cy. 7. 5, 37. βασιλεὺς ἡγεῖτο πρόπειν. Pl. Apol. 36, d. τί οὐν
 πρόπει ἀνδρὶ πίνηται. Her. 6, 129. ἰωὺτῳ ἀρεστῶς ὀρχέσται, sibi
 placens. X. Cy. 3. 3, 39. ἀρέσκειν ὑμῖν περὶ ὧνται.

(6) Verbs of agreeing with, reproaching, being angry, envying, e. g. *ὁμολογεῖν*, etc.; *μέμφεσθαι*, to reproach; *μέμφεσθαι τινά*, meaning to blame, *λοιδορεῖσθαι*, to reproach, *ἐπιτιμᾶν*, *ἐγκαλεῖν* (*τινί τι*), *ἐπικαλεῖν* (*τινί τι*), *ἐπιπλήττειν*, *ὀνειδίζειν*, *ἐροχλεῖν*, etc.; *θυμοῦσθαι*, *βριμοῦσθαι*, *χαλεπαίνειν*, etc.; *φθονεῖν*, *βασκαίνειν*, to envy; *βασκαίνειν τινά* with the meaning to calumniate. The Acc. of the thing very often stands with the Dat. of the person.

Her. 3, 142. ἐγὼ τὰ (= ᾧ) τῷ πέλας ἐπιπλήσσω, αὐτὸς κατὰ δύναμιν οὐ ποιήσω. Th. 4, 61. οὐ τοῖς ἄρχην βουλομένοις μέφομαι, ἀλλὰ τοῖς ὑπακούειν ἐτοιμοτέροις οὖσιν. Dem. Ol. 2. 30, 5. ἡνῶμαι ἡμῖν ὁ Φίλιππος. X. An. 2. 5, 13. Αἰγυπτίους, οἷς μάλιστα ὑμᾶς νῦν γινώσκω τεθνυμένους, κόλασσεθε. Cy. 1. 4, 9. ὁ θεὸς αὐτῷ ἐλοιδορεῖτο, τὴν θρασυτητα ὀρῶν. 4. 5. 9. Κναζάρης ἐβριμούτο τῷ Κύῳ καὶ τοῖς Μήδοις τῷ καταλιπόντας αὐτὸν ἔρημον οἶχεσθαι.

(7) Verbs of helping, benefiting and averting, e. g. *ἀνέργειν*, *ἀμύνειν*, *ἀλέξειν*, *τιμωρεῖν*, *βοηθεῖν*, *ἐπικουρεῖν* and the like, e. g. *ἀπολογεῖσθαι*, *λυσitteλεῖν*, *ἐπαρκεῖν*, *χραιομεῖν*, also several verbs compounded with *σύν*, e. g. *συμφέρειν*, *conducere*, *συμπράττειν*, *συνεργεῖν*, etc., and many adjectives of the same and similar significations, e. g. *χρήσιμος*, *βλαβερός*, *φίλος*, *ἐχθρός*, etc.

X. R. L. 4, 5. *ἀρ' ἡξουσιν τῇ πόλει παντὶ σθάνει*. Cy. 3, 3, 67 (*αἱ γυναῖκες*) *ἐκτείνουσι πάντας μὴ φεύγειν καταλιπόντας αὐτάς, ἀλλ' ἀμύναι καὶ αὐταῖς, καὶ τέκνοις, καὶ σφίσι καὶ αὐτοῖς*. 4, 3, 2. *τούτοις γὰρ φασιν ἀνάγκη εἶναι προθύμως ἀλέξειν*. Eur. Or. 922. (*Ὀρίστης*) *ἡθέλησε τιμωρεῖν πατρί, κακὴν γυναῖκα καῖθιον κατακτανών*. Pl. Ap. 28, c. *ἐ τιμωρήσεις Πατρόκλη τῷ ἐταίρῳ τὸν φόνον*.

REM. 4. Hence the Dative stands, in general, with verbs and adjectives of all kinds, when the action takes place for the profit, favor, honor, harm, disadvantage, of a person, or an object conceived of as a person, (*Dativus commodi et incommodi*), where the English uses the prepositions *to* or *for*. Here belong particularly the rites performed in honor of a divinity, e. g. *δρχεισθαι τοῖς θεοῖς*, *στεφανοῦσθαι θεῷ*. Her. 6, 138. *Ἀρτέμιδι ὄρετ' ἄγειν*. So, also, the Dative is used with *κλύειν* (Poet., or rather Epic) to express, *κλύθι μοι*, *listen to me favorably*. Here belongs, also, the phrase, mostly poetic, *δέχεσθαι τι τινί*, *to receive one into favor*, since it involves the kindly additional idea that the reception of a thing as a relief, will be regarded as agreeable to the person. Od. π, 40. *ὥς ἄρα φονήσας οἱ ἐδέξατο χάλκιον ἔγχος*. See Larger Gramm. Part. II. § 597, Rem. 3.

(8) Verbs of observing, finding, meeting with something in a person.

Ἐπολαμβάνειν δὲ τῷ τοιοῦτῳ, ὅτι εὐθήρης τις ἄνθρωπος (scil. *ἐστίν*) Pl. Rp. 598, d. *Ἔτερα δὲ, ὥς ἔοικε, τοῖς φύλαξιν εὐρήκαμεν* 421, e. *Θαρσοῦσι μάλιστα πολέμοι, ὅταν τοῖς ἐναντίοις πράγματα καὶ ἀσχολίας πυνθάνωνται* X. Hipp. 5, 8.

(9) The Dative stands with *ἐστίν* and *εἰσίν* in order to denote the person, or the thing conceived of as a person, that has or possesses something. The thing possessed stands as the subject in the Nom.

Κύρω ἦν μεγάλη βασιλεία.—Τοῖς πλουσίοις πολλὰ παραμύθια φασιν εἶναι Pl. Rp. 329, e. *Ἦσαν Κροίσῳ δύο παῖδες* Her. 1, 34.

REM. 5. The possessive Dat., or the Dat. of the possessor, is to be distinguished from the Gen. of the possessor, § 273, 2. The Dative is used, e possession is (what has one?), and the possessed with other possessions, e. g. *Κύρω ἦν μετ' ἄλλων πραγμάτων, ἀ μεγάλη βασιλεία*; the Gen. is

frequently with εἶναι and γίγνεσθαι. Her. 9, 16. ἡ δομένοι σιν ἡμῖν οἱ λόγοι γέγονασι. Th. 6, 46. τοῦ Νικίτα προσδεχομένου ἦν τὰ περὶ τῶν Ἑγεσταιῶν. Pl. Rp. 358. d. ἀλλ' ὅρα, εἴ σοι βουλομένῳ (sc. ἐστίν), ἃ λέγω, whether I say what pleases you.

(d) The Dat. of the personal pronouns, first and second persons, is often used so as to show that the intercourse of the speaker, or of the person spoken to, is conducted in a confidential and pleasant manner, (Dativus ethicus). X. Cy. 1. 3, 2. ὁρῶν δὴ τὸν κόσμον τοῦ πάππου, ἐμβλέπων αὐτῷ, ἔλεγεν (ὁ Κύρος). Ὡς μὲν, ὡς καλὸς μοι ὁ πάππος. 15. ἦν δέ με καταλλης ἐνθάδε, καὶ μάθω ἱππεύειν, ὅταν μὲν ἐν Πέρσῃς ᾧ, οἰμαί σοι ἐκίνοὺς τοὺς ἀγαθοὺς τὰ περὶ καὶ φρόνως νικήσῃν.

(11) The Dative often stands with the Perf. Pass. (rarely with other tenses of the Pass.), in order to denote the agent. The Pass., in this case, expresses a state, or condition, and the Dat., the author of this condition who is *at the same time the person for whom* this condition exists, while by ὑπό with the Gen., the author merely is expressed.

Her. 6, 123. ὡς μοι πρότερον δεδήλωται. Dem. Aphob. 844, 1. δεῖ διγῆσθαι τὰ τούτῳ πεπραγμένα περὶ ἡμῶν. Ol. 1. 26, 27. τί πῆ-πρακται τοῖς ἄλλοις. In this way a Perf. Act., which is wanting, may be supplied, e. g. ταῦτά μοι λέλεκται.

(12) The agent, also, stands, regularly, in the Dative with the verbal adjectives in -τός and -τέος, (§ 234, 1, i,) both when they are used, like the Latin Gerund, impersonally in the Neut. Sing. -τόν, -τέον, or in the Pl. -τά, -τέα, § 241, 3. or personally, like the Latin Gerundive; those derived from transitive verbs, i. e. such as govern the Acc., admit both the Impers. and the Pers. construction; but those derived from intransitive verbs admit only the impersonal. The verbal Adj., used impersonally, takes its object in the same Case as the verb from which it is derived.

³ Ἄρα γενητὸν ἐστὶν ὑμῖν; Arist. Lys. 656. Εἰπέ τις, ὅτι τοῖς ἄλλοις ταῦτ' ἐκτὰ εἴη X. Cy. 3. 2, 25. Ἀσκητέον (or -τέα) ἐστί σοι τὴν ἀρετὴν. Ἐπιθυμητέον ἐστὶ τοῖς ἀνθρώποις τῆς ἀρετῆς. Ἐπιχειρητέον ἐστί σοι τῷ ἔργῳ. Φημὶ δὴ βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν Dem. Ol. 3. 14, 17. Κολαστέον ἐστί σοι τὸν ἄνθρωπον. Ἐσκητέα ἐστί σοι ἡ ἀρε-
ῇ πόλις ἐστίν X. C. 3. 6, 3. So the Deponents,
ἵν' ἡμῖν τοὺς ἀγαθοὺς from μιμεῖσθαι τινα or μι-
μῶμεν.

REM. 6. The verbal adjectives of those verbs whose Middle form has a Pass. meaning, as well as a reflexive or intransitive, have, likewise, in the impersonal Neut. form with *ἐστὶ*, a two-fold signification, and when an object is subjoined, a two-fold construction, e. g. *πειστίον ἐστὶν ἡμῖν αὐτόν*, *we must convince him*, from *παίθω τινά* and *πειστίον ἐστὶν ἡμῖν τοῖς νόμοις* (*obtemperandum est a nobis legibus*) from *παίθομαι τινι*, *obtempero alicui*; *ἀπαλλακτίον ἐστὶν ἡμῖν αὐτόν τοῦ κακοῦ* from *ἀπαλλάττειν τινά τοῦ κακοῦ*, and *ἀπαλλακτίον ἐστὶν ἡμῖν τοῦ ἀνθρώπου* from *ἀπαλλάττεσθαι τινος*, *to get rid of something*.

REM. 7. Not seldom, however, in connection with verbal adjectives in *-τέος*, the agent is denoted, among the Attic writers, by the Acc., since the Acc. implies the idea of the impersonal verb *δεῖ* with the Inf., e. g. Pl. Gorg. 507. d. *τὸν βουλομένον εὐδαίμονα εἶναι σωφροσύνην διακτίον καὶ ἀσκητίον*. Often, also, the construction of verbal adjectives is changed into the Inf.; in this case the agent must necessarily stand in the Acc. X. C. 1. 5. 5. *ἐμοὶ μὲν δοκεῖ — ἐλευθερίῳ ἄνδρὶ εὐκτεῖον εἶναι μὴ τυχεῖν δούλου τοιούτου, δουλεύοντα δὲ — ἰκτετεύειν τοὺς θεοὺς κ. τ. λ.*

§ 285. C. *The Dative of the thing (Instrumental Dative.)* (507—510.)

1. The Dat., as indicating objects without life or conceived to be such, expresses relations which in Latin are denoted by the ablative, and in other languages by the instrumental relation. They are, as has been seen, § 284, 2, expressed as follows,

(1) The ground or reason, e. g. *φόβῳ ἀπηλθον, εὐνοίᾳ, ἀδικίᾳ, φόβῳ, ὕβρει ποιεῖν τι*; especially with verbs denoting a disposition or frame of mind, e. g. *χαίρειν, ἡδεσθαι, ἀγάλλεσθαι, ἐπαίρεσθαι, λυπεῖσθαι, ἀλγεῖν; θανμάζειν; ἐλπίζειν; στέργειν, ἀγαπᾶν, ἀρεσκεσθαι, ἀρκεῖσθαι, to be content with something, ἀγανακτεῖν, δυσχεραίνειν, χαλεπῶς φέρειν, ἀχθεσθαι; αἰσχύνεσθαι*, etc.

Her. 6, 67. *ἀλγέσας τῷ ἐπιρωτήματι εἶπε*. 4, 78. *διαίτην οὐδαμῶς ἡρέσκετο Σκυθικῇ*. Th. 4, 85. *θανμάζω τῇ ἀποκλείσει μου τῶν πυλῶν*. 3, 97. *ἐλπίζειν τῇ τύχῃ. Στέργειν τοῖς παροῦσιν. Ἀγαπᾶν τοῖς ὑπάρχουσιν ἀγαθοῖς. Χαλεπῶς φέρειν τοῖς παροῦσι πράγμασι* X. An. 1.3, 3. *αἰσχύνεσθαι τοῖς πεπραγμένοις* C. 2. 1, 31. Pl. Hipp. maj. 285. e. *εἰκότως σοι χαίρουσιν οἱ Λακεδαιμόνιοι, ἅτε πολλὰ εἰδότε. Ἀγάλλεσθαι τῇ νίκῃ. Ἀγανακτεῖν τῷ θανάτῳ, δυσχεραίνειν τοῖς λόγοις*. Dem. Ol. 3. 13, 14. *ἀγαπήσας τοῖς πεπραγμένοις ἡσυχίαν σχήσει. Ἰσχύειν τοῖς σώμασι* X. C. 2. 7, 7. So, also, with adjectives, e. g. *ἰσχυρὸς χερσίν, ταχὺς ποσίν*, etc.

REMARK 1. The preposition *ἐπὶ*, *in*, *upon*, *at*, is very often connected with the Dat.; commonly in, *χαλεπῶς φέρειν ἐπὶ τινι, θανμάζειν ἐπὶ τινι*.

(2) The means and instrument, by which an action is accomplished (with which? by which?) Hence the Dat. also stands with *χρησθαι* (*uti*), and its compounds, and with *νομίζειν*, *to be customary, to be in common use*.

Βάλλειν λίθοις, ἀκοντίζειν αἰχμαῖς. X. Cy. 4, 3, 21. ὁ μὲν ἱπποκένταυρος δυοῖν ὀφθαλμοῖν προεωρᾶτο καὶ δυοῖν ὧτοις ἤκουεν· ἐγὼ δὲ τέτταρσι μὲν ὀφθαλμοῖς τεκμαρῶμαι, τέτταρσι δὲ ὥσὶ προαισθήσομαι· πολλὰ γάρ φασι καὶ ἵππον ἀνθρώποις τοῖς ὀφθαλμοῖς προορῶντα δηλοῦν, πολλὰ δὲ τοῖς ὥσὶ προακούοντα σημαίνειν. 18. προνοεῖν μὲν γε ἔξω πάντα τῇ ἀνθρώπινῃ γνώμῃ, ταῖς δὲ χερσὶν ἐπλοφορήσω, διώξομαι δὲ τῷ ἱππῳ, τὸν δ' ἐναντίον ἀναιρέψω τῇ τοῦ ἵππου ἐώμῃ. Her. 3, 117. οὗτοι ὦν, οὔτε ἐμπροσθεν ἐώθεισαν χρᾶσθαι τῷ ὕδατι, οὐκ ἔχοντες αὐτῷ χρᾶσθαι, συμφορῇ μὲν γὰρ διαχρέονται. Dem. Cor. 277, 150. κενὴ προφάσει ταύτη κατεχρῶ. But *καταχρησθαι* and *διαχρησθαι* with the meaning *to kill, govern*, as Trans., the Acc. Comp. Her. 6, 135; Antiph. 1. 113, 23. With *χρησθαι* a second Dat. often stands, by means of attraction, so as to express the aim, design, e. g. *χράμῃ σοι πιστῷ φίλῳ*, as in the Lat. *utor te fido amico, I have thee for a true friend*. On the Acc. with *χρησθαι*, see § 278, 4. Her. 4, 117. φωνῇ οἱ Σαυρομάται νομίζουσιν Σκυθικῇ. Th. 2, 38. ἀγῶσι καὶ θυσίαις διειτησίαις νομίζουσιν.

(3) As the means there may be expressed by the Dat., (a) the material, *out of which* (= *of which*) anything is made;—(b) the standard, according to which anything is measured, judged of, or done; hence the Dat. stands particularly with verbs of measuring, judging, concluding, e. g. *σταθμαῖσθαι, γιγνώσκειν, εἰλάζειν, κρίνειν, τεκμαίρεσθαι*; also in general, in order to indicate a reference to an object, or a more exact definition, e. g. with verbs signifying to become distinguished, verbs of excelling, those signifying to be strong and powerful, as well as the opposite, and with very many adjectives, (instead of the Acc. used to express a more exact definition, § 297, 7); in English, the prepositions *to, according to*, are used in this case;—(c) the measure, *by, according to*, which an action is determined, especially with comparatives and superlatives, as well as with other expressions, which include the idea of comparison, in order to show how much an action or quality is greater or smaller than another;—finally, (d) the way and manner in which anything is done (how?)

Her. 3, 57. ἀγορή καὶ τὸ πρυτανήϊον Παρίω λίθῳ ἡσκημένα (ἦν). On the Gen. of the material, see § 273, 5. Her. 2, 2. τοιοῦτῳ σταθμησάμενοι πρήγματι, *ex tali re judicantes*. 7, 16. τῇ σῇ ἐσθῇτι τεκμαίρομενον, *ex tua veste iudicium faciens*. X. Cy. 1, 3, 5. τίνι δὴ σὶ τεκμαίρομενος, ὦ παῖ, λέγεις; 3, 3, 19. αἱ μάχαι κρίνονται μᾶλλον ταῖς ψυχαῖς, ἢ ταῖς τῶν σωμάτων ῥώμασι. H. 7, 3, 6. οὔτοι πάντας ἀνθρώπους ὑπερβεβλήκασι τόλμη τε καὶ μισθία. C. 2, 7, 7. ἰσχύειν τοῖς σώμασι. Cy. 2, 3, 6. ἐγὼ οὔτε ποσὶν εἰμι ταχύς, οὔτε χερσὶν ἰσχυρός. Hence τῷ ὄντι, τῇ ἀληθείᾳ, τῷ λόγῳ, τῷ ἔργῳ, *according to the nature*, etc.; also γνώμῃ σφαλῆναι, ψευδοῦναι Th. 4, 18, Her. 7, 9. Her. 1, 184. Σελήμις γενεῇσι πέντε πρότερον ἐγένετο τῆς Νιτώκειος. So πολλῷ, ὀλίγῳ μίλῳ. Her. 6, 89. ὑστέρισαν ἡμέρῃ μιῇ τῆς συγκειμένης, *a day later than was fixed upon*. 106. πόλι λογίμῃ ἢ Ἑλλάς γέγονε ἀσθενεστέρα. Here belong, also, ζημοῦν τινα χιλιας δραχμαῖς, θανάτῳ and the like. Her. 6, 136. ζημιώσαντος δὲ (τοῦ δήμου τὸν Μιλτιάδεα) κατὰ τὴν ἀδικίην πενήτηκοντα ταλάντοισι. Th. 4, 73. τῷ βελτίστῳ τοῦ ὀπλικοῦ βλαφθῆναι, *jacturam facere*. II. γ, 2. Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἦσαν, ὄρνιδες ὡς. X. Cy. 1, 2, 2. βίᾳ εἰς οἰκίαν παρῆναι. So δίκη, ἐπιμελία, δημοσία (sc. ὁδῷ), ἰδία (ἐδῷ), πέζῃ (ὁδῷ), κοινῇ (ὁδῷ), *in common*, τῷ τρόπῳ τοιῷδε; κομιδῇ, properly *with care*, hence, *very much*, σπονδῇ, *with pains*, *aegre*, *scarcely*, *hardly*, ἄλλῃ, ταύτῃ, διχῇ, *duplici modo*, εἰκῇ, *frustra*. Comp. § 101, 2, (b).

§ 286. II. *The Construction of Prepositions.* (512—515.)

1. As the Cases show the relations of place, or the direction, *whence*, *whither*, *where*, and the causal relations, which were originally conceived of as expressing the relations of direction, etc., so the prepositions express another relation in space, in which the extension or dimension of things in space, is considered, viz. the juxtaposition of things, *by the side of*, *before*, *behind*, *around*, *at*, or the local contraries of *above* and *below*, *within* and *without*, *before* and *behind*, etc.; hence this is called the relation of dimension.

2. The Cases connected with the prepositions, show in which of the three above mentioned relations of direction, *whence*, *whither* and *where*, the relation of the dimension expressed by the preposition must be conceived.

REMARK 1. Thus, e. g. the preposition παρὰ denotes merely the local relation of vicinity, the *near* or *by*; but in connection with the Gen., e. g.

$\tilde{\eta}\lambda\theta\epsilon\ \pi\alpha\rho\acute{\alpha}\ \tau\omicron\tilde{\upsilon}\ \beta\alpha\sigma\iota\lambda\acute{\epsilon}\omega\varsigma$, it denotes, at the same time, the direction *whence*, (he came *from near* the king, *de chez le roi*); in connection with the Acc., e. g. $\tilde{\eta}\epsilon\iota\ \pi\alpha\rho\acute{\alpha}\ \tau\omicron\tilde{\nu}\ \beta\alpha\sigma\iota\lambda\acute{\epsilon}\alpha$, at the same time the direction *whither* (he went *into the vicinity or presence* of the king); and in connection with the Dat., e. g. $\tilde{\epsilon}\sigma\tau\eta\ \pi\alpha\rho\acute{\alpha}\ \tau\tilde{\omega}\ \beta\alpha\sigma\iota\lambda\acute{\epsilon}\tilde{\iota}$, at the same time the *where*, which expresses no direction (he *stood near* the king).

3. The prepositions according to their construction may be divided,

- (a) into prepositions which govern the Gen., $\acute{\alpha}\nu\tau\acute{\iota}$, *before* (*ante*), $\acute{\alpha}\pi\acute{\omicron}$, *from* (*ab*, *a*), $\epsilon\iota\varsigma$, *out of* (*ex*), $\pi\rho\acute{\omicron}$, *instead of* (*pro*);
- (b) into those which govern the Dat., $\epsilon\nu$, (*in* with abl.) and $\sigma\acute{\upsilon}\nu$, *with* (*cum*).
- (c) into those which govern the Acc., $\acute{\alpha}\nu\acute{\alpha}$, *up*, $\epsilon\iota\varsigma$, (*in* with acc.), $\omega\varsigma$, *to*;
- (d) into those which govern the Gen. and Acc., $\delta\iota\acute{\alpha}$, *through*, $\kappa\alpha\tau\acute{\alpha}$, *down from* (*de*), $\tilde{\upsilon}\pi\acute{\epsilon}\rho$, *over* (*super*), $\mu\epsilon\tau\acute{\alpha}$, *with*;
- (e) into those which govern the Gen., Dat. and Acc., $\acute{\alpha}\mu\phi\acute{\iota}$, *about*, $\epsilon\pi\acute{\iota}$, *on*, $\pi\alpha\rho\acute{\alpha}$, *by*, $\pi\epsilon\rho\acute{\iota}$, *around—about* (*circa*), $\pi\rho\acute{\omicron}\varsigma$, *before*, and $\tilde{\upsilon}\pi\acute{\omicron}$, *under* (*sub*).

4. According to the relations of dimension which prepositions denote, they may be divided,

- (a) into such as indicate a juxtaposition, $\pi\alpha\rho\acute{\alpha}$ and $\acute{\alpha}\mu\phi\acute{\iota}$, *near*, $\epsilon\pi\acute{\iota}$, *at* or *to*, $\sigma\acute{\upsilon}\nu$ and $\mu\epsilon\tau\acute{\alpha}$, *with*;
- (b) into such as express local contraries, $\epsilon\pi\acute{\iota}$, *to*, $\acute{\alpha}\nu\acute{\alpha}$, *at*, $\tilde{\upsilon}\pi\acute{\epsilon}\rho$, *over*, and $\tilde{\upsilon}\pi\acute{\omicron}$, *under*, $\kappa\alpha\tau\acute{\alpha}$, *down* (*under*), $\pi\rho\acute{\omicron}$, $\pi\rho\acute{\omicron}\varsigma$ and $\acute{\alpha}\nu\tau\acute{\iota}$, *before*, *in front of*, and the improper prepositions $\delta\pi\acute{\iota}\sigma\theta\epsilon\nu$, *after*, *behind*; $\epsilon\nu$ and $\epsilon\iota\varsigma$, *in*, *within*, and $\epsilon\kappa$, $\epsilon\varsigma$, *from*, *out of*; $\delta\iota\acute{\alpha}$, *through*, and $\pi\epsilon\rho\acute{\iota}$, *around*, *outside*; $\omega\varsigma$, *to*, *up to*, and $\acute{\alpha}\pi\acute{\omicron}$, *from*, *away from*.

5. The relation of dimension expressed by prepositions is transferred to the relations of time and causality, e. g. $\text{Οἱ πολέμοι ἅπὸ τῆς πόλεως ἀπέφυνγον. Ἄπὸ νυκτὸς ἀπῆλθον. Ἀπὸ ξυμμάχιας αὐτόνομοι εἰσιν.}$

6. Each preposition has a fundamental meaning, which it everywhere retains, even when it is connected with two or three Cases; but it receives various modifications according to the different Cases, because the relation of space varies with every Case. Comp. Rem. 1. The fundamental meaning of prepositions appears in the clearest manner in indicating the relations of space, and, for the most part, in those of time; but in the exhibition of causal relations it is often very obscure.

REM. 2. All the prepositions were originally adverbs of place. See § 300, 1. The prepositions enumerated in No. 3, may be called Proper prepositions, inasmuch as during the period when the language was cultivated, they either were not used at all, or but very seldom as adverbs of place, without a substantive; accordingly, they are used regularly as prepositions; they differ from the Improper prepositions; of these latter, the following classes may be named; (a) those which are partly adverbs of place, partly other adverbs, which, though regularly used as adverbs, are sometimes, in connection with a substantive, used as prepositions, e. g. ἀπὸ ποθεν, ἄνευ, δίχα, ἄμα; —(b) substantives in connection with the Gen., e. g. διὰ μὲν, instar, χάριν, gratia, etc., probably also, ἔνεκα, on account of.

1. PREPOSITIONS WITH THE GENITIVE ONLY.

§ 287. (1) *Ἀντί* and *πρό*, before. (516, 517.)

1. *Ἀντί* (Lat. *ante, before, in the face of, opposite, etc.*), has the original meaning *in the face of, (before, over against)*, (1) in a local sense (in prose seldom); (2) in a causal or figurative sense, (a) in protestations, instead of the common word *πρός* with the Gen.; — (b) with expressions denoting comparison (e. g. with the comparative degree), estimation, weighing, compensation, as with verbs expressing the idea of trading, sale, barter, value, likeness or unlikeness, preference; — (c) of the cause or ground, when it expresses the idea of making compensation, as in *ἀντ' οὗ, ἀντ' ὧν, for what? wherefore?* — (d) of substitution, giving an equivalent, etc.

(1) (Τὸ χωρίον ἐστὶ) δασὺ πίτυσι διαλειπούσαις μεγάλαις, ἀν' ὧν ἴσθη-
κότες ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων, ἢ ὑπὸ τῶν κυκλινού-
μενων, behind which, since the trees stood before the soldiers, X. An. 4. 7, 6.
(2) (a) Ἀντί παίδων τῶν δε—ἰστυόμεν, sc. σά, as it were standing be-
fore, S. OC. 1336. (b) (Λυκούργος κατεργάσατο) ἐν τῇ πόλει αἰρετώτε-
ρον εἶναι τὸν καλὸν θάνατον ἀντὶ αἰσχροῦ βίου X. R. L. 9, 1. Τῇ
τελευταίᾳ ἀντὶ τῆς τῶν ζώων σωτηρίας ἠλλάξαντο Pl. Menex. 287, a.
Πατὴρ υἱὸν ἀντὶ πάντων τῶν ἄλλων χρημάτων προτιμᾷ. So αἰ-
ρεῖσθαι τί ἀντί τινος, instead of the common τινός. Τὴν θεωρητικὰν ἰδέαν
ἀν ἀντὶ ὧν ἔχον πάντων X. An. 1. 7, 3. (d) Δούλος ἀντὶ δεσπό-
του. Ἀντὶ ἡμέρας νύξ ἐγένετο Her. 7, 37. Ἀντὶ τοῦ μάχεσθαι
πέλυσθαι εἰδύλη X. Cy. 3. 1, 18. Ἀντί is never used of time.

2. *Πρό* has the fundamental meaning, *on the foreside* (*pro*, *prae*, figuratively, *in behalf of*), (1) local; — (2) of time; — (3) causal and figurative, (a) *in behalf of* (for the good, for the weal;

with comparisons, (hence with the Com. degree) with words expressing estimation, like *ἀντί*, but always with the accessory idea of *placing before, preference*, hence especially with words expressing preference;—(b) of an inward, intellectual cause, occasion, inducement (only Poet.) *on account of, prae*, e. g. Il. ρ, 667. *πρὸ φόβου*, *prae metu*.

(1) Οἱ πολέμιοι ἐστρατοπεδεύσαντο πρὸ τῶν τῆς πόλεως πυλῶν. (2) *Πρὸ ἡμέρας ἀπῆλθον*. (3) Πάντες ἀξιώσανσίν σε πρὸ αὐτῶν βουλευέσθαι X. Cy. 1. 6, 42. *Μάχεσθαι, ἀποθανεῖν πρὸ τῆς πατριδος*, διακινδυνεύειν πρὸ βασιλείας X. Cy. 8. 8, 4. *Δικαιότερον ὧμην καὶ κάλλιον εἶναι πρὸ τοῦ φεύγειν τε καὶ ἀποδιδράσκειν ὑπέχην τῇ πόλει δίκην, ἥτιν' ἂν τάττῃ* Pl. Phaedon. 99, a. *Πρὸ πολλοῦ ποιήσασθαι τι, πρὸ πολλῶν χρημάτων τιμήσασθαι τι*. (Τούτων) πρὸ πάντων χρημάτων καὶ πόρων πρᾶξιμην ἂν φίλον μοι εἶναι X. C. 2. 5, 3. *Πρὸ τοῦτον τεθνάναι ἂν μᾶλλον ἔλοιτο* Pl. Symp. 179, a. *Ἑλληνῶν πρὸ δικαιοσύνης ἀδίκων* Rp. 361, e.

REMARK. The reason that the prepositions *ἀντί* and *πρό* are not connected with the Dat., like prepositions of the same meaning in other languages, but with the genitive, is owing to the fact, that the Greek language regards the relation denoted by *before, in front of*, not merely as local, but implying action, a relation of dependence. The like holds of the prepositions *ὑπέρ, πρὸς, διὰ, ἀμφί, περί, ἐπὶ, ὑπό* with the Gen., since the Gen. points out the place as the supporter of the action, consequently, denotes, as it were, a relation of dependence. See § 273, 4.

§ 288. (2) *Ἀπό, from, and ἐξ, ἐκ, out of.* (518, 519.)

PRELIMINARY REMARK. These two prepositions denote *an outgoing, a removal, departure*, but *ἀπό* denotes rather an outward removal, *ἐκ* (ἐξ), on the contrary, always as a going out from within a place or object; and in the causal relation, the former denotes a remoter cause, the latter, one more direct.

1. *Ἀπό, ab, from*, denotes, (1) in relation of space, (a) a moving away from a place or object in connection with verbs of motion, also of freeing, and the like, e. g. *λύειν, ἐλευθεροῦν*, also of *removal, ἀπὸ σκοποῦ*, and then it is transferred to *removal, as in ἀπ' ἐλπίδων, ἀπὸ γνώμης*, *aberrans ab expectatione*, *ab a place or object with verbs of departure from a point of time (from, (a) of origin, as in εἶναι, γίγνεσ-*

θαι; (b) of a whole in respect to its parts; (c) of the author with the Pass., instead of *ἐπό*, § 251, Rem. 4, but always with the accessory idea of *on the part of*; (d) of the occasion; (e) of the material; (f) of the means and instrument; (g) of conformity.

(1) (a) Ἀπὸ τῆς πόλεως ἀπέφηνον οἱ πολέμιοι. (b) Ὁ λόγος οἶκ' ἀπὸ τοῦ σκοποῦ ἐδοξεν εἰρησθαι X. S. 2, 10. (Αἱ παλαιαὶ πόλεις) ἀπὸ θαλάσσης μᾶλλον ὠκίσθησαν Th. 1, 7. (2) Ἀπὸ ταύτης τῆς ἡμέρας, ἀπὸ νυκτός, ἀφ' ἑσπέρας, ἀπὸ τῶν σίτων, *after the meal*, X. R. L. 5, 8. (3) (a) Ἀπὸ Ἀλκμαίωνος καὶ αὐτῆς Μεγακλῆος ἐγένοντο καὶ κάρτα λαμπροί Her. 6, 125. (b) Τὸς τριήρεις, αἵτις ἦσαν αὐτῷ ἀπὸ τῶν καταλειφθεῖσων Th. 4, 9. Τὰ ἀπὸ τῆς δειρῆς, *ornaments on the neck*, Her. 1, 51. So οἱ ἀπὸ βουλῆς, *qui sunt a consiliis*, οἱ ἀπὸ Πλάτωνος, οἱ ἀπὸ τῆς Ἀκαδημίας, etc. (c) Ἐπράχθη ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον, *on the part of*, Th. 1, 17. (d) Ἀπὸ δικαιοσύνης, *out of, on account of*, Her. 7, 164. Τῷ ἀπὸ τῶν πολεμίων φόβῳ, *metu ab hostibus*, X. Cy. 3, 53. Ἀφ' ἑαυτοῦ, *from his own impulse*. (e) Τρίφειν τὸ νυντικὸν ἀπὸ προσόδων Th. 1, 81. (f) Ἀπὸ τῶν ὑμετέρων ὑμῖν πολεμεῖ (Φίλιππος) συμμαχῶν, *sociorum vestrorum ope*, Dem. Ph. 1. 49, 34; hence many adverbial phrases, e. g. ἀπὸ στόματος, ἀπὸ γλώττης ἐπεῖν, *by heart*, ἀπὸ σπουδῆς, *zealously*. (g) Ἀπ' Οὐλύμπου οὕρεος καλῶνται Οὐλυμπιοί Her. 7, 74. Ἀπὸ ξυμμαχίας (*in virtue of*) αὐτόνομοι Th. 7, 57.

2. Ἐξ, ἐκ, *ex, out of* (opposite of *ἐν, in*), denotes (1) in relation to space (a) removal either from within a place or object, or from immediate intercourse or communication with a place or object, used with verbs of motion; hence in reference to an immediate succession of one object after another; (b) distance, in connection with verbs of rest, *on the outside of*, (Epic), e. g. ἐκ βελέων, *extra telorum jactum*;—(2) used of time, immediate succession, departure from a point of time, then especially a direct unfolding of one thing from another, an immediate consequence;—(3) in a causal and figurative sense, (a) of *origin*; (b) of the *whole* in relation to its parts, or in relation to what belongs to it, often with the accompanying idea of choice and distinction; (c) of the *author* with passive or intransitive verbs, instead of *ἐπό*, almost exclusively Ionic, used particularly by Herodotus, seldom in Attic prose; (d) to denote the *occasion* of anything; (e) of the *material*; (f) of the *means and instrument*; (g) of

conformity, to denote that one thing is done, happens, etc., *according to* another; it is then translated by *according to*, *after*, *for*, *in virtue of*.

(1) Ἐκ τῆς πόλεως ἀπῆλθον, ἐκ τῆς μάχης ἔφυγον, ἐκ γῆς ἐναν-
μάχησαν, out from the land. Pl. Polit. 289, e. οἱ δὲ πόλιν ἐκ πόλεως ἀλ-
λάττοντες κατὰ θάλατταν καὶ περὶ. Apol. 37, d. καλὸς ἂν μοι ὁ βίος εἴη
ἄλλην ἐξ ἄλλης πόλεως ἀμειβομένῳ (comp. ex alio loco in alium mi-
granti). (2) Ἐξ ἡμέρας, ex quo dies illuxit, ἐκ νυκτός or ἐκ νυκ-
τῶν, ἐκ παίδων, ἐξ ὕστερον, subsequently, ἐκ τοῦ λοιποῦ. Her.
9, 8. ἐξ ἡμέρας ἐς ἡμέραν ἀναβαλλόμενοι, ex die in diem. 1, 87. ἐκ δὲ
αἰθρίης τε καὶ νηνεμίδης συνδραμεῖν ἐξαπλῆς νέφεα. Th. 1, 120. ἐκ
μὲν εἰρήνης πολεμῶν, ἐκ δὲ πολέμου πάλιν ξυμβῆναι. X. Cy. 3, 1, 17.
ὁ σὸς πατήρ ἐν τῇδε τῇ μιᾷ ἡμέρᾳ ἐξ ἀφρονος σώφρων γαγύεται. (3)
(a) Εἶναι, γίγνεσθαι ἐκ τινος. (b) Ἐξ Ἀθηναίων οἱ ἄριστοι. (c) Her.
3, 62. τὰ ἐντεταλμένα ἐκ τοῦ Μάγον. Ibid. προδιδοῦναι ἐκ Πηλεΐππου.
(d) 6, 67. ἔφηνε Δημάρχος ἐκ Σπάρτης ἐκ τοιοῦδε ὀνειδίδους. So ἐκ
παντὸς τοῦ νοῦ Pl. ἐκ βίας and the like. Her. 2, 152. ἐκ τῆς
ὀψιος τοῦ ὀνείρου. (g) Pl. Criton. 48, b. ἐκ τῶν ὁμολογουμένων
τοῦτο σκεπτεῖν. So ὀνομάζεσθαι ἐκ τινος, to be named *after* or *for* some
one, (like *virtus ex viro appellata est Cictr.*). Ἐκ τοῦ; *why*?

REMARK. The adverbs which, as improper prepositions, take the Gen.,
have been already mentioned, in treating of the Gen. Besides these ad-
verbs, the following substantives, as improper prepositions, take the Gen.,
a. δίκην (δέμας, Poet.), instar;—b. χάριν (more poetic than prose), *grat-
ia*, for the sake of, commonly placed after the Gen., seldom before it. In-
stead of the Gen. of the personal pronouns ἐμοῦ, σοῦ, etc., the possessive
pronoun, as an attributive adjective, is regularly used with χάριν, e. g. ἐμὴν,
σὴν χάριν, mea, tua gratia;—c. ἔνεκα (ἔνεκεν before consonants, ἔνεκα be-
fore vowels in the Attic writers, εἵνεκα and εἵνεκεν, Ionic, but not wholly for-
eign to the Attic dialect, οὔνεκα in poetry), *causa*, *gratia*. The Gen. can
stand before or after this word. It very frequently signifies, *with respect to*,
concerning, *in regard to*. Her. 3, 85. θάρσει τοῦτο εἶνεκα, *with respect to*
this, *be of good courage*. It often denotes a *remote reason*, e. g. *by virtue of*,
by reason of. Pl. Rp. 329, b. εἰ γὰρ ἦν τοῦτ' αἴτιον, καὶ ἐγὼ τὰ αὐτὰ ταῦτα
ἐπειπόνθην ἔνεκά γε γήρως, i. e. *by reason of old age*;—d. ἐκῆτι (poetic
only), *by or according to the will of* (a god), Διὸς ἐκῆτι, Homer and Hesiod.
In the other poets it has the signification of ἔνεκα.

§ 289. 2. PREPOSITIONS WITH THE DATIVE ONLY. Ἐν AND

σύν (ἐν). (329, 331.)

1. Ἐν (ἐνί Poet., ἐν and ἐνί Epic) denotes that one thing is *in*,
upon, *by* or *near* another. It commonly indicates an actual
union or contact of the two objects spoken of, and hence is the

opposite of *ἐκ*. It is used, (1) in relation to *space*, (a) the being in, inclosed in, encircled, surrounded, used of place, clothing or persons, and translated by in, among, in the midst of, before, in the presence of (*coram*); then it is transferred to external and internal conditions or state in which one is or is engaged, or is found, by which he is, as it were, surrounded,—to the business in which he is engaged, to persons, in whose hands or power something is placed; it also denotes (b) the being upon something, and (c) the being near a thing, particularly of cities, near which (in the territory of which) something took place, especially a battle;—(2) in relation to *time*, § 283, 3;—(3) in a causal and figurative relation, (a) of the means and instrument; (b) of the manner; (c) to denote conformity.

(1) (a) *Ἐν τῇ πόλει, ἐν τῇ νήσῳ, ἐν Σπάρτῃ τοῦτο ἐγένετο.* Pl. L. 625. b. *ἀναπαύλαι ἐν τοῖς ὑψηλοῖς δένδροσιν εἰσι σκιαραί.* *Ἐν ὀπλοῖς, ἐν τόξοις διαγωνίζεσθαι; ἐν ἐσθῇτι, ἐν στεφάνοις, crowned; ἐν τοῖς ἀνθρῶποις (inter).* Dem. Chers. 108, 74. *Τιμώ- θεός ποτ' ἐκείνος ἐν ὑμῖν ἐδημηγόρησεν (coram).* *Ἐν πολέμῳ, ἐν ἔργῳ, ἐν δαιτί, ἐν φόβῳ, ἐν ὀργῇ εἶναι.* Pl. Criton. 43, c. *καὶ ἄλλοι ἐν τοιαύταις ξυμφοραῖς ἀλίσκονται.* Phileb. 45, c. *ἐν τοιοῦτοις νοσήμασιν ἐχόμενοι.* Gorg. 523, b. *ἐν πάσῃ εὐδαιμονίᾳ οἰκεῖν* Her. 2, 82. *οἱ ἐν ποιήσῃ γενόμενοι.* Th. 3, 28. *οἱ ἐν πράγμασι.* X. Cy. 4 3, 23. *οἱ μὲν δὲ ἐν τούτοις τοῖς λόγοις ἦσαν.* Pl. Phaed. 59, a. *ἐν φιλοσοφίᾳ εἶναι.* *Οἱ ἐν γεωργίαις; ἐν τέχνῃ εἶναι.* Hence various adverbial expressions have originated, e. g. *ἐν ἴσῳ εἶναι, to be equal; ἐν ἡδονῇ μοί ἐστιν, it is pleasing to me; so also with ἔχειν and ποιῆσθαι, e. g. ἐν ὁμοίῳ, ἐν ἐλαφρῷ ποιῆσθαι, to esteem equally, to esteem lightly.* *Ἐν ἐμοί, ἐν σοί ἐστί τι (penes me, te);* hence the phrase *ἐν ἑαυτῷ εἶναι, to be in one's senses, sui compotem esse*; (b) *ἐν ὄρεσιν, ἐν ἵπποις, ἐν θρόνοις;* (c) *Ἡ ἐν Μαντινείᾳ μάχη, near.*—(2) *Ἐν τούτῳ τῷ χρόνῳ; ἐν ᾧ, while, during, ἐν πέντε ἡμέραις.*—(3) *Ὀρᾶν, ὀρᾶσθαι, ὀπτεσθαι ἐν ὀφθαλμοῖς, Poet., then in other connections among the poets, ἐν πνευρὶ καλεῖν, ἐν δεσμῷ δεῖναι, ἐν χειρὶ λαβεῖν* Hom. In prose, especially in Xenophon, *ἐν* is used to denote the *means*, in the expressions *δηλοῦν, δηλῶν εἶναι, σημαίνειν ἐν τινι.* X. Cy. 1. 6, 2. *ὅτι μὲν, ὃ παῖ, οἱ θεοὶ σε ἰλεῖν τε καὶ εὐμενεῖς πέμπουσι, καὶ ἐν ἱεροῖς δηλῶν καὶ ἐν οὐρανίοις σημείουσιν.* 8. 7, 3. *ἐσημῆνατέ μοι καὶ ἐν ἱεροῖς καὶ ἐν οὐρανίοις σημείοις καὶ ἐν οἰωνοῖς καὶ ἐν φήμασι, ἅ τ' ἐχρῆν ποιεῖν καὶ ἃ οὐκ ἐχρῆν.* *Ἐν δίκῃ, ἐν σιωπῇ.* Th. 1, 77. *ἐν τοῖς ὁμοίοις νόμοις τοῖς ἀρχαῖς*

ποιεῖν. So *ἐν μέρει*, according to his part, in turn. *Ἐν ἐμοί, ἐν σοί, ἐν ταύτῃ* Poet., *ex* (according to) *meo, tuo, illius* *judicio*.

2. *Σύν* (*ζύν* mostly old Attic) corresponds almost entirely with the Latin *cum* and the English *with*; it always expresses the idea of participation and accompaniment, (1) in relation to space, where the accompaniment frequently implies *help* or *assistance*;—(2) in a causal sense to denote (a) the means and instrument, (b) the manner, (c) the measure or rule, by which the action of the verb is measured, as it were, or determined, (d) conformity.

(1) *Ὁ στρατηγὸς σὺν τοῖς στρατιώταις ἀνεχώρησεν*.—*Σὺν θεῷ*, with the help of God. *Σὺν τινὶ εἶναι* or *γίγνεσθαι*, *ab alicujus partibus stare*, *σὺν τινὶ μάχεσθαι*, to fight in company with one, to aid one in fighting. (2) (a) X. Cy. 8. 7, 13. *ἡ κτῆσις αὐτῶν* (sc. *πιστῶν φίλων*) *ἔστιν οὐδαμῶς σὺν τῇ βίῃ*, ἀλλὰ μᾶλλον *σὺν τῇ εὐεργεσίᾳ*. (b) *Προεῖναι σὺν κραυγῇ*, *σὺν γέλωτι* *ἐλθεῖν*. X. Cy. 3. 1, 15. *πότιρα δ' ἡγῆ, ὃ Κῦρς, ἄμεινον εἶναι, σὺν τῷ σῶ ἁγαθῷ τὰς τιμωρίας ποιῆσθαι*, ἢ *σὺν τῇ σῇ ζήμει*; (c) L. 3, 17. *σὺν τῷ νόμῳ οὗ ἐκείλευν αἰετὸν δικαστὴν τὴν ψῆφον τίθεσθαι*. (d) *Σὺν τῷ νόμῳ τὴν ψῆφον τίθεσθαι*—*σὺν τῷ δικαίῳ*.

REMARK. Of the adverbs used as improper prepositions, there belong here *ἄμα*, *una cum*, and several which are constructed also with the Gen., as has been seen, in treating of the Gen. and Dat.

§ 290. 3. PREPOSITIONS WITH THE ACC. ONLY; *Ἀνά, εἰς*
AND *ὥς*. (503—524.)

1. *Ἀνά* signifies from a lower to a higher place, and forms the strongest contrast to *κατά* with the Acc., which signifies from a higher to a lower place; the use of *ἀνά* is more frequent in poetry than in prose. It is used (1) in relation to space, (a) to denote a direction towards a higher place; (b) to denote the extension from a lower to a higher place, signifying *throughout*, *through*, and used both with verbs of motion and rest;—(2) in relation to time, to denote its continuance, *per*;—(3) in a causal sense to denote manner, and particularly in a distributive sense with numerals.

(1) (a) Od. χ. 132. *ὦ φίλοι, οὐκ ἄν δ' ἡ τις ἀν' ὀρσοθύρην ἀναβαίη*, to the lofty gate. This use is rare and only poetic; in prose only in the *ases ἀνὰ τὸν ποταμόν, ἀνὰ ῥόον πλεῖν*, up the stream, the op-

posite of, *κατὰ ποταμόν*, *down the stream*; (b) Il. 7, 547. (φλίψ) *ἀνὰ νῶτα* *θεύουσα διαμπερές* (ab infima dorsi parte usque ad cervicem); so *ἀνὰ δῶμα*, *ἀνὰ στρατόν*, *ἀνὰ μάχην*, *ἀνὰ ὄμιλον*, *ἀνὰ ἄστν*, *ἀνὰ θύμον*, etc., all in Homer; Her. 6, 131. *καὶ οὕτω Ἀλκμαιωνίδαι ἐβώσθησαν ἀνὰ τὴν Ἑλλάδα*. X. Vect. 5, 10. *ἀνὰ πᾶσαν γῆν καὶ θάλατταν εἰρήνη ἔσται*. Hier. 7, 9. *ἀνὰ στόμα ἔχειν*. (2) Her. 8, 123. *ἀνὰ τὸν πόλεμον τοῦτον*. So *ἀνὰ πᾶσαν τὴν ἡμέραν*, *per totum diem*. The substantive must here have the article; without the article *ἀνὰ πᾶσαν ἡμέραν*, signifies *daily*, *ἀνὰ πᾶν ἔτος*, *every year*. See No. 3. *ἀνὰ νύκτα*, *per noctem*. 7, 10. *ἀνὰ χρόνον ἐξεύροι τις ἄν*, *at the time*. (3) *Ἀνὰ κράτος*, *with all one's might*, *ἀνὰ μέρος*, *by turns*; *ἀνὰ πᾶν ἔτος*, *quotannis*, *ἀνὰ πέντε παρασάγγας τῆς ἡμέρας*, *five parasangs daily*. Her. 4, 101. *ἡ ὁδὸς ἡμερησίῃ ἀνὰ διηκόσια στάδια συμβέβληται* (supputantur in singulos dies itineris ducena stadia).

REMARK 1. In the Epic and Lyric languages, *ἀνὰ* is constructed with the Dat. also; instead of it *ἐν* is elsewhere used, e. g. *ἀνὰ σκήπτρῳ*, *ὦμῳ*, *Γαργάρῳ ἄκρῳ* in Homer. So *εὐδεῖ δ' ἀνὰ σκάπτῳ Διὸς αἰετός* Pind.

2. *Εἰς* (ἐς Ionic and old Attic) is only a different form of *ἐν*, and denotes the same relations of dimension as are expressed by *ἐν*, but always with the idea of the direction *whither*; hence it is used of motion into the interior of anything, up to anything, into the immediate presence of, generally with reference to reaching a definite boundary or limit. (1) in relation to space, (a) to denote a limit in space; (b) a limit in quantity (about, up to); (c) extension; (d) in the sense of before, in the presence of, *coram*, but with the idea of the direction *whither*;—(2) in the relation of time, to denote a limit (till, towards); (3) in a causal sense, (a) of a mental aim, object or purpose; (b) of the manner; hence with numerals in a distributive sense also; (c) particularly with the meaning of *in respect to*.

(1) (a) *ἵεναι εἰς τὴν πόλιν*; so also of persons with the accompanying idea of habitation. Pl. Apol. 17, c. *εἰς ὑμᾶς εἰς ἵεναι*, i. e. *εἰς τὸ δικαστήριον εἰσέναι*. Among the Attic writers, also in a hostile sense, *contra*. Th. 3, 1. *ἐστράτευσαν εἰς τὴν Ἀττικὴν*. (b) Th. 1, 74. *ναῦς εἰς τὰς τετρακοσίας*. (c) *Ἐκ θαλάσσης εἰς θάλασσαν*. Pl. Gorg. 526, b. *εἰς καὶ πάνν ἐλλόγιμος γίγονεν εἰς τοὺς ἄλλους Ἕλληνας, Ἀριστείδης*. (d) *Λόγους ποιέσθαι εἰς τὸν δῆμον* (*coram*). Pl. Menex. 239, a. *οἱ πατέρες πολλὰ δὴ καὶ καλὰ ἀπεφώναντο εἰς πάντας ἀνθρώπους*. (2)

Ἐς ἡέλιον καταδύντα, till sunset, Homer, hence εἰς ἑσπέραν, towards evening, properly to evening as a boundary; so in prose, εἰς τὴν ἑσπεραίαν, on the following day, εἰς τρίτην ἡμέραν. (3) (a) Ἐχρήσατο τοῖς χρήμασιν εἰς τὴν πόλιν. Εἴς τι; for what? εἰς κέρδος τι δρᾶν. (b) Εἰς καλὸν ἥκεις, opportune, εἰς τάχος, quickly, εἰς δύναμιν, according to one's ability, εἰς ἑκατόν, centeni, εἰς δύο, bini. (c) Θαυμάζειν, ἐπαινεῖν τινα εἴς τι, διαφέρειν τινὸς εἰς ἀρετήν, φρόνιμος, εὐδόκιμος εἴς τι, εἰς πάντα, in every respect; βλέπειν, ἀποβλέπειν εἰς τὰ πράγματα, like πρὸς.

3. Ὡς, ad, to, does not like the other prepositions, denote the relation of dimension, but only the direction *whither*; it is used only of persons or of the names of cities, when they stand for the inhabitants.

Th. 4, 79. Βρασιδάς ἀφίκετο ὥς Περδικκῶν καὶ εἰς τὴν Χαλκιδικήν. Dem. Phil. 1. 54, 48. πρὸς βίβιν πίπομφεν ὥς βασιλέα. Th. 8, 36. ἤχορτος ὥς τὴν Μίλητον (ad Milesios).

REM. 2. This ὥς is to be distinguished from that which stands with εἰς, ἐπὶ and πρὸς with the Acc. viz., ὥς εἰς, ὥς ἐπὶ, ὥς πρὸς τινα. This ὥς is not a preposition, but, in the same manner as when it is joined with the participle, it expresses a supposition, and does not denote an actual direction to a place, but only one supposed, and hence intended. X. An. 1. 2, 1. ἀθροῖται ὥς ἐπὶ τούτους τὸ στρατήμα (quasi his bellum illaturus). Hence this ὥς also stands with the prepositions governing other Cases, e. g. Th. 3, 4. ἔκπλουν ἐποιήσαντο τῶν νῶν ὥς ἐπὶ ναυμαχίᾳ, as though they would fight a naval battle. 1, 134. οἱ δὲ ποιητάμνοι χυλκοὺς ἀνδριάντας δίο ὥς ἀντὶ Πανσαγίου ἀνέθισαν (quasi essent Pausaniae loco.)

4. PREPOSITIONS WITH THE GENITIVE AND ACCUSATIVE, διὰ, κατὰ, ὑπέρ, μετὰ.

§ 291. (1) Δία, through. (595.)

I. With the Gen., (1) in relation to space, (a) to denote a motion extending through a space or object and again coming out of, *through and out again, out of*; Homer expresses this relation still more distinctly, by uniting the preposition ἐκ or πρὸ with διὰ, e. g. Od. ρ, 460. διὲκ μεγάροιο ἀναχωρεῖν; (b) to denote extension through something, but without the accompanying relation mentioned under (a) of the coming out of the thing or space; on the Gen., see § 287, Rem.;—(2) in relation to time, to denote the expiration of a period, *after*, properly to the end of a period, *through and out*;—(3) in a causal sense, to denote origin

(rare) and the author (very frequent); (b) to denote quality (possessive Gen.) in connection with εἶναι and γίγνεσθαι; (c) the means; (d) manner; (e) worth (rare); (f) comparison (rare).

(1) (a) Her. 7, 8. μέλλω ἔλᾱν στρατὸν διὰ τῆς Εὐρώπης ἐπὶ τὴν Ἑλλάδα. 2, 26. διεξιόντα διὰ πάσης Εὐρώπης. 7, 105. ἐξήλαυνε τὸν στρατὸν διὰ τῆς Θρηΐκης ἐπὶ τὴν Ἑλλάδα. 3, 145. διακύψας διὰ τῆς γοργύρης, *to look out through the prison*. (b) Od. μ, 335. διὰ νήσου ἰών, διὰ πεδίου, *per campum*. X. Hier. 2, 8. διὰ πολεμίας πορεύεσθαι. Figuratively in the phrases, διὰ δικαιοσύνης ἵεναι, *to go in the way of justice*, i. e. *to be just*, διὰ τοῦ δικαίου πορεύεσθαι, διὰ φόβου ἔρχεσθαι, *to fear*, Eur. Or. 747. Διὰ φιλίας ἵεναι τινί, *to be friendly to one*, X. An. 3, 2, 8. (2) Δι' ἔτους, διὰ πολλοῦ, μακροῦ, ὀλίγου χρόνου, also δι' ὀλίγου, διὰ πολλοῦ without χρόνου, or διὰ χρόνου ἦλθε, *he came after a long time*; διὰ παντὸς τοῦ χρόνου τοιαῦτα οὐκ ἐγένετο, *during the whole time*; διὰ ἡμέρας, διὰ νυκτός. So also of an action repeated at stated intervals, e. g. διὰ τρίτου ἔτους συνῆσαν, *every third year*, tertio quoque anno, *always after three years* (through and out again), διὰ πέμπτου ἔτους, διὰ πέντε ἐτών, quinto quoque anno, διὰ τρίτης ἡμέρας. (3) (a) Διὰ βασιλέων πεφυκώς X. Cy. 7, 2, 24. Πάντα δι' ἑαυτῶν πράττεσθαι, *to accomplish everything by themselves*, δι' ἑαυτοῦ κτήσασθαι τι. (b) Διὰ φόβου εἶναι, δι' ἔχθρας γίγνεσθαι τινί, δι' ἔριδος, ὀργῆς, ἀσφαλείας εἶναι or γίγνεσθαι, *to be hostile, angry, safe*. (c) Δι' ὀφθαλμῶν ὁρᾶν, ἔχειν τινὰ δι' ὀργῆς, διὰ χειρῶν ἔχειν, *to work upon, to be engaged in, to handle*; also of persons, e. g. Ἐπράξαν ταῦτα δι' Εὐρυμάχου Th. 2, 2. (d) Διὰ σπουδῆς, διὰ τάχους ποιεῖν τι. (e) S. OC. 584. δι' οὐδενὸς ποιεῖσθαι, *to consider of no value*. (f) Her. 1, 25. θείης ἄξιον διὰ πάντων τῶν ἀναθημάτων, *in comparison with*.

II. With the Acc. (1) in relation to space to denote extension through a place or object, *throughout* (only poetic); (2) in relation to time to denote extension through a period of time, *throughout*; (3) in a causal sense (a) to denote the reason (*ob, propter*); (b) of the person by whose means something is accomplished.

(1) (a) Eur. Hipp. 762. διὰ πόντιον κῦμα ἐπόρευσας ἐμὴν ἄνασσαν. (2) Διὰ νύκτα. (3) X. An. 1, 7, 6. ἔστι μὲν ἡμῖν ἡ ἀρχὴ ἢ πατρίδα πρὸς μὲν μεσημβρίαν μέχρις οὗ διὰ καῦμα οὐ δύνανται οἰκεῖν ἄνθρωποι. 4, 5, 15. διὰ τὰς τοιαύτας οὐν ἀνάγκας ὑπελείποντο τινες τῶν στρατιωτῶν. (b) Δι' ἡμᾶς σὺν θεοῖς ἔχετε τήνδε τὴν χώραν X. An. 7, 7, 7. Κακοὶ δοκοῦμεν εἶναι διὰ τοῦτον (*hujus culpa*).

§ 292. (2) *Κατά*, from above, down. (396, 527.)

I. With the Gen. (1) in relation to space, (a) of motion from a higher to a lower place, *desuper, deorsum*; (b) of a direction towards a place or object below, *downwards*, (on the Gen., see § 287, Rem.); (c) seldom of rest in, upon or at a place or object;—(2) in a causal and figurative sense, to denote the cause or occasion.

(1) (a) Il. α, 44. βῆ δὲ κατ' Οὐλύμποιο καρὴ νῶν. Her. 8, 53. ἐρρύπτειον ἑωντοὺς κατὰ τοῦ τεύχεος κάτω. (b) Her. 7, 6. ἀφανίσσθαι κατὰ τῆς θαλάσσης. 235. καταδεδυμένοι κατὰ τῆς θαλάσσης. X. An. 7, 1, 30. εὐχομαι μυρίας ἐμῆς κατὰ γῆς ὀργνυῖας γενέσθαι, *to be sunk under the earth*. So figuratively of the direction to a lower object, as τοξεύειν κατὰ τινοῦ, παύειν κατὰ τινοῦ, *to strike at something* (the preposition denoting the direction of the blow, viz. *down*), τύπτειν κατὰ κόρῃ ῥῆς, *on the head*, § 273, Rem. 8; (c) Her. 1. 9. ἐπὶ κατὰ γόττον γένη, *upon the back*. Th. 4, 32. κατὰ γόττου εἶναι. 33. κατὰ γόττου καθεστημέναι. (2) Λέγειν κατὰ τινοῦ, *dicere de aliqua re*; in this connection, the idea of hostility especially is expressed by the preposition, e. g. λέγειν, λόγος κατὰ τινοῦ, *against one*. X. Apol. 13. ψεύδασθαι κατὰ τοῦ Θεοῦ; but also in an opposite relation, Dem. Phil. 2. 68, 9. ὃ καὶ μέγιστόν ἐστι καὶ ὃ ὑμῶν ἐγκώμιον, *in honor of you*. Aeschin. Ctes. 60. οἱ κατὰ Δημοσθένους ἔπαινοι; further, σκοπεῖν κατὰ τινοῦ, where it can be translated by *secundum, in respect to*; so also in Attic adjurations and oaths, e. g. εὐχεσθαι, ὀμόσαι κατὰ τινοῦ, and the like (to implore, to swear by a person or thing, as if resting upon it), so also εὐχεσθαι κατ' ἐκατόμβης, κατὰ βοός.

II. With the Acc., *κατά* forms, in relation to space and time, a strong contrast with *ἀνά*, in respect to the point where the motion of the action begins, but it agrees with *ἀνά* in denoting the direction to an object and the extension over it. The use of *ἀνά* is more confined to poetry, but *κατά* has no such limitation. (1) In relation to space, (a) to denote the direction of the action to a lower object; (b) to denote extension from a higher to a lower object, *throughout, through, over*; (c) in the historians in the sense of *e regione, over against, opposite to*;—(2) in relation to time, to denote its extension or duration;—(3) in a causal sense, (a) to denote purpose and design; (b) conformity and the respect in which anything is considered, and hence also a reason, *on ac-*

count of; (c) an indefinite measure, *about*; (d) the manner; hence also with explanations of number, in a distributive sense.

(1) (a) *Βάλλειν κατὰ γαστέρα*, and the like in Homer. Her. 3, 14. *παρήσαν αἱ παρθένοι κατὰ τοὺς πατέρας*, *to the fathers sitting*; then of the course of a stream, *κατὰ ῥόον*, *down the stream*, (see ἀνά). (b) Her. 3, 109. *αἱ ἐχιδναὶ κατὰ πᾶσαν τὴν γῆν εἰσι*. *Κατὰ γῆν, κατὰ θάλασσαν πορεύεσθαι*. (c) Th. 2, 30. *κείται ἡ Κεφαλληνία κατὰ Ἀκαρνανίαν*. (2) *Κατὰ τὸν αὐτὸν χρόνον*, *κατὰ τὸν πρότερον πόλεμον*, *οἱ κατὰ τινα*, *contemporaries of any one*. (3) (a) Her. 2, 152. *κατὰ ληΐην ἐκπλώσαντας*. Th. *κατα θέαυ ἤκειν*, *spectatum venisse*. *Κατὰ τί*; *why? wherefore?* (b) *Κατὰ νόμον*, *κατὰ λόγον*, *ad rationem*, *pro ratione*, *in conformity with*, *according to*, *κατὰ γνώμην τὴν ἐμὴν*. Her. 2, 3. *κατὰ τὴν τροφήν τῶν παιδῶν τοσαῦτα ἔλγον*, *in respect to nourishing*. Her. *κατὰ τὸν κρητῆρα οὕτως ἔσχε*. *Κατὰ τι*, *in some respect*, *quodammodo*; *κατ' οὐδέν*, *κατὰ πάντα*, *in every respect*, *κατὰ τοῦτο*, *hoc respectu*, hence *propter hoc*; Th. 1, 60. *κατὰ φιλίαν αὐτοῦ οἱ πλείστοι ἐκ Κορίνθου στρατιῶται ἐθελονταὶ ξινέσποντο*, *on account of*. Dem. Chers. 90, 2. *οἷς κατὰ τοὺς νόμους ἐφ' ἑμῖν ἔστιν*, *ὅταν βούλησθε, κολάζειν*. *Κατὰ φύσιν*, *secundum naturam*, *κατὰ δύναμιν*, *according to one's strength*, *κατὰ κράτος*, *with all one's might*. (c) *Κατὰ ἐξήκοντα ἔτη*, *κατὰ μικρόν*, *gradually*, *κατ' ὀλίγον*, *κατὰ πολὺ*, *πολλά*, *by far*. (d) *Καθ' ἡσυχίαν*, *quietly*, *κατὰ τάχος*, *κατὰ συντυχίαν*, *casu*, *κατὰ τὸ ἰσχυρόν*, *per vim*, *κατὰ μέρος*, *in order*, *in turn*. Her. 6, 79. *ἄποινά ἐστι δύο μνῆαι κατ' ἄνδρα*, *viritim*; *κατὰ κόμας*, *vicatim*; *κατὰ μῆνα*, *singulis mensibus*; *καθ' ἡμέραν*, *ἐν καθ' ἑν*, *one after the other*, i. e. *singly*, *καθ' ἑπτὰ*, *septeni*.

REMARK. In composition, *κατά* regularly governs the Gen., which expresses the object which caused the action of the verb, and extends over it, according to the relations mentioned under No. I, (2). An Acc. of the thing very often stands with the Gen., e. g. *κατηγορεῖν τί τινος*, *to accuse some one of something*, *καταγιγνώσκειν τί*, (e. g. *ἄνοιαν, κλοπὴν*) *τινος*, *κατακρίνειν τινος θάνατον*, *καταδικάζειν τινος θάνατον*, *καταψηφίζεσθαι τινος δειλίαν*, *καταφύδεσθαι τινος*; *καταφρονεῖν τινος*, *despicere*, *καταγελᾶν τινος*.

§ 293. (3) *Ἵπέρ, super, over*.

(598.)

I. With the Gen. (1) in relation to space, to denote resting, abiding over or above a place or object, § 287, Rem.;—(2) in a causal sense, (a) for, for the good of; (b) to denote an internal, mental cause, instead of the more usual *ὑπό* with the Gen.; (c) with verbs of entreating, imploring, *for the sake of some one*; (d) to denote cause, then in connection with *τοῦ* and the Inf.

to denote purpose, which by the language is considered as the cause; (e) to denote the respect in which anything is considered, instead of the more usual *περί* with the Gen.

II. With the Acc., motion over, above and beyond, used in relation to space and time and also to measure and number.

I. (1) X. C. 3. 8, 9. ὁ ἥλιος τοῦ θέρους ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν αὐτῶν παρέχει. Her. 7, 69. Ἀραβίων καὶ Αἰθιοπῶν τῶν ὑπὲρ Αἰγύπτου οἰκημένων ἤρχε Ἀρσάμης. Ἐπὲρ θαλάσσης οἰκεῖν. (2) (a) Μάχεσθαι ὑπὲρ τῆς πατριδος, *to fight in defence of something, as if standing over it*; ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος; πολιτεύεσθαι, στρατηγεῖν ὑπὲρ τινος, *in alicujus gratiam*; ὑπὲρ τῶν πραγμάτων σποιδύειν, δεδιέναι ὑπὲρ τινος, *timere alicui*. (b) ὑπὲρ πένθους. (c) Il. ω, 466. καὶ μιν ὑπὲρ πατρὸς καὶ μητέρος ἡνυόμοιο λίσσεται τέκεος. (d) Pl. Symp. 208, d. ὑπὲρ ἀρετῆς ἀθανάτου καὶ τοιαύτης δόξης εὐκλεοῦς πάντες πάντα ποιοῦσιν. Dem. Phil. 1. 52, 43. ὑπὲρ τοῦ μὴ παθεῖν κακῶς ὑπὸ Φιλίππου. II. Her. 4, 188. ὑπὲρ τοῦ δόμον, *over the house*; ὑπὲρ Ἑλλήσποντον οἰκεῖν, *beyond*; ὑπὲρ τὴν ἡλικίαν; ὑπὲρ δύναμιν, ὑπὲρ ἄνθρωπον. Her. 5, 64. ὑπὲρ τὰ τεσσαρὶ ἔκοντα ἔτη.

§ 294. (4) *Μετά, with.* (534.)

I. *Μετά*, derived from μέσος (*within, between*) denotes the middle of something. With the Gen., *μετά* denotes an intimate connection, and participation, (comp. *μετέχειν*); the Gen. denotes the whole, of which the subject of the sentence constitutes a part; it consequently differs from σύν with the Dat., which merely denotes the connection (*company*) of one object with another, without the one being considered a part of the other (comp. *συνέχειν*). It is used (1) in reference to space, in the midst, among; then to denote an active participation in aid of some one, with;—(2) in a causal and figurative sense, (a) to denote the means or manner; (b) conformity.

(1) Eur. Hec. 209. μετὰ νεκρῶν κείσονται, *to lie among the dead, and one's self to be dead*. Pl. Rp. 359, e. καθῆσθαι μετὰ τῶν ἄλλων. Μετὰ τινος μάχεσθαι, *to fight in company with one*. Dem. Phil. 3. 117, 24. μετὰ τῶν ἡδικομένων πολεμεῖν. Εἶναι μετὰ τινος (*ab alicujus partibus stare*). Pl. Rp. 467, e. σωθήσονται μετὰ πρεσβυτέρων ἡγεμόνων ἐπόμενοι, *they follow the older leaders, and as it were, hold fast to them, wholly different from ἐπισθαι μετὰ τινα and σύν τινα*. (2) (a) Th. 1, 18.

μετὰ κινδύνων τὰς μελέτας ποιούμενοι, i. e. surrounded by, in the midst of dangers. X. C. 3, 5, 8. μετ' ἀρετῆς πρωτεύειν, as it were in an intimate connection with virtue. Dem. Phil. 3, 130, 74. ὑμῖν οἱ πρόγονοι τοῦτο τὸ γέρας ἐκτήσαντο καὶ κατέλιπον μετὰ πολλῶν καὶ μεγάλων κινδύνων. (b) Isocr. Archid. 129, 66. τοὺς νόμους, μεθ' ὧν οἰκοῦντες εὐδαιμονίστατοι τῶν Ἑλλήνων ἦσαν, agreeably to which, (τῶν νόμων ἐχόμενοι, legibus quasi adhaerentes); μετὰ τοῦ λόγου, in conformity with reason.

II. With the Acc., (1) in relation to space, (a) (Poet.) to denote a direction or motion into the midst of something, a striving to be united with a person or thing, in a friendly or hostile relation, and generally to denote a succession in space; (b) to denote an extension of space between two objects, in the prose phrase μετὰ χειρὸς ἔχειν τι, to have something in hand; — (2) (prose and Poet.) to denote succession in time and in order (after); — (3) in a causal sense (only Poet.), to denote purpose and conformity.

(1) Ἰσθῆσαι μετὰ Τρωῶας καὶ Ἀχαιοῦς, to come into the midst of the Tr. and Gr. Il. ρ, 460. αἰῶσων ὥς τ' αἰγυπιὸς μετὰ χῆνας, among the geese. Seldom used of things. β, 376. ὅς με μετ' ἀπρήτους ξριδας καὶ νεῖκεα βάλλει, into the midst of contention. Βῆναι μετὰ Νέστορα, to go to Nestor, properly into a connection with him, βῆ δὲ μετ' Ἰδομενεῆα, to go to Idomen. to follow after him, properly to go into the engagement, or battle with him, Il. ν, 297. Il. ν, 492. λαοὶ ἔπονθ' ὥς τ' ἐμεταπίλον ἔσπετο μῆλα, behind the ram. (2) Μετὰ τὸν τοῦ παιδὸς θάνατον X. Μετὰ ταῦτα, after; the Acc. often has a participle agreeing with it, e. g. Her. 1, 34. μετὰ Σόλωνα οἰχόμενον, after the departure of Solon. Μεθ' ἡμέραν, interdiu, in the day time, (properly after the break of day) X. An. 4. 6, 12. Κάκεινος ἔλαβε μετ' ἐμὲ δεῦτερος Cy. 2. 2, 4. Πόλιν (εἶχον) τὴν πλουσιωτάτην ἐν τῇ Ἀσίᾳ μετὰ Βαβυλῶνα 7. 2, 11. (3) Od. α, 184. πλεῖν μετὰ χαλκόν, ad aes petendum. Eur. Alc. 67. Ἐρυσθίδος πύμψαντος ἰν πειον μετὰ ὄχημα. Il. ο, 52. τῷ καὶ Ποσειδῶν γε—αἶψα μεταστρέψει νόον μετὰ σὸν καὶ ἐμὸν κῆρ, according to your desire and mine.

REMARK. Μετὰ is constructed with the Dat. only in poetry, particularly in the Epic, to denote merely local union or companionship in place; in prose, ἐν and σὺν are used instead of it. It commonly stands with the plural, or with the singular of collective nouns; the words with which it stands may denote persons or things considered as such, and the parts or members of animate things, e. g. μετ' ἀθανάτους, with us; μετὰ στρατῷ; μετὰ χερσὶ, ποσὶ, γένει, γαστρίᾳ, (in the midst of), between, μετὰ φρεσίν, in the mind, μετὰ νηυσὶ, κύμασι; μετὰ πλοῦσι, ἵπποις, ἄρμασι.

5. PREPOSITIONS WITH THE GENITIVE, DATIVE AND ACCUSATIVE, ἄμφι, περί, ἐπι, παρὰ, πρός, ὑπό.

§ 295. (1) Ἀμφί and περί. (529, 530.)

1. The prepositions ἄμφι and περί express nearly the same relations of space, viz. *around, about*; ἄμφι, *on both sides, περί, on all sides*; they also agree almost entirely in their use, but differ in this, that ἄμφι is confined mostly to the Ionic dialect and to poetry, while περί belongs to all the dialects, and hence expresses a far greater variety of relations and has a more general application.

2. Ἀμφί denotes in general the surrounding of something (on both sides), the being near and close to something.

I. With the Gen. (1) in relation to space; (a) to denote removal from that which surrounds (Poet.); (b) to denote dwelling or rest around something, § 287, Rem., though seldom;—(2) in a causal sense, to denote the occasion of something (*around, for, on account of*), though but seldom in prose, περί with the Gen. being generally used instead of it.

II. With the Dat. (1) in relation to space (Poet. only), to denote rest *around, at, near, among*;—(2) in a causal sense (very seldom in prose), (a) to denote the cause or occasion, as with the Gen., with this difference, that with the Dat., the relation of causality is considered as wholly local; (b) to denote an internal and mental reason (Poet.).

III. With the Acc. (1) in relation to space, to denote local extension (*round, at*);—(2) to denote time and number approximately;—(3) in a causative and figurative sense, to denote a mental dwelling upon an object, taking pains, and being employed about it.

I. (1) (a) Eur. Or. 1460. ἄμφι πορφύρεων πέπλων ἔϊψα σπάσαντες, *from the garments which were around the sword*. (b) Her. 8, 104. ἄμφι ταύτης οἰκίσουσι τῆς πόλιος. (2) Μάχεσθαι ἄμφι τινος. X. Cy. 3, 1, 8. εἰς καιρὸν ἦκει, ὅπως τῆς δίκης ἀκούσης παρὼν τῆς ἄμφι τοῦ πατρός. II. (1) Τελαμών ἄμφι στήθεσιν II. β, 388. Ἀμφι κλάδοις ἔζεσθαι, *to be surrounded by branches, to sit among*. (2) (a) II. π, 565. ἄμφι νείκευ κατατεθνεῶτι μάχεσθαι. II. γ, 157. ἄμφι γυναικὶ ἄλγεα πάσχειν. Her. 6, 129. οἱ μνηστήρες ἔριν εἶχον ἄμφι μουσικῇ. 62. φο-

βηθεὶς ἄμφι τῇ γυναικί. 3, 32. ἄμφι τῇ θανάτῳ αὐτῆς διεξὸς λέγεται λόγος. (b) Ἀμφι φόβῳ, *prae metu*, ἄμφι θυμῷ, *prae ira*. III. (1) X. Cy. 6. 2, 11. (συλλέγεται) τὸ στράτευμα ἄμφι τὸν Πακτωλὸν ποταμόν. 2. 4, 16. τεθήρακα ἄμφι τὰ ὄρια. Hence also of the persons around any one, as in οἱ ἄμφι τινά, see § 263, d. (2) Ἀμφι τὸν χειμῶνα, *about winter*, ἄμφι δειλῇν, *sub vesperam*, ἄμφι τοὺς μυχούς, *circiter*. (3) Ἐχειν ἄμφι τι, *to be employed about something*, e. g. ἄμφι δειπνον, ἄμφ' ἵππους, ὕρματα.

3. Περὶ signifies all round, round, a circle.

I. With the Gen. (1) in relation to space to denote the tarrying around an object. This use of it is confined to poetry, and even here is very rare, comp. § 287, Rem. — (2) in a causal and figurative sense, (a) to denote the cause or occasion of a respect; here it stands in a great variety of connections, *about, concerning, for, on account of, in respect to*; — (b) to denote a mental cause, (*for, from, prae*), though seldom; (c) to denote the relation of a person or thing to that which belongs to them, which, as it were, surrounds them and refers to them, (Gen. of the possessor); (d) to denote worth and superiority.

(1) Od. ε, 68. αὐτοῦ, *there*, ιππάνιστο περὶ σπείους γλαφυροῖο ἡμερῆς. 130. τὸν μὲν ἔγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα. (2) (a) Μάχεσθαι, ἀποθανεῖν περὶ τῆς πατρίδος; with verbs denoting a physical or mental perception, ἀκούειν, εἰδέναι, etc., with verbs of saying and asking, e. g. λέγειν περὶ τινος, λόγος περὶ τινος, with verbs of anxiety, fear, and such as express all other affections, e. g. φοβεῖσθαι περὶ παιρίδος, ἐπιμελεῖσθαι, ἐπιμέλεια περὶ τινος. Dem. Phil. 1. 52, 43. τὴν μὲν ἀρχὴν τοῦ πολέμου γεγενημένην περὶ τοῦ τιμωρῆσασθαι Φίλιππον. (b) Περὶ ὀργῆς, *prae ira*, Th. 4, 130. (c) Τὰ περὶ τινος, *the affairs, fortune, circumstances of any one*, etc., οἱ περὶ τινος, *those belonging to any one*, and as it were surrounding him. Dem. Phil. 1. 50, 36. ἐν τοῖς περὶ τοῦ πολέμου καὶ τῇ τούτου παρασκευῇ ἅτακτα ἅπαντα (sc. ἐστίν). (d) In the Common language, περὶ πολλοῦ, περὶ πλείονος, περὶ πλείστον, περὶ ὀλίγου, περὶ ἐλάττωτος, περὶ ἐλαχίστου, περὶ οὐδενὸς ποιεῖσθαι or ἡγεῖσθαι τι, *to value high, higher*, etc., so also περὶ πολλοῦ ἐστίν ἡμῖν, *of great value*.

II. With the Dat. (1) in relation to space, to denote rest around or near something, with the idea of surrounding or encircling it; — (2) in a causal sense, (a) like ἄμφι with the Dat., but much more frequently; (b) to denote an external or internal reason (Poet.).

(1) Her. 7, 61. περὶ τῇσι κεφαλήσι εἶχον τιάρας. Pl. Rp. 359, d. περὶ τῇ χειρὶ χρονοῦν δακτύλιον φέρειν. (2) (a) Μάχεσθαι περὶ τινι (Poet.). Th. 1, 60. διδιότις περὶ τῷ χωρίῳ. 4, 70. δίσαις περὶ Πελοποννησίοις. 6, 9. περὶ τῷ ἐμυνοῦ σώματι ὑβήσων. Her. 3, 35. περὶ ἐωνιῷ δειμαίνοντα. Pl. Phaedon. 114, d. θαρσύνειν περὶ τινι, *to be of good courage about something*. (b) Περὶ χάσματι, φόβῳ, σθένει, ὀδύρῃ, *prae, as it were surrounded by*.

III. With the Acc. (1) in relation to space, around, (a) to denote motion round about something, into the circle or vicinity of an object (Poet.); (b) to denote extension around, in or at, through something, with verbs of rest; — (2) to denote time and number approximately; — (3) in a causal sense, to denote the respect in which anything is considered.

(1) (a) Il. x, 139. περὶ φρένας ἦλνθ' ἰωή, *the clamor came round his mind*; (b) Her. 3, 61. Καμβύση χρονοῖσσι περὶ Αἴγυπτον ἐπανιστάται ἄνδρες Μάγοι, *round in Egypt*. 7, 131. ὁ μὲν περὶ Πιερίην διέτριβε ἡμῖας σκηνάς. Th. 6, 2. ὥκουν Φοίνικες περὶ πᾶσαν τὴν Σικελίαν ἄκρας τε ἐπὶ τῇ θαλάσῃ ἀπολυβόντες καὶ τὰ ἐπικείμενα νησίδια (*circa* S). Hence οἱ περὶ τινι, *those around anyone*, οἱ περὶ Πλάτωνα, § 263, d. Comp. ἀμφί. (2) Th. 3, 89. περὶ τούτους τοὺς χρόνους. Περὶ μνηστούς. (3) Ἀμείως ἔχειν περὶ τινι. X. An. 3, 2, 20. ἔαμαρτάνειν περὶ τινι. 1, 6, 8. ἄδικος περὶ τινι. C. 1, 1, 20. σωφρονεῖν περὶ τοὺς θεοὺς. Αἱ περὶ τὸ σῶμα ἡδοναί, τὰ περὶ τὴν ἀρετήν, *the essence of virtue, what pertains to it*.

§ 296. (2) Ἐπί, upon.

(531—533.)

With the Gen. (1) in relation to space, (a) to denote rest upon a place or object, to denote contiguity to a place, *at, near to*, § 287, Rem.; (b) to denote a direction to a place, § 273, Rem. 8; — (2) in relation to time, to denote the time in or during which something takes place, § 273, Rem. 12; — (3) in a causal and figurative sense, (a) with verbs of saying, swearing and affirming before any one, (as it were leaning or resting on some one); (b) to denote the occasion or author, especially in the phrase, to be named after some one or some thing; (c) to denote conformity, with verbs signifying to *examine, to judge, to consider, to say and to show*; (d) to denote dependence or resting on something, a continued remaining on something; (e) to denote the manner; (f) to denote the purpose, which is then consid-

ered by the language, as the cause, with the verb *ταχθῆναι*, and the like, *to be set over something*, and in certain phrases.

(1) (a) Pl. Menex. 246, d. οὐτ' ἐπὶ γῆς, οὐθ' ὑπὸ γῆς. Her. 7, 111. τὸ μαντήιον τοῦτό ἐστι ἐπὶ τῶν οὐρέων τῶν ὑψηλοτάτων. 6, 129. ἐπ' αὐτῆς (τῆς τραπέζης) ὀρχήσατο. 2, 35. τὰ ἄχθεια οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φορέουσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων. X. An. 4, 3, 28. ὁ Ξενοφῶν πέμπας ἄγγελον κλεῦει (αὐτούς) αὐτοῦ μέναι ἐπὶ τοῦ ποταμοῦ, at, near the river. (b) Th. 1, 116. πλεῖν ἐπὶ Σάμου. X. Cy. 7, 2, 1. ἐπὶ Σάρδεων φεύγειν. Dem. Phil. 3, 123, 48. ἀναχωρεῖν ἐπ' οἴκον. (2) Her. 6, 98. ἐπὶ Δαρείου ἐγένετο πῆλω κακὰ τῇ Ἑλλάδι, in the time of Darius. X. Cy. 1, 6, 31. ἐπὶ τῶν ἡμετέρων προγόνων. So ἐπ' ἐμοῦ, ἐπ' ἡμῶν, ἐπ' ὑμῶν, mea, nostra, vestra memoria. The Gen. often stands in connection with a participle, but always with the present; hence ἐπὶ often denotes the duration of time, e. g. ἐπὶ Κύρου βασιλεύοντος, during the reign of Cyrus. (3) (a) Λέγειν ἐπὶ δικαστῶν, ἐπὶ μαρτύρων, before, in the presence of, properly, resting or leaning upon. Dem. Cor. ἐπωμόσαντο ἐπὶ τῶν στρατηγῶν. Similar to the preceding is, Her. 9, 11. εἶπαν ἐπ' ὅρκου, quasi substrato vel supposito jurejurando, leaning or resting on the oath. (b) Καλεῖσθαι ἐπὶ τινος. Her. 7, 40. Νισαῖοι καλῶνται ἔπποι ἐπὶ τοῦδε. 74. ἐπὶ Λυδοῦ τοῦ Ἄττυος ἔσχον τὴν ἐπωνυμίην. Τὴν ἐπωνυμίαν ποιῆσθαι ἐπὶ τινος. Ἐφ' αὐτοῦ, of one's own accord, sua sponte, ἐπὶ προφάσις Her., praetextu. Λέγειν ἐπὶ τινος, dicere de aliqua re. Pl. Charm. 155, d. ἐπὶ τοῦ καλοῦ λέγων παιδός. (c) Ζητεῖν τι ἐπὶ τινος, κρίνειν τι ἐπὶ τινος, σκοπεῖν τι ἐπὶ τινος, λέγειν τι ἐπὶ τινος, ἐπιδείξαι τι ἐπὶ τινος, etc., as ἡ were resting upon. Pl. Rp. 597, b. βούλει οὖν, ἔφην, ἐπ' αὐτῶν τούτων τὸν μιμητὴν τοῦτον ζητήσωμεν, τίς ποί' ἐστίν; visne, ad haec ipsa imitatore[m] istum exigamus? 475, a. εἰ βούλει, ἔφην, ἐπ' ἐμοῦ λέγειν περὶ τῶν ἐρωτικῶν, ὅτι οὕτω ποιοῦσι, συγχωρῶ τοῦ λόγου χάριν, ita ut de me rei exemplum petatur. (d) Ἐφ' αὐτοῦ, αὐτῶν, ἡμῶν αὐτῶν, αὐτῆς, by one's self, separately, properly, resting or depending on one's self, independent of others. Her. 5, 98. οἰκίσοντας τῆς Φρυγίης χώρον τε καὶ κώμην ἐπ' ἐωυτῶν. 4, 114. οἰκίσωμεν ἐπ' ἡμέων αὐτῶν. Here seems to belong the phrase so frequently found in the Attic historians, viz. Ἐφ' ἐνός, ἐπὶ τριῶν, τεττάρων τετάχθαι, στῆναι, one, two, three deep (properly to be placed or stand on one, the row rests upon one, etc.). Dem. Phil. 1, 42, 6. ἄν καὶ ὑμεῖς ἐπὶ τῆς τοιαύτης ἐθέλησητε γενέσθαι γνώμης, firmiter adhaerere huic rationi. 9. οὐχ οἷός τ' ἐστίν, ἔχων ἃ κατίστραπται, μένειν ἐπὶ τοούτων. Phil. 2, 66, 3. καλῶσαιτ' ἄν ἐκείνον πρᾶττειν ταῦτα, ἐφ' ὧν ἐστι νῦν, quibus nunc studet. So μένειν ἐπὶ ἀνοίᾳς. (e) Dem. Cor. 230, 17. οὔτε δικαίως, οὐτ' ἐπ' ἀληθείας

οὐ δεμῖ ᾧς εἰρημένα, as it were, *resting on truth*. (f) Her. 5, 109. ἐπ' οὐ ἐτάχθημεν, cui rei praecepti sumus. Dem. Cor. 266, 118. ἐπὶ τοῦ θρω-
ροῦ κατασταθεῖς. Hence οἱ ἐπὶ τῶν πραγμάτων, *those intrusted with business*.

II. With the Dat., (1) in relation to space, (a) to denote not only the tarrying or resting upon, as with the Gen., but also (b), and more frequently, in the wider sense of, at, by or near a place or object;—(2) in relation to time (mostly only poetic);—(3) in a causal and figurative sense, (a) to denote dependence (*penes*); (b) to denote a condition under which something takes place; (c) the purpose, design or determination; (d) to denote the goal or aim; (e) to denote the reason, with verbs expressing an affection of the mind, § 285, Rem. 1; (f) to denote measure and price.

(1) (a) Th. 1, 56. (Μοιταδιᾶται) οἰκοῦσιν ἐπὶ τῷ ἱσθμῷ τῆς Παλλήνης. Her. 7, 41. τοιτέων χίλιοι ἐπὶ τοῖς δόρασσι ἀντὶ τῶν σωρωτήρων ῥοιᾶς εἶχον χρυσίας. (b) Her. 3, 16. ἀποθανόντα ἔθαψεν ἐπὶ τῇσι θύρῃσι. 7, 89. οἱ Φοίνικες τὸ παλαιὸν οἶκον ἐπὶ τῇ Ἐρυθρῇ θαλάσσῃ. So also where one thing is said to be along with another, or in addition to, e. g. ἐσθίειν ἐπὶ τῷ σίτῳ ὄψον, *to eat the ὄψον with bread*, X., ἐπὶ τῷ σί-
τῳ πίνειν Id., ἐπὶ τῇ κύλικι ἔδειν Pl. Hence, ἐπὶ τούτοις, *on or in addition to this*, i. e. besides; finally it is also used to denote a suc-
cession of things in time and space. Od. η, 120. ὄγχνη ἐπ' ὄγχνη γηράσ-
κει, *pear on pear*. X. Cy. 2, 3, 7. ἀνίστη ἐπ' αὐτῷ Φεραύλας, *after him*. Φόνος ἐπὶ φόνο, *murder upon murder*, Eur. (2) Ἐπὶ νυκτὶ (Il. θ, 529). (3) (a) Her. 8, 29. ἐπ' ἡμῖν ἐστι ἡνδραποδίσθαι ἡμέας (*penes nos est, vos servos esse*). Dem. Chers. 90, 2. ἐφ' ὑμῖν ἐστι (τούτους) κολάζειν. (b) Ἐπὶ τούτῳ, ἐπ' οὐδενί, *hac, nulla conditione, nullo pacto*. Her. 3, 83. ἐπὶ τούτῳ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧ τε ὑπ' οὐδενός ἡμέων ἄρξομαι. (c) Her. 1, 68. ἐπὶ κακῷ ἀνθρώπου σίδηρος ἀνείρεται (*in per-
niciem hominis*). So ἐπὶ τούτῳ, *hoc consilio*. X. S. 1, 5. Πρωταγόρα πολὺ ἀργύριον διδάσκει ἐπὶ σοφίᾳ (*ad discendam sap.*). Pl. Ap. 20, e. φέρεται τε καὶ ἐπὶ διαβολῇ τῇ ἐμῇ λέγει. Hence οἱ ἐπὶ ταῖς
μηχαναῖς, *those placed over the machines*, οἱ ἐπὶ τοῖς πράγμασι, *those intrusted with business*, ἐπὶ τῷ θρωροῦ ὢν, *the one charged with the money for the public shows*. Dem. Cor. 264, 113. (d) Λέγειν ἐπὶ τινί, *to pronounce an eulogy on one*; νόμους θεῖσθαι ἐπὶ (for) τινί Pl. And so ὀνομάζειν or καλεῖν τι ἐπὶ τινί, *nomen alicui imponere*. Also, *against*, in a hostile sense. Her. 6, 88. τὸ πᾶν μηχανήσασθαι ἐπ' Ἀλκίνοῃ τῇσι. Th. 1. 102. τὴν γενομένην ἐπὶ τῷ Μηδῶν συμμαχίαν. (e) Γεῖαν, μέγα

φρονεῖν, μαίνεσθαι, ἀγανακτεῖν, etc. ἐπὶ τινι. (f) X. Cy. 3. 1, 43. ἐπὶ πόσῳ ἂν ἐθέλοις τὴν γυναῖκά σου ἀκούσαι (*quanto pretio*);

III. With the Acc., (1) in relation to space, (a) to denote the limit, the direction or motion on a place or object; (b) to denote extension upon an object, motion upon, over;—(2) in relation to time, (a) to denote the limit of time (until), as well as the limit of quantity (about); (b) to denote extension over a period of time (during);—(3) in a causal and figurative sense; (a) to denote purpose, design; (b) conformity, manner; (c) to denote the respect in which anything is held.

(1) (a) Ἀναβαίνειν ἐφ' ἵππον, ἐπὶ θρόνον. (b) Πλεῖν ἐπὶ οὐνοπαρόντων, Homer. Od. λ, 577. ἐπ' ἐννέα κεῖτο πέλεθρα. Κλέος πάντας ἐπ' ἀνθρώπους, Hom., τὸ κάλλιστον καὶ ἀριστον γένος ἐπ' ἀνθρώπους Pl., ἐπὶ δεξιᾷ, ἐπ' ἀριστερᾷ, upon the right, left side, to the right, left. (2) (a) Ἐφ' ἑσπέραν, until evening; (b) ἐπὶ πολλὰς ἡμέρας, ἐφ' ἡμέραν. Th. 4. 1. τὸ ῥῆγιον ἐπὶ πολὺν χρόνον ἐστasiaζε. 94. οἱ ὀπλῖται ἐπὶ ὀκτωῖ πᾶν τὸ στρατόπεδον ἐτάξαντο. Ἐπὶ μέγα, πολὺ, πλεον, μείζον, μᾶλλον, μακρόν, ἐπὶ τόσον, ἐφ' ὅσον, τινάχθαι ἐπὶ πολλούς X. (3) (a) Her. 1. 37. ἐπὶ θήραν ἵναι (venatum ire). 3. 14. ἐπὶ ὕδωρ ἵναι (aquatum ire). Hence ἐπὶ τί; wherefore? In a hostile sense, e. g. στρατεύεσθαι ἐπὶ Λυδοῦς, λαύνειν ἐπὶ Πέρσας, properly, upon one, i. e. against; (b) ἐπ' ἴσα, equally, in the same way. Her. 3. 71. τὴν ἐπιχείρησιν ταύτην μὴ οὕτω συντάχυνε ἀβούλως ἀλλ' ἐπὶ τὸ συμφρονέστερον αὐτὴν λάμβανε, more according to or with, reflection. (c) Pl. Rp. 370, b. διαφέρων ἐπὶ περ ἄξιον. Τὸ ἐπ' ἐμέ (quod ad me attinet).

§ 297. (3) Παρά, by, near.

(ss.)

Παρά denotes nearness to something, by, near.

I. With the Gen., (1) in relation to space, to denote a removal from near a person (Poet., also from near a thing;—(2) in a causal sense, to denote the author.

(1) Ἐλθεῖν παρὰ τινος, like the French *de chez quelqu'un*, from near some one, from some one. (2) (a) yet almost entirely in relation to space, Her. 8. 140. ἀγγελὴ ἦκει παρὰ βασιλῆος. So it is regularly used of ambassadors, e. g. ἄγγελοι, πρέσβεις παρὰ τινος, ἀγγέλλειν παρὰ τινος, τὰ παρὰ τινος, the commission, command, etc., from any one; (b) with passive verbs, see § 251, Rem. 4; (c) with verbs of learning and hearing, e. g. μαρθάνειν παρὰ τινος, ἀκούειν παρὰ τινος; (d) Παρ' ἐαυ-

τοῦ, *ἐαυτοῦ*, sua sponte; (e) with verbs of giving and the like, e. g. *παρ' ἐαυτοῦ διδόναι*, *from himself*, i. e. from his own resources.

II. With the Dat., (1) in relation to space, to denote rest near a person;—(2) in a causal or figurative sense, to denote a reference to the judgment or opinion of a person.

(1) Ἔστι παρὰ τῷ βασιλεῖ. (2) Her. 3, 160. παρὰ Δαρείῳ κριτῇ, *judice Dario, in the opinion of*. 1, 32. παρ' ἐμοί, *meo judicio*. 86. τοὺς παρὰ σφίσι αὐτοῖσι δοκόντας ὀλίβους. Dem. Ol. 1. 18, 3. τοσοῦτ' θαναστότερος παρὰ πᾶσι νομίζεται (ὁ Φίλιππος).

III. With the Acc., (1) in relation to space, (a) to denote a direction or motion into the vicinity of a person (Poet., also of a thing); (b) to denote a direction or motion near a place and by it, along, along by, by; (c) to denote extension near a place or object (along, *per*), generally to denote indefinite nearness (by);—(2) in relation to time, to denote extension (during);—(3) in a causal and figurative sense, (a) to denote dependence, the possessor (*penes*); (b) to denote a comparison and estimation; hence (c) to denote conformity, with verbs of considering, showing and the like; (d) to denote a reason, wholly like *propter*, *by virtue of*, *on account of*.

(1) (a) Her. 1, 36. ἀπικέσθαι παρὰ Κροῖσον. (b) Παρὰ τὴν Βαβυλῶνα παρέραι, *along, near, by Babylon*. From this have originated various ethical expressions, e. g. παρὰ μοῖραν, *near fate and by it*, i. e. against, contrary to fate, παρὰ δόξαν, *praeter opinionem*, παρ' ἐλπίδα, παρὰ φύσιν, παρὰ το δίκαιον, παρὰ τοὺς ὄρκους, παρὰ δύναν. It is the opposite of κατὰ, e. g. κατὰ μοῖραν, δύναν. Hence it has also the signification of *besides*, *praeter*, e. g. παρὰ ταῦτα, *praeter haec*; (c) Her. 9, 15. παρὰ τὸν Ἀσωπόν, *along the Asopus*. Dem. Ol. 1. 24, 22. ἡ τύχη παρὰ πάντ' ἐστὶ τὰ τῶν ἀνθρώπων πράγματα (*per omnes res dominatur*. Her. 4, 87. οὗτος κατελείφθη παρὰ τὸν νηόν. (2) Παρ' ἡμέραν, παρὰ τὸν πόλεμον (*during*), παρὰ τὴν πόσιν, *inter potandum*. So also of single points of time, during which something takes place, e. g. παρ' αὐτὸν τὸν κίνδυνον, *in ipso discriminis tempore*. (3) (a) Isoer. Archid. 126. ὁμολογεῖτο παρὰ τοῦτον γενέσθαι τὴν σωτηρίαν αὐτοῖς, *constabat, in hoc tunc positum esse salutem*. Her. 8, 140. πυνθάνεσθε τὴν νῦν παρ' ἐμὲ τοῦσαν δύναν. (b) Her. 7, 20. ὥστε μήτε τὸν Δαρεῖον (στόλον) τὸν ἐπὶ Σκύθας παρὰ τοῦτον μηδὲν φαίνεσθαι. So παρ' ὀλίγον ποιῆσθαι τι, *to make of little account*. Παρ' ὀλίγον, παρὰ μικρόν, βραχύ, *nearly, almost*, παρὰ πολὺ, *by far*, παρ' οὐδὲν τίθεσθαι, *to make no account of*; after coi

parisons and expressions implying comparison, as ἄλλος, ἕτερος, διάφορος. Th. 1, 23. ἡλίου ἐκλείψεις πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονεύμενα. Pl. Phaed. 93, a. οὐδὲ μὴν ποιεῖν τι, οὐδὲ τι πάσχειν ἄλλο παρ' ἃ ἂν ἐκεῖνα ἢ ποιῇ ἢ πάσχη. Hence of alternations, ἡμέρα παρ' ἡμέραν, *one day in distinction from another, every other day*, alternis diebus, also παρ' ἡμέραν alone. Often with the additional idea of preference, *prae, praeter*. X. C. 1. 4, 14. παρὰ τὰ ἄλλα ζῶα, ὥςπερ θεοί, οἱ ἀνθρώποι βιοτεύουσι, *in comparison with, beyond*, other animals. (c) Dem. Aph. 1. 824, 34. παρὰ τὸν λόγον, ὃν ἀποφέρουσιν, ἐπιδείξω, *in conformity with*, properly, holding an object near to another. (d) Dem. Phil. 1. 43, 14. οὐδὲ οὗτος παρὰ τὴν αὐτοῦ ψώμην τοσοῦτον ἐπηύξεται, ὅσον παρὰ τὴν ἡμετέραν ἀμείλειαν. So παρὰ τοῦτο, *propterea*, παρ' ὅ, *quapropter*.

§ 298. (4) Πρὸς, *before*.

(536.)

Πρὸς (formed from πρῶ), denotes *before, in the presence of*.

I. With the Gen. (1) a local relation, or relation of space, which expresses a direction or motion from the presence or view of an object, especially from the situation of a place; — (2) a causal relation, to indicate that a thing proceeds from an agent, from the presence of a person exercising some power, or of an object conceived as a person; (a) of derivation; (b) of a possessor and of the property to whom or which anything belongs, § 273, 2, (c) (a); (c) of an author or cause.

(1) Her. 3, 101. οἰκίουσιν πρὸς νότου ἀνέμου. 107. πρὸς μεσημβρίας Ἀραβίη ἐστὶ (*ab oriente* instead of *in orientem* versus, *towards the east*). X. An. 2. 2, 4. ἔπειθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ. (2) (a) πρὸς πατρός, πρὸς μητρός, *on the father's or mother's side*. (b) Πρὸς γυναικός ἐστι, *it is the manner of women*, πρὸς δίκης ἐστίν, *it is conformable to justice*. Antiph. 2. 121, 2. ἡ μὲν δόξα τῶν πραχθέντων πρὸς τῶν λέγειν δυναμένων ἐστίν, ἡ δὲ ἀλήθεια πρὸς τῶν δίκαια καὶ ὅσια πρᾶσσόντων. Also, εἶναι πρὸς τινος, *stare ab aliquo*. Th. 4, 92. πιστεύσαντες τῷ θεῷ πρὸς ἡμῶν ἕσσεσθαι. (c) Her. 2, 139. ἵνα κακόν τι πρὸς θεῶν ἢ πρὸς ἀνθρώπων λάβῃ. 7, 5. στρατηλάται ἐπὶ τὰς Ἀθήνας, ἵνα λόγος σε ἔχῃ πρὸς ἀνθρώπων ἀγαθός, *ut lauderis ab hominibus*, as it were, *in the presence of men*; also with ἀκούειν and like verbs; with passive verbs, see § 251, Rem. 4, and intransitives. Her. 1, 61. ἀτιμάζεσθαι πρὸς Πεισιστράτου. 73. ταῦτα πρὸς Κυαξάρῳ παθόντες. With forms of swearing and protestation, e. g. πρὸς θεῶν, *per deos*, properly, *before the gods*.

II. With the Dat., to denote a *resting before* or *with* an object; also of *being employed in* or *with* a thing; finally, in the sense of *besides*, *in addition to*, (*praeter*).

Th. 2, 79. ἐς μόχην καθίστανται οἱ Ἀθηναῖοι πρὸς αὐτῇ τῇ πόλει. ἔλναι, γίγνισθαι πρὸς πράγμασι. Πρὸς τούτῳ, πρὸς τοῦτοις (*praeter ea*).

III. With the Acc., (1) in a local relation, or relation of space, (a) of the site of a place, or direction of an object, *towards*, (where, also, the Gen. may be used, see No. I, 1); (b) of persons, or of things conceived as persons, standing both in friendly and in hostile attitudes; (c) of the extension of a thing; — (2) to denote an indefinite approximation of time; — (3) causal and figurative, (a) to denote the aim, object; (b) fitness, conformity; hence (c) the reason, *propter*; (d) a comparison, for the most part with the additional idea of preference (*prae, praeter*); (e) with the meaning *in respect to*.

(1) (a) Πρὸς μεσημβρίαν, πρὸς ἐσπέραν. Th. 2, 55. (ἡ γῆ) πρὸς Πελοπόννησον ὄρεα. (b) X. An. 5. 7, 20. ἔρχονται πρὸς ἡμᾶς, *to us*, properly, *come before us*. 7. 6, 6. ὑμᾶς προὐ ἄξομεν πρὸς αὐτούς. 5. 4, 5. διασωθῆναι βουλόμεθα πρὸς τὴν Ἑλλάδα (πρὸς τοὺς Ἕλληνας). Αἰγεῖν, ἀγορεύειν, ἐξετάζειν τι πρὸς τινα; σπονδᾶς, συμμαχίαν ποιῆσθαι πρὸς τινα, *with*; μάχεσθαι, πολεμεῖν πρὸς τινα, *against*. These phrases everywhere imply the meaning to come *into the presence of, before the face of any one*; also, λογίζεσθαι, σκέψασθαι, σκοπεῖν, ἐνθυμιεῖσθαι πρὸς ἐαυτόν, *secum reputare*; likewise, (Σωκράτης ἦν) πρὸς χειμῶνα καὶ θέρους καὶ πάντας πόνους κυρτικώτατος, *against*, X. C. 1. 2, 1. (c) Σωκράτης γε καὶ πρὸς τοὺς ἄλλους ἀνθρώπους κόσμον τῇ πόλει παρῆχε, *among all other men*, etc. the preposition here extending the idea, *ibid.* 61. (2) Πρὸς ἡμέραν, *against, about the break of day*. (3) (a) Dem. Phil. 2. 71, 23. παντοδαπὰ εἰρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν; (b) Her. 1, 38. πρὸς τὴν ὥσιν ταύτην τὸν γάμον τοῦτον ἔσπινσα, *in accordance with this view*. So κρίνειν τι πρὸς τι. Also, πρὸς βίαν, *violently, against the will*, πρὸς ἀναγκήν, πρὸς ἡδονήν, πρὸς ἀκρίβειαν, *accurately, in conformity with accuracy*, etc. (c) Πρὸς ταῦτα, properly, *in accordance with this*, hence *for this reason, therefore*. (d) Her. 8, 44. Ἀθηναῖοι πρὸς πάντας τοὺς ἄλλους (συνμμάχους) παρεχόμενοι νῆας ὀγδοῖκοι καὶ ἑκατόν, i. e. *equal to all the other allies, as much as the rest put together*. So also to denote an exchange, e. g. Pl. Phaed. 69, a. ἡδονὰς πρὸς ἡδονὰς καὶ λύπας πρὸς λύπας καὶ φόβον πρὸς φόβον

καταλλάττεσθαι, καὶ μιλῶ πρὸς ἐλάττω, ὥσπερ νομίσματα. (e) Σκοπεῖν, βλέπειν πρὸς τι, διαφέρειν πρὸς ἀρετήν, καλὸς πρὸς δρόμον, πρὸς πάλην, τέλος πρὸς ἀρετήν.

§ 299. (5) Ὑπὸ, *sub, under*. (537.)

I. With the Gen., (1) in a local relation, or relation of space, (a) to denote a motion from a lower place, *forth from under, away from under*, (more obvious in the Hom. ὑπὲκ with Gen.); (b) to denote a quiet rest under an object, § 287, Rem.;—(2) a causal and figurative relation; (a) to denote the author with passive verbs, § 254, Rem. 4, and intransitives; (b) an outward or inward (intellectual) ground, occasion, influence; (c) a mere instrumental cause, means, mode.

(1) (a) Od. ι, 140. αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ, κρήνη ὑπὸ σπείλους, “*under the grotto out*.” η, 5. ὑπὸ ἀπῆνης λύειν ἵππους. X. An. 6. 4, 25. (Ξενοφῶν) λαβὼν βοῦν ὑπὸ ἀμάξης σφαγισάμενος ἐβόηδε. (b) Il. θ, 13. ῥίψω ἐς Τάρταρον —, ἦχι βάθιστον ὑπὸ χθονὸς ἐστὶ βέρεθρον. Ὑπὸ γῆς οἰκεῖν. (2) (a) Κτείνεσθαι ὑπὸ τινος, ἀποθανεῖν ὑπὸ τινος. (b) Her. 1, 85. ὑπὸ τῆς παροούσης συμφορῆς, “*under the influence of present misfortune, on account of existing calamity*.” 3, 104. ὑπὸ τοῦ καύματος οἱ μύρμηκες ἀφανεῖς γίνονται ὑπὸ γῆν. Th. 2, 85. ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοίας ἐνδιέτριψεν οὐκ ὀλίγον χρόνον. Ὑπὸ ἀνάγκης. Ὑπὸ μίθης μαίνεσθαι, Pl. Ὑπὸ ῥίγους. Her. 1, 85. ὑπὸ δέους καὶ κακοῦ φωνὴν ἐβόηξε. So ὑπὸ χαρᾶς, φθοροῦ, ὀργῆς, ἀπειρίας, σωφροσύνης, ἀφροσύνης, etc. (c) Her. 7, 21. ᾤρωσσαν ὑπὸ μαστίγων; also of persons, 9, 98. ὑπὸ κήρυκος προηγόρευε, “*under the help of the herald*,” i. e. *praeconis voce*; particularly of the accompaniment of musical instruments, e. g. Her. 1, 17. ἰσθρατεύτο ὑπὸ σαλπίγγων. So ὑπὸ αὐλοῦ χορεύειν, ὑπὸ φορμίγγων, ὑπὸ τυμπάνων, etc.

II. With the Dat., (1) in a local relation, to denote a quiet rest under an object;—(2) causal and figurative, (a) to denote the author (almost exclusively poetical), see § 251, Rem. 4; (b) to indicate the means, as with the Gen., but only Poet.; (c) to denote subjection.

(1) Ὑπὸ γῆ εἶναι; used of mountains, *at the foot of*, e. g. ὑπὸ Τμώλῳ. Ὑπὸ τῷ Ὑμησσῷ. (2) (a) Δαμῆναι ὑπὸ τινι, πίπτειν ὑπὸ τινι. (b) Ὑπὸ βαρβίτῳ χορεύειν, ὑπὸ αὐλῷ, etc. (c) Ποιεῖν τι ὑπὸ τινι, *to subject something to one*, and ποιεῖσθαι τι ὑπὸ αὐτῷ, *subiicere*. Her.

7, 157. τὴν Ἑλλάδα ὑπὲρ ἐωυτῷ ποιήσασθαι. Th. 1, 110. Αἰγυπτος ὑπὸ βασιλεὺς ἐγένετο.

III. With the Acc., (1) in a local relation, (a) to denote the aim, direction or motion downwards; (b) extension under an object;—(2) the relation of time, (a) to denote an approximation in respect of time, approach to a point of time; (b) extension in time;—(3) causal, to denote subjection.

(1) (a) ἵνα ὑπὸ γῆν. X. An. 1. 10, 14. ὑπὸ αὐτόν (τὸν λόφον) στήσας τὸ στράτευμα πέμπει Λύκιον. (b) Her. 2, 127. ὕπαισι οἰκήματα ὑπὸ γῆν. 5, 10. τὰ ὑπὸ τὴν ἄρκτον ἀοίκητα δοκίει εἶναι. X. An. 7. 4, 5. ἐν ταῖς ὑπὸ τὸ ὄρος κόμαις. (2) (a) Ἐπὶ νύκτα, sub noctem, towards, ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα; so also ὑπὸ τι, aliquatenus, in some measure. (b) Her. 9, 51. ὑπὸ τὴν νύκτα, during. (3) X. Cy. 1. 5, 3. (Κῦρος) διαπέμπει πρὸς τε τοὺς ὑφ' αὐτόν πάντας, καὶ πρὸς Κροῖσον. 6. 2, 11. ὁ σύλλογος τῶν ὑπὸ βασιλεῖα βαρβάρων.

§ 300. *Remarks on the Peculiarities of the Prepositions.* (538—544.)

1. The proper prepositions were originally, (except ὥς, to), adverbs of place, § 286, Rem. 2, i. e. they denote an action in relation to place; in this way nearly all are very often used in the Homeric language. This use is also frequent in Herodotus, but is much more limited in the Attic writers.

Od. ζ, 40. πολλὸν γὰρ ἀπὸ πλυνοὶ εἰσι πόληος. ι, 116—118. νῆσος — τετάνυσται ὑλήεσσ', ἐν δ' αἶγες ἀπειρέσιαι γεγάασιν ἄγριαι. Also in Her., e. g. 3, 39. ἐν δὲ δὴ καὶ Ασβίους εἴλε, under them, i. e. in iis, among them. II. σ, 562. μέλανες δ' ἀνὰ βοῖτρεις ἦσαν. Od. ι, 184. περὶ δ' ἀβλὴ ὑψηλὴ δέδμητο κατωρυχίεσσι λίθοισιν. α, 66, ὃς περὶ μὲν νόον ἐστὶ βροτῶν, he is over, i. e. eminent. θ, 44. τῷ γὰρ ὅτι θεὸς περὶ δῶκεν ἀοιδίην, in a special manner. II. σ, 529. κτείνον δ' ἐπι μῆλοβοιτῆρας, in addition, besides. Also not rare in Her., ἐπὶ δέ, thereupon, tum; μετὰ δέ (postea) Her.; πρὸς γέ, πρὸς δέ very common in Homer, also in Attic poetry and prose.

REMARK I. When two prepositions stand together in poetry, most frequently in Epic, the first always has an adverbial meaning, but the second may be connected as a preposition with the Case of a substantive. Διὰ πρὸ, through and out, II. ρ, 393. τάννυται δέ τε πᾶσα (βοίη) διὰ πρὸ. Ἀμφὶ περὶ, round about, Od. λ, 608. ἀμφὶ περὶ στήθεσσιν. II. φ, 10. ὄχθαι δ' ἀμφὶ περὶ μεγάλ' ἴαχον. β, 305. ἀμφὶ περὶ κρήνην. Παρὲς with the Gen. near to, with the Acc. along up, along before, e. g. Od. ι, 116. παρὲς λιμένος. μ, 276. ἀλλὰ παρὲς τὴν νῆσον ἐλαύνει νῆα μέλαιναν. Παρὲς (as a Paroxytone) often in Her. with the meaning besides, e. g. 3, 91. παρὲς τοῦ ἀργυρίου. Ἐπὶ, under, away, in Homer, also, Her. 3, 116. λέγεται ὑπὲρ τῶν γρυπῶν ἀρπάζειν Ἀριμασπούς. Ἀποπρὸ φέρειν II. π, 669, 679. Περὶ πρὸ. II. λ, 180. περὶ πρὸ γὰρ ἔρχεσθαι, around and before.

REM. 2. Also the improper prepositions *ἐνεκα* and *χάριν*, though very seldom, are connected with the proper prepositions, as in Eng. *on account of*, *for the sake of*, ἀπὸ βοῆς *ἐνεκα*, *for the cry's sake*. Lys. Evandr. 793. περὶ τῶν ἐν ὀλιγαρχίᾳ ἀρξάντων *ἐνεκεν*.

2. Since in composition the prepositions retain their original meaning as adverbs of place, and as the older language habitually uses the prepositions as adverbs of place, it follows of course, that the ancient language often employs the simplex, and separates the preposition as an adverb from the verb, where the Attic writers regularly use the compounds. The two following instances must be distinguished,

(a) Those where the preposition is separated from the verb. Il. γ, 34. ὑπὸ τε τρόμος ἔλλαβε γυῖα. γ, 135. παρὰ δ' ἔρχεα μακρὰ πίπηγεν. δ, 63. ἐπὶ δ' ἔψονται θεοὶ ἄλλοι. δ, 161. ἔκ τε καὶ ὀψέ τε λεί. θ, 108. οὗς (ἵππους) ποτ' ἀπ' Αἰνείαν ἐλόμην (ἐλίσθαι τινὰ τι Il. π, 56).

REM. 3. Here belongs, especially, an abridged mode of expression which consists in this, namely, when, in several sentences following each other, the same compound should stand with each sentence, it is placed only with the first, while in the others the preposition merely is repeated, e. g. Il. ψ, 799. κατὰ μὲν δολιχόσκιον ἔγχος θ' ἡκ' ἐς ἀγῶνα φέρον, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν. Often in Her., e. g. 8, 33. κατὰ μὲν ἔκαστα ν Δρυμόν πόλιν, κατὰ δὲ Χαράδρην, where, still, the first may be taken as Tmesis. See Rem. 4.

REM. 4. In the later periods of the language, and particularly in the Attic writers, the prepositions are so closely connected with the verbs, that both mingle and form one whole. It is only from this time that there is what may be properly called Tmesis, i. e. the separation of a verb united with a preposition so as to form one whole, by means of one or more intervening words. The Tmesis of compound verbs is found somewhat often in Her.; also in Pindar, and in other poets, seldom in the Attic poets in the lyric choral songs, and still more seldom in the dialogue; but when it does occur, only a particle comes between the two parts of a word, so that the unity of the idea is not destroyed. Her. 7, 15. Ξέρξης ἀνὰ τε ἔδραμε ἐκ τῆς κοίτης καὶ πέμπει ἄγγελον. 8, 89. ἀπὸ μὲν ἔθανε ὁ στρατηγός. Eur. Iph. Aul. 1365. δὲ ἄρ' ὁλώλαμεν. The Attic prose remains free from this license with a few special exceptions, e. g. Th. 3, 13. μὴ ξὺν κακῶς ποιεῖν αὐτοὺς μετ' Ἀθηναίων, ἀλλὰ ξυνένθετον, so as to make the contrast emphatic. Pl. Gorg. 520, e. ἀντ' εὐ ποιεῖν and εἰ εὐ ποιήσας ταύτην τὴν εὐεργεσίαν ἀντ' εὐ πείσεται. Pl. Phaedr. 237, a. ξύμ μοι λάβεσθαι τοῦ μύθου, *to take part*.

(b) Those instances where the preposition is separated from the Case of its substantive. Here also, throughout Homer, the preposition exhibits its original adverbial meaning, and belongs to the verb; both, i. e. the verb and the adverbial preposition, form one verbal idea, and this (not the preposition alone) governs the Case. Il. ε, 292. τοῦ δ' ἀπὸ μὲν γλώσσας τάμε (Gen. of separ.). ι, 382. πλείστα δόμοις ἐν κτήματα κείται, "*lies within the house*." ο, 266. ἀμφὶ δὲ χαῖται ὥμοις αἰσσοῦνται, "*on the*

shoulders about," (*local Dative*). π, 291. ἐν γὰρ Πάτροκλος φόβον ἦκεν ἅπανσιν, "he cast fear into all," (*Dat. of aim*), § 284, Rem. 1. So the Acc. denoting local aim, object, § 277. II. 9, 115. τῷ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην. Acc. of the object receiving an action, § 279. II. β, 156. Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν.

REM. 5. In the instance last mentioned, a Tmesis is admitted only when mere particles, like μὲν, δέ, τέ, ῥά, γάρ, ἄρ', δ' ἄρα, come between the preposition and the Case of the substantive,—a very frequent usage of the post-Homeric period, and even in the Attic writers. Comp. Rem. 4.

3. It is a peculiarity of the Greek, particularly of the Homeric language, that it often connects prepositions followed by the *Dat.* with verbs which express the direction *whither*; and, on the other hand, prepositions followed by the *Acc.* with verbs whose signification presupposes a quiet resting in a place or object. This construction arises from a blending of two ideas, since the speaker either conceives and expresses, along with the idea of motion, that of the rest which succeeds; or along with the idea of the rest, that of the motion which precedes. Hence this may be called the *Constructio praeagnans*.

(a) The verb of motion involves the idea of the rest which succeeds, when prepositions with the *Dat.* stand instead of prepositions with the *Acc.* The idea of rest (the relation to the continuing result of the action) must then be regarded as the predominant one. The principle above stated holds with the following prepositions, e. g.

With ἐν, particularly in the Epic language. II. ε, 370. ἧ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτη, "he fell on his knees, and then lay on his knees." Od. α, 200. ἐγὼ μαριεύσομαι, ὥς ἐνὶ θυμῷ ἀθάνατοι βάλλουσιν. II. λ, 743. ἤριπε δ' ἐν κονίῃσιν. In prose, τιθέναι ἐν χερσίν, like the Latin, ponere et collocare in manibus. X. H. 4. 5, 5. ες δὲ τὸ Ἥραιον κατέφηνον, and then οἱ δ' ἐν τῷ Ἥραιῳ καταπεφηνγότες (as a completed action) ἐξήσαν. Pl. Euthyd. 292, e. ἐν ταύτῃ τῇ ἀπορίᾳ ἐνεπεπτιώκειν. (Caes. B. G. 5, 10. naves in littore ejectas esse. Sall. Jug. 5. in amicitia receptus). Also with ἀμφὶ and περὶ with the *Dat.* instead of the *Acc.* II. λ, 17. κνημίδας μὲν πρότω περὶ κνήμησιν ἔθηκεν, "he put them around his legs, so that then they set fast." Od. θ, 434. ἀμφὶ πρὸς στήσσαι τρίποδα. With ἐπὶ. II. α, 55. τῷ γὰρ ἐπὶ φρεσὶ θῆκε θυὶ λευκώλενος Ἥρη (like ἐν φρεσὶ θέναι). With πρὸς. Od. ε, 284. νῆα μὲν μοι κατέεξε Ποσειδάων ἐνοσίχθων, πρὸς πέτρῃσι βαλὼν. 289. σὺν δὲ δέω μάρφας, ὥς τε σκύλακας, ποτὶ γαίῃ κόπτε. So βάλλειν ποτὶ γαίῃ. With ὑπό, in prose, in the phrases, ὑπό τινι γίγνισθαι. to come under the power of any one, ποιεῖν τι ὑπό τινι, alicui aliquid subji cere, ποιῆσθαι ὑπ' αὐτῷ, sibi subji cere, § 299, II, (2), (c).

REM. 6. In the following and like examples from Homer, the *Dat.*, without doubt, expresses the relation of aim, χεῖρας ἰάλλειν ἐπὶ σίτῳ, ἥκει βίβλος ἐπὶ τινι, πέμψαι ὄνειρον ἐπὶ τινι, ἑλάνειν ἵππους ἐπὶ νηυσί, τιταίνεσθαι τόξα ἐπὶ τινι, ἄλλεσθαι ἐπὶ τινι, μάχεσθαι ἐπὶ τινι, πίπτεσθαι ἐπ' ἄνθρωπον. See § 284, Rem. 1.

(b) The verb expressing rest involves the idea of the motion which precedes, when the preposition *εἰς* stands with the Acc., instead of the preposition *ἐν* with the Dat. The idea of the preceding motion must then be regarded as predominant.

Il. ο, 275. ἐφ' ἄνῃ λῆς εἰς ὁδόν, *came into the road* and appeared. Her. 4, 14. φανῆναι εἰς Προκόννησον. Eur. Iph. T. 620. ἀλλ' εἰς ἀνάγκην κείμεθα. Her. 3, 62. προηγόρευε στὰς εἰς μέσον τὰ ἐντεταλμένα, *placing himself in the midst and there standing*. Very frequent in prose is *παρεῖναι εἰς τόπον τινά*, *to have come to a place*, and to be present there; comp. "he is in church, in town, on the land." X. An. 1. 2, 2. παρῆσαν εἰς Σάρδεεις. Her. 8, 60. εἰς τὴν Σαλαμίνα ὑπέκκεται ἱμῖν τέκνα τε καὶ γυναῖκες, *conveyed in safety*. Pl. Rp. 468, a. τὸν ζῶντα εἰς τοὺς πολεμίους ἀλόντα, i. e. *εἰς τοὺς πολεμίους πεσόντα ἀλόντα*.

(c) Verbs signifying *to hang*, and *to hang to*, *to adhere to*, etc., are connected with the prepositions ἀπό and ἐκ, (as in Lat. with *ab* and *ex*), in order to express, together with the idea of suspending anything to a place, or of hanging to a place, the idea of hanging down from a place.

Od. 9, 67. καθ' δ' ἐκ πασσαλόφει κρέμασεν φόρμιγγα λήγειαν, *he hung the lyre on the peg*, so that it then hung down from it. X. C. 3. 10, 13. θώρακες ἐκ τῶν ὤμων κρεμάμενοι. So ἀναρτῆν τι ἐκ τινος. Her. 4, 10. ἐκ τῶν ζωστηρῶν φορεῖν φιάλας, "*on the girdles*, so that the bowls hung down." In poetry, this usage is very widely extended. See Larger Grammar, II. § 622, (c).

РЕМ. 7. Adverbs of place are sometimes used, like prepositions, in the sense of the *constructio praeagnans*, viz. (a) adverbs denoting *rest* instead of the direction *whither*. S. Trach. 40. κῆνος δ' ὅπου (instead of ὅποι, quo) βέβηκεν, οὐδεὶς οἶδε. X. H. 7. 1, 25. ὅπου βουληθεῖεν ἐξελεθεῖν.—(b) adverbs expressing the direction *whither*, instead of adverbs expressing the relation *where*. Eur. H. F. 74. ποῖ πατήρ ἄπεστι γῆς; 1157. ποῖ κακῶν ἐρημίαν εὐρω; quo me vertam, ut requiem inveniam? Arist. Av. 9. ὅποι γῆς ἐσμεν, *where are we*? Dem. Chers. 102, 50. ποῖ ἀναδύμεθα; quo nos vertamus, ut perniciem vitemus? Phil. 1. 51, 40. ὁ πληγὴς αἰετὶς πληγῆς ἔχεται, καὶ ἐτέρως πατάξῃ τις, ἐκεῖσε εἰσὶν αἱ χεῖρες.

(4) A second peculiarity in the construction of prepositions is, when the article (alone or with a substantive) in connection with a preposition followed by the Case which it governs, has a substantive idea, and when the preposition *ἐν*, which expresses in the most general manner the relation of the place *where*, should be used, this preposition is changed either into ἀπό and ἐκ or into εἰς, attracted, as it were, by the verb, expressed or understood, which denotes either the direction *whence* or *whither*. This construction may be called the attraction of prepositions, e. g.

(a) Ἀπό and ἐκ instead of ἐν, or παρά with the Gen. instead of παρὰ with the Dat. Οἱ ἐκ τῆς ἀγορᾶς ἄνθρωποι ἀπέφυγον instead of οἱ ἐν τῇ ἀγορᾷ ἄνθρωποι ἀπέφυγον ἐκ τῆς ἀγορᾶς. X. H. 4. 6, 4. πάντες οἱ ἐκ τῶν ἀγρῶν Ἀκαρναῖες ἔφυγον εἰς τὰ ἄστυ. Th. 1, 18. οἱ ἐκ τῆς

ἀλλ' ἡς Ἑλλάδος (τύραννοι) ὑπο Λακεδαιμονίων κατελύθησαν. 3, 22. ἤσθοντο οἱ ἐκ τῶν πύργων φύλακες. 7, 70. οἱ ἀπὸ τῶν καταστρωμάτων τοῖς ἀκοντίοις ἐχρῶντο. Pl. Apol. 32, b. ἐμῖς τοῖς δέκα στρατηγούς τοὺς οὐκ ἀνελόμενους τοὺς ἐκ τῆς γανμαχίας ἐβούλεσθε ἀθρόους κρίνειν. Phaed. 109, e. οἱ ἐκ τῆς θαλάττης ἰχθύες ἀνακύπτοντες. Dem. Phil. 3. 114, 15. τοὺς ἐκ Σιέθίου τεύχεους στρατιώτας ἐξέβαλεν. X. An. 1. 1, 5. ὅστις δ' ἀφικνοῖτο τῶν παρὰ βασιλείας πρὸς αὐτόν instead of τῶν παρὰ βασιλεῖ ὄντων παρὰ βασιλείας ἀφικνοῖτο.

REM. 8. The same principle of attraction holds, also, with adverbs of place, e. g. ἐκίθεν and ἔνδοθεν instead of ἐκί and ἔνδον. Dem. Ol. 3. 13, 15. ἀγροῖ τὴν ἐκείθεν πόλεμον δεῖρο ἤξοντα. X. Cy. 1. 3, 4. ἵνα ἦσσαν τὰ οἷκα δὲ ποθοίη. See Larger Grammar, II. § 622, Rem. 2.

(b) *Εἰς* instead of *ἐν* (far rarer). Her. 2, 150. ἔλεγον οἱ ἐπιχώριοι, ὥς ἐς τὴν Σύρτιν τὴν ἐς Αἰβύην ἐκδιδοῖ ἡ λίμνη αὕτη ὑπὸ γῆν. X. H. 1. 7, 29. Ἐρασινίδης (ἐκέλευεν) ἐπὶ τοὺς ἐς Μιτυλήνην πολέμιους τὴν ταχίστην πλεῖν ἀπαντας.

5. On the repetition and omission of prepositions, the following things are to be noted,

(a) In a series of coördinate substantives, the preposition is either repeated before each single substantive, when each is meant to express a single idea, e. g. Pl. Tim. 18, c. κατὰ τε πόλεμον καὶ κατὰ τὴν ἄλλην διαίταν, or the preposition is placed only before the first substantive, when the ideas are meant to express one whole, e. g. X. C. 1. 4, 17. περὶ τῶν ἐν θάλασσᾳ καὶ περὶ τῶν ἐν Σικελίᾳ. 2. 1, 6. ἀγυρνάστωσιν ἔχειν πρὸς τε ψύχην καὶ θάλαπην. X. H. 1. 1, 3. ἀπὸ τε τῶν νεῶν καὶ τῆς γῆς. Pl. Phaed. 99, a. ἢ περὶ Μέγαρον ἢ Βοιωτούς.

(b) When a substantive connected with a preposition, is followed by a relative pronoun standing in the same Case with the substantive, the preposition in prose is often repeated before the relative, but more frequently omitted, Pl. Symp. 213, c. ἀπ' ἐκείνου τοῦ χρόνου, ἀφ' οὗ τούτου ἡράσθη. Th. 1, 28. διὰς ἡθελον δοῦναι ἐν Πελοποννήσῳ παρὰ πόλεσιν, αἷς ἂν ἀμφοτέροι ξυμβῶσιν. X. S. 4, 1. ἐν τῷ χρόνῳ, ᾧ ἑμῶν ἀκούω (Cic. Fin. 4, 20. Zeno negat Platonem, si sapiens non sit, eadem esse in causa, qua tyrannum Dionysium).

(c) The preposition is often omitted in the questions and answers of a dialogue, e. g. Pl. Soph. 243, d. περὶ δὲ τοῦ μεγίστου τε καὶ ἀρχηγοῦ πρώτου νῦν σκεπτόμεν. Theæt. Τίς οὖν λέγεις; X. S. 5, 5. οἷσθα οὖν, ἔφη, ὁφθαλμῶν τίς ἐστι δόμειθα; Ἀῖνον, ἔφη, ὅτι τοῦ ὄρεϊν.

(d) The preposition in the second member of a comparison connected with the particles of comparison ὥς, ὥς περ, ἢ, is very often omitted, yet more seldom when both members of the comparison are expressed, e. g. Pl. Rp. 330, c. περὶ τὰ χρήματα σπουδάζουσιν, ὥς ἔργον ἑαυτῶν.

Th. 6, 50. ὥς παρὰ φίλους καὶ εὐεργέτας, Ἀθηναίους ἀδεῶς ἀπιέναι.

6. The natural place for prepositions is directly before their substantive. But this arrangement is often changed in the following instances,

(a) When a particle follows the substantive, like γέ, μέν, γάρ, μὲν γάρ, δέ, οὖν, also μὲν οὖν, αὖ, καί, etiam, τολύν, ἴσως, also οἶμαι used as an adverb, then the above small words often come between the preposition and the substantive, e. g. ἐν μὲν εἰρήνῃ, ἐν μὲν γὰρ εἰρήνῃ.

(b) The preposition πρὸς in imprecations and exclamations is separated from its substantive. Soph. O. C. 1333. πρὸς νῦν σε κρηνῶν, πρὸς θεῶν ὁμογνίων αἰτῶ πιθίσθαι. So in Latin, *per* te deos oro.

(c) The preposition sometimes follows its substantive, though it then is subject to anastrophe; in Attic prose this takes place only with περί when connected with the Gen., but here it is very frequent. Pl. Rp. 469, b. πρῶτον μὲν ἀνδραποδισμοῦ περί; it is also separated by other words. Her. 6, 101. τοῦτου σφι ἔμελε περί. Pl. Apol. 19. c. ὧν ἐγὼ οὐδέν οὔτε μίγα οὔτε σμικρὸν περί ἐπαῖω. See § 31, IV.

SECTION IV.

§ 301. The Pronoun as Subject, Predicate, Attribute and Object.

1. Pronouns denote the subject, predicate, attribute and object, when these latter are not to be represented as expressing the meaning of objects or qualities, but when it is to be shown merely that an object has reference either to the speaker himself, or to the person addressed, or to another person or thing.

2. All the rules, which have been stated on the substantive and adjective, also apply to substantive and adjective pronouns; still, a few remarks are here subjoined on the use of the pronouns.

§ 302. I. *Personal Pronouns.* (353, 354.)

1. Both the substantive personal pronouns, as the subject in the Nom., e. g. ἐγώ, σύ, ἡμεῖς, etc., and the adjective (possessive) pronouns, as attributives, e. g. ἐμὸς πατήρ, are used in Greek, as well as in Latin, only when they are specially emphatic; hence they are particularly used in antitheses, and, also, for the

sake of perspicuity, e. g. *Καὶ σὺ τὰντα ἐπραξας. Καὶ ὁ σὸς πατήρ ἀπέθανεν. Ἐγὼ μὲν ἄπειμι, σὺ δὲ μένε.* But where this is not the case, they are omitted, and the substantive pronouns are expressed by the verb-endings, and the adjective (possessive) pronouns, by the article prefixed to the substantive, e. g. *Γράφω, γράφεις. Ἡ μήτηρ ἐπέμοι, my mother. Οἱ γονεῖς στέργουνσι τὰ τέκνα, their children.*

REMARK 1. The distinction between the accented and the enclitic forms of the personal pronouns, e. g. *ἐμοῦ* and *μου*, etc., § 87, lies in the greater or less emphasis with which they are pronounced in a discourse. Thus, the accentuated forms are always employed, e. g. in antitheses, e. g. *ἐμοῦ μὲν κατεγίλασι, σὲ δὲ ἐπήνησεν.* On the use of the Gen. of the substantive pronoun instead of the Adj. (possessive), see Rem. 4. On the apposition in the Gen. connected with the possessive pronoun, e. g. *ἡμέτερος αὐτῶν πατήρ*, see § 266, 2.

REM. 2. The adjective personal pronouns sometimes take the place of the objective Gen. Od. λ, 201. *σὸς πόθος* (like Ter. Heaut. II. 3, 66. *desiderio tuo* instead of *tui*). X. Cy. 3. 1, 28. *εὐνοίᾳ καὶ φιλίᾳ τῇ ἐμῇ*, *benevolentia et amore mei*.

2. The reflexive pronouns are always used in such a manner, that they refer to an object as already named (Subject or Object) since this object is opposed to itself as an object or attribute, e. g.

(a) In reference to the subject, *Ὁ σοφὸς ἑαυτοῦ κρατεῖ. Σὺ σεαυτῷ ἀρέσκεις. Ὁ παῖς ἑαυτὸν ἐπαινεῖ. Οἱ γονεῖς ἀγαπῶσι τοὺς ἑαυτῶν παῖδας. Γινώθι σεαυτὸν. Οὗτος ὁ ἀνὴρ πάντα δι' ἑαυτοῦ μεμάθηκεν. Ὁ στρατηγὸς ὑπὸ τῶν ἑαυτοῦ στρατιωτῶν ἀπέθανεν.*

(b) In reference to the object of the sentence, X. Cy. I. 1, 4. *Κῆρος διήνεγκε τῶν ἄλλων βασιλείων, τῶν ἀρχῶν δι' ἑαυτῶν κησαμένων* Ar. Nub. 384. *ἀπὸ σεαυτοῦ ἐγὼ σε διδάξω.*

(3) The reflexive pronouns may be used in Greek, as in Latin, in the relations above named in connection with an Acc., followed by an Inf., or with a participle, also in such subordinate clauses as stand in a close relation to the principal clause, particularly in sentences expressing design, and in dependent interrogative sentences, as well as in all other subordinate clauses which do not proceed from the speaker but from the subject in the principal sentence. The English language commonly here uses the personal pronouns *him, her, it*, instead of the reflexive pronouns of the third person. Also in this case the reflexive is referred either to the subject or to an object.

When the subject of the principal sentence is different from that of the subordinate sentence (or of the Acc. followed by the Inf.), the reflexive may be either referred to the former or to the latter, its particular reference being determined only from the context.

Ὁ τύραννος νομίζει τοὺς πολλὰς ὑπηρετεῖν ἑαυτῷ. X. Cy. 1. 1, 5. Τῶν ἐθνῶν τούτων ἤρξεν (Κῦρος) οὗδ' ἑαυτῷ ὁμοκλώτιων ὄντων, οὔτε ἀλλήλοις. C. 1. 2, 8. ἐπίστευε (Σωκράτης) τῶν ξυνόντων ἑαυτῷ τοὺς ἀποδεξαμένους, ἅπερ αὐτὸς ἰδοίμαζεν, εἰς τὸν πάντα βίον ἑαυτῷ τε καὶ ἀλλήλοις φίλους ἀγαθοὺς ἔσσεσθαι. 52. ὁ κατήγορος ἔφη τὸν Σωκράτην ἀναπειθοντα τοὺς νῖους, ὥς αὐτὸς εἴη σοφώτατός τε καὶ ἄλλους ἱκανώτατος ποιῆσαι σοφοὺς, οὕτω διατιθέναι τοὺς ἑαυτῷ συνόντας, ὥστε μηδμοῦ παρ' αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἑαυτόν, in comparison with him. Th. 2, 92. τὰ ναύαγια, ὅσα πρὸς τῇ ἑαυτῶν (γῇ) ἦν, ἀνείλοντο (= τὰ ναύαγια τὰ πρὸς τῇ ἑαυτῶν γῇ ὄντα). Her. 8, 24. ὅσοι τοῦ στρατοῦ τοῦ ἑαυτοῦ ἦσαν νεκροὶ ἔθαψε. Comp. the examples in Rem. 3.

4. On the contrary, the derived Cases of the pronoun αὐτός, -ή, -ό; e. g. αὐτοῦ, -ῆς, αὐτῷ, -ῇ, αὐτόν, -ήν, -όν, αὐτῶν, or those of a demonstrative pronoun, are universally employed, when an object is not opposed to itself, but to another object, e. g. ὁ πατήρ αὐτῷ, (to him, the son,) ἔδωκε τὸ βιβλίον, στέργω αὐτόν, him, ἀπέχουμι αὐτοῦ, from him. The pronoun αὐτοῦ, etc. does not here differ from the personal pronoun of the third person.

REM. 3. The personal pronoun οὗ, οἷ, etc. has commonly a reflexive sense in the Attic writers (but, in the Ion. writers and in the poets, also the meaning of the personal pronoun). But in this case, it is regularly employed only when the reflexive relation has respect, not to the nearest subject, but to the remoter one. It is in general much more freely used than the compound reflexive, since it is, also, employed where the union with the principal clause is much looser, e. g. Ὁ τίραννος νομίζει τοὺς πολλὰς ὑπηρετεῖν οἱ (but not ὁ τίραννος χαρίζεται οἱ). Th. 5, 73. οἱ Ἀθηναῖοι, ὥς ἐξέλιπεν (ὁ ἄγχις) ἀπὸ σφῶν τὸ στράτευμα, καδ' ἡσυχίαν ἐσώθησαν. 6, 32. ξυμπεύχοντο δὲ καὶ ὁ ἄλλος ὅμιλος, τῶν τε πολιτῶν καὶ εἴ τις ἄλλος εὐ-
ρους παρῆν σφίσι. Even after γάρ, e. g. X. H. 1. 7, 5. οἱ στρατηγοὶ βραχίς ἕκαστος ἀπειλογήσατο· οὐ γὰρ προὔτιθη σφίσι λόγος κατὰ τὸν νόμον. But Thucydides and some later writers use it, also, in relation to the nearest subject, e. g. Th. 7, 5. ὁ Γύλιππος ἐπέχριζε τοῖς λίθοις χρώμενος, οὓς οἱ Ἀθηναῖοι προπαρεβάλλοντο σφίσι. The forms οἷ, σφίσι and σφᾶς have sometimes the meaning of personal pronouns, οἷ, him, her, e. g. X. Cy. 3. 2, 26; σφίσι, to them, e. g. X. H. 6. 5, 35; σφᾶς, them, e. g. Th. 5, 49. when the object to which they are referred, is more important in respect to the sense, than the subject of the sentence. Still, it is to be remarked in relation to this pronoun, that when it would have a reflex-

ive sense, the compound reflexive *ἐαυτοῦ*, -ῆς etc. is commonly employed instead of it; and that when it has the meaning of the Pers. pronoun third person, the corresponding forms of *αὐτός* are used by the Attic writers instead of it. The form *οὗ* (*οὐ*) is used in prose only in Pl. Symp. 174, d. Rp. 617, b. 617, c.; *ἐ* (*ε*) 327, b. 617, e. Symp. 175, a. c. 233, b.; *οἱ* occurs far oftener (seldom *οἶ*), and *σφετεῖς*, *σφεῶν*, *σφίσι*, *σφᾶς*, somewhat often.

5. In the instances mentioned under No. 3, the corresponding forms of *αὐτός* are used very frequently instead of the reflexive pronoun; and this always takes place where a member of a sentence or a subordinate clause is represented as proceeding, not from the mind of the person to whom the pronoun refers, but from the mind of the speaker (author), e. g.

X. Cy. 1. 4, 6. *Κῦρος τοῦ Σάκα ἐδίδετο πάντως σημαίνειν αὐτῷ*, ὅποτε ἔγχωροίη εἰσιέναι πρὸς τὸν πάππον, C. rogabat Sacam, ut indicaret sibi, quando tempestivum esset). 19. (*Οἱ πολέμοι*) ἐνθ' ὅς ἀφίσσονται τὴν λείαν, ἐπειδὴν ἴδωσιν τινας ἐπ' αὐτοὺς ἐλαύνοντας (contra se). C. 4. 7, 1. *Τὴν ἐαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ*. Apol. 33 (*Σωκράτης*) ἔγνω τοῦ ἔτι ζῆν τὸ τεθνάναι αὐτῷ κρείττον εἶναι.

6. In compound reflexive pronouns, the pronoun *αὐτός* either retains its *exclusive* power, or it does not, i. e. it excludes all other persons or things, except those spoken of, from participation in the action, or it is not used in that exclusive sense.

(a) Isocr. Panath. 16, 242. *δικαίόν ἐστι φίλους μὲν ποιῆσθαι τοὺς ὁμοίους αὐτοῖς τε* (or *σφίσι τε αὐτοῖς*) *καὶ τοῖς ἄλλοις χρωμένους*, φοβέσθαι δὲ καὶ δεδιέναι τοὺς πρὸς σφᾶς μὲν αὐτοὺς (or *ἐαυτοὺς*) οἰκειότατα διακειμένους, πρὸς δὲ τοὺς ἄλλους ἀλλοτριῶς (*se ipsis* and *se ipsos*). Th. 4, 102. *ἐποίκουσ σφεῶν τε αὐτῶν καὶ τῶν ἄλλων τὸν βουλούμενον πέμψαντες*. 1, 60. *πέμπουσιν ἐαυτῶν τε ἐθελοντάς καὶ τῶν ἄλλων Πειλοπονησίῳ μισθῷ πείσαντες*. 8, 8. *ἐφ' ἐαυτῶν διανοοῦντο ἄλλῳ στόλῳ πλεῖν* (*soli per se*). The Nom. *αὐτός* is sometimes added to strengthen this *exclusive* power, e. g. Pl. Phaedon. 94, c. *οὔτε γὰρ ἂν Ὀμήρῳ ὁμολογοῖμεν, οὔτε αὐτοὶ ἡμῖν αὐτοῖς*. — (b) *Οἱ στρατιῶται παρεῖχον ἐαυτοὺς* (or *σφᾶς αὐτοὺς*) *ἀνδρειοτάτους* (*se*). Isocr. Plat. 12, 301. *οὐδὲ κοινοὺς σφᾶς αὐτοὺς παρασχῆν ἐτόλμησαν*. Th. 7, 82. *παρέδουσιν οἱ πάντες σφᾶς αὐτοὺς* (or *ἐαυτοὺς*) (*se*).

REM. 4. The reflexive possessives are either used as simples, e. g. Dem. c. Nicostr. 4, 1250. *τῶν χρημάτων σοι τῶν ἐμῶν κίχρημι*. c. Nausim. 11, 903. *δικαιοῦτερον δῆπου τὰ ἡμέτερα ἢ ἡμᾶς ἐστὶν ἔχειν, ἢ ἰουῖον*. c. Boeot. 2, 1010. *ἡμεῖς ἅπαντες τοὺς ὑμετέρους παῖδας ἀγαπᾶτε*. *Οἱ πολῖται τὰ σφέτερα σῶζιν ἐπειρώντο*, or with the addition of the Gen. of *αὐτός* ac-

cording to § 266, 2, or instead of the possessives, the Gen. of the compound substantive reflexives is employed, and in Prose, this Gen. is uniformly employed with the Sing. of the Pronoun (*mine, thine, his*, thus δ $\epsilon\mu\alpha\nu\tau\omicron\upsilon$, $\sigma\epsilon\alpha\nu\tau\omicron\upsilon$, $\epsilon\alpha\nu\tau\omicron\upsilon$ πατήρ, and not δ $\epsilon\mu\acute{o}\varsigma$ αὐτοῦ, δ $\sigma\acute{o}\varsigma$ αὐτοῦ πατήρ, which last mode of expression is found only in poetry), and with the third Pers. Pl., it is more frequent than the possessive; the Gen. of αὐτός is commonly employed with the Pl. of the Possessives. It may thus be exhibited,

S. δ $\epsilon\mu\alpha\nu\tau\omicron\upsilon$ ($\sigma\epsilon\alpha\nu\tau\omicron\upsilon$, $\epsilon\alpha\nu\tau\omicron\upsilon$) πατήρ not δ $\epsilon\mu\acute{o}\varsigma$ ($\sigma\acute{o}\varsigma$, $\delta\acute{o}\varsigma$) αὐτοῦ π.
 τὴν $\epsilon\mu\alpha\nu\tau\omicron\upsilon$ ($\sigma\epsilon\alpha\nu\tau\omicron\upsilon$, $\epsilon\alpha\nu\tau\omicron\upsilon$) μητέρα not τὴν $\epsilon\mu\eta\acute{n}$ ($\sigma\eta\eta$, $\eta\eta$) αὐτοῦ μ.
 τοῖς $\epsilon\mu\alpha\nu\tau\omicron\upsilon$ ($\sigma\epsilon\alpha\nu\tau\omicron\upsilon$, $\epsilon\alpha\nu\tau\omicron\upsilon$) λόγοις not τοῖς $\epsilon\mu\acute{o}\varsigma$ ($\sigma\acute{o}\iota\varsigma$, $\delta\acute{o}\varsigma$) αὐτοῦ λ.
 P. δ $\eta\mu\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$ αὐτῶν πατήρ extremely rare δ $\eta\mu\acute{\omega}\nu$ αὐτῶν π.
 τὴν $\eta\mu\acute{\epsilon}\tau\epsilon\rho\alpha\nu$ αὐτῶν μητέρα extremely rare τὴν $\eta\mu\acute{\omega}\nu$ αὐτῶν μ.
 τὰ $\eta\mu\acute{\epsilon}\tau\epsilon\rho\alpha$ αὐτῶν ἁμαρτήματα extremely rare τὰ $\eta\mu\acute{\omega}\nu$ αὐτῶν α.
 δ σφείτερος αὐτῶν πατήρ more frequent δ $\epsilon\alpha\nu\tau\omicron\upsilon$ πατήρ, but not δ σφῶν αὐτῶν π.

Here also the Pronoun αὐτός either retains its *exclusive* power or gives it up, (a) Ὁ παῖς ὑβρίζει τὸν $\epsilon\alpha\nu\tau\omicron\upsilon$ πατέρα (*suum ipsius patrem*). Ἰμῖς ὑβρίζετε τοὺς ὑμετέρους αὐτῶν πατέρας (*vestros ipsorum patres*). Οἱ παῖδες ὑβρίζουσι τοὺς $\epsilon\alpha\nu\tau\omicron\upsilon$ ν πατέρας (*suos ipsorum p.*). X. Hier. 3, 8. πολλοὺς δὲ καὶ ὑπὸ γυναικῶν τῶν $\epsilon\alpha\nu\tau\omicron\upsilon$ ν τεράνους διεφθαρμένους (εὐρήσεις) (*a suis ipsorum conjugibus*). X. An. 6, 1, 29. (νομίζω) ὅστις ἐν πολέμῳ ὦν στασιάζει πρὸς ἄρχοντα, τοῦτον πρὸς τὴν $\epsilon\alpha\nu\tau\omicron\upsilon$ σωτηρίαν στασιάζειν (*contra suam ipsius salutem*). In order to strengthen the *exclusive* power, the Pronoun αὐτός is frequently inserted, αὐτός τὸν $\epsilon\mu\alpha\nu\tau\omicron\upsilon$, etc.; αὐτός is, also, sometimes placed between the article and the reflexive of the third Pers., e. g. Aeschin. Ctes. 85, 87. καταλέλυκε τὴν αὐτόν $\alpha\upsilon\tau\omicron\upsilon$ δυναστείαν. — (b) Th. 2, 101. Στρατονίκην, τὴν $\epsilon\alpha\nu\tau\omicron\upsilon$ ἀδελφὴν, δίδωσι Σεύθῃ, *suam sororem*. Aeschin. fals. leg. 30, 40. πρὸς δὲ τὴν βουλὴν τὸν ἀδελφὸν τὸν $\delta\mu\alpha\nu\tau\omicron\upsilon$ καὶ τὴν ἀδελφίδου καὶ τὸν ἱατρὸν ἐπεμψα. Th. 6, 21. πολὺ ἀπὸ τῆς ἡμετέρας αὐτῶν μέλλομεν πλεῖν (*a nostra patria*). Lysias. ἡγοῦνται οὐκ ἐπὶ τοῖς σφετέροις αὐτῶν ἁμαρτήμασι τὸν νοῦν ὑμᾶς παρήξιν. Her. 5, 87. (λέγουσιν) εἰρωτῶν ἐκάστην αὐτῶν (τῶν γυναικῶν), ὅπῃ εἴη ὁ $\epsilon\omega\nu\tau\eta\varsigma$ ἀνὴρ (*ubi suus vir esset*). X. H. 4, 4, 17. οἱ Λακεδαιμόνιοι τῶν $\epsilon\alpha\nu\tau\omicron\upsilon$ ν συμμάχων κατεφρόνου.

REM. 5. It is very rare in good classical authors, that the Gen. of the Pers. Pronoun is used to indicate the nearest subject as its antecedent, e. g. Pl. Lach. 179, c. αἰτιώμεθα τοὺς πατέρας $\eta\mu\acute{\omega}\nu$, ὅτι $\eta\mu\acute{\alpha}\varsigma$ μὲν εἶων τρυφᾶν (instead of τοὺς ἡμετέρους πατέρας or τοὺς ἡμετέρους αὐτῶν π.). Antiph. 1, 114. ἐγὼ δ' ὑμᾶς ὑπὲρ τοῦ πατρός μου θεγνωτός αἰτοῦμαι (instead of ὑπὲρ τοῦ $\epsilon\mu\alpha\nu\tau\omicron\upsilon$ πατρός). Th. 4, 8. ἐπὶ τὰς ἐν τῇ Κερκύρᾳ νυῖς σφῶν ἐπεμψαν (instead of ἐπὶ τὰς ἐν τ. Κ. σφετέρους αὐτῶν ν. or τὰς $\epsilon\alpha\nu\tau\omicron\upsilon$ ν ν.).

REM. 6. The pronoun αὐτός with a reflexive meaning, regularly stands after both the substantive and adjective (possessive) personal pronouns, whether the *exclusive* power of αὐτός be retained or suppressed, e. g. $\eta\mu\acute{\omega}\nu$ αὐτῶν, ὑμῖν αὐτοῖς, σφῶς αὐτοῖς, δ ὑμῆτερος αὐτῶν πατήρ, etc. In the Attic writers the exceptions to this position are extremely few, e. g. X. Cy. 6, 2, 25. νῦν δὲ τὰ ἐπιτήδεια ($\eta\mu\acute{\alpha}\varsigma$) δεῖ εἰς τὴν ὁδὸν συσκευάζεσθαι αὐτοῖς τε $\eta\muῖν$, καὶ ὅποσοις τετράποσι χρῶμεθα. But in other writers, also, such exceptions

are quite rare, e. g. Her. 5, 91. *συγγινώσκωμεν αὐτοῖσι ἡμῖν οὐ ποιήσασσι ὀρθῶς*. This position is never found with the third Pers. Pl., consequently never *αὐτοὺς σφᾶς* instead of *σφᾶς αὐτοῖς*. But when the Pers. pronoun is used with the reflexive sense, then *αὐτός*, used in its *exclusive* sense, may either precede or follow the personal pronoun, (a) *αὐτοῦ ἐμοῦ (μου), αὐτῷ ἐμοί (μοι), αὐτὸν ἐμέ (με), αὐτοῖς ἡμᾶς*, etc., e. g. Pl. Phaedon. 91, a. *αὐτῷ ἐμοὶ ὅτι μάλιστα δόξει οὕτως ἔχειν*. Synp. 220, e. *συνδιδέωσι καὶ τὰ ὄπλα καὶ αὐτὸν ἐμέ*. X. C. 2, 9, 2. *ἡδέως γ' ἂν* (sc. *θρήναιμι τὸν ἄνδρα*), ἔφη, *εἰ μὴ φοβοίμην, ὅπως μὴ ἐπ' αὐτὸν μὲ τραπέοιτο*. (b) *ἐμοῦ αὐτοῦ, ἐμοὶ αὐτῷ, σὲ αὐτόν, ἡμῶν αὐτῶν*, etc., e. g. Dem. Ol. 3, 36. *πόθεν ἄλλοθεν ἰσχυρὸς γέγονεν ἢ παρ' ἡμῶν αὐτῶν Φίλιππος*; X. C. 3, 8, 9. *τοῦ θέρους ὁ ἥλιος ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν παρέχει*. Cy. 5, 5, 20. *σὲ μὲν αὐτὸν ἀφῆκα*. 6, 1, 14. *στέγαι ἡμῖν αὐτοῖς εἰσιν*. Pl. Apol. 41, a. *ἔμοιγε καὶ αὐτῷ θαναασθὶ ἂν εἴη ἢ διατριβὴ αὐτόθι*.

7. The reflexive pronoun is very often used instead of the reciprocal pronoun, in all the persons.

Dem. c. Olympiod. 1169. *τόθ' ἡμῖν αὐτοῖς διαλεξόμεθα*. Pl. Rp. 621, c. *δικαιοσύνην μετὰ φρονήσεως παντὶ τρόπῳ ἐπιτηδεύσομεν, ἵνα καὶ ἡμῖν αὐτοῖς φίλοι ὦμεν, καὶ τοῖς θεοῖς*. Lys. 114. *ἐπειδὴν ὑμῖν ἐγὼ μνήσω, πρὸς ὑμᾶς αὐτοὺς τρέψεσθε καίπειτα καθ' ἕνα ἕκαστον ὑμῖν αὐτοῖς ἀπεχθήσεσθε*. X. C. 3, 5, 16. *φθονοῦσιν ἑαυτοῖς μᾶλλον, ἢ τοῖς ἄλλοις ἀνθρώποις*.

REM. 7. Both the reciprocal and reflexive pronouns are used when the action refers to an object that has been named. Both consequently express a reflexive idea, and are related like the species and genus; since now the genus includes the species, so the reflexive may take the place of the reciprocal, in cases where it is readily understood that several persons so perform anything in respect to themselves that the action appears as reciprocal. But when the reciprocal is used in order to make *ἑαυτὸν ἕκαστος*, antithetical, while the reflexive, used for the reciprocal, is connected with *ἄλλους*, it is clear that the reciprocal must then necessarily stand, where the antithesis *ἑαυτὸν ἕκαστος* is either expressed or implied, e. g. Isocr. Paneg. *μᾶλλον χαίρουσιν ἐπὶ τοῖς ἀλλήλων κακοῖς, ἢ τοῖς αὐτῶν ἰδίοις ἀγαθοῖς* (i. e. *ἢ ἐπὶ τοῖς αὐτοῦ ἕκαστος ἀγαθοῖς*), *they rather rejoice in each other's evils, than in their own good*, i. e. *than each one*, etc., [S. Ant. 55, 56, 145, 146.] Pl. Phaedr. 263, a. *ἀμφιβεβητοῦμεν ἀλλήλοισι τε καὶ ἡμῖν αὐτοῖς*. On the contrary, it is natural that the reflexive should be regularly used, where *other persons*, either expressly or by implication, are contrasted, e. g. Isocr. Aegin. 387. *περὶ πλέονος ἡμᾶς αὐτοὺς ἡγοῦμεθα, ἢ τοὺς ἀδελφούς*. de Pac. *οἱ μὲν (Θηταῖοι) σφίσιιν αὐτοῖς πολεμοῦσιν*, inter se, non contra externos hostes. X. C. 3, 5, 2. *ὑμειντέρονες δὲ ποτιέρονες ἑαυτοῖς εἶναι νομίζεις*; with the Nom. *αὐτοί*, added, e. g. X. H. 1, 5, 9. (δεῦ) *σκοπεῖν, ὅπως τῶν Ἑλλήνων μηδένες ἰσχυροὶ ὦσιν, ἀλλὰ πάντες ἀσθενεῖς, αὐτοὶ ἐν ἑαυτοῖς στασιάζοντες*. So *ὁμολογεῖσθαι, ἀμφιβεβητῆσθαι, δινεχθῆναι, ἐναντίον εἶναι* and *πράττειν σφίσιιν αὐτοῖς* or *ἑαυτοῖς*. But where an antithesis is neither ex-

pressed nor understood, then the reflexive and the reciprocal are used without distinction, often in the same sentence, merely for the sake of variety, e. g. X. C. 2. 6, 20. φθονοῦντες ἐαυτοῦς μισοῖσιν ἀλλήλους. 7, 12. ἀντὶ ὑπορωμένων ἐαυτὰς ἰδέως ἀλλήλας ἐώρων.

8. The reflexive pronoun of the third Pers. often takes the place of the reflexive of the first and second Pers. The reflexive then denotes not a definite person, but only confines what is expressed by the reflexive to the subject; hence it has often plainly the meaning of ἴδιος; the particular person, to whom it refers, must be clearly denoted by the construction of the sentence.

X. C. 1. 4, 9. οὐδὲ γὰρ τὴν ἐαυτοῦ σύ γε ψυχὴν ὕψης, your own soul; σταντοῦ is a false reading. 2. 1, 31. τοῦ δε πάντων ἡδίστου ἀκούσματος ἐπαῖνον ἐαυτῆς, ἀνέκοος εἰ, your own praise. Andoc. de myst. αὐτό, μὲν αὐτὸν ἀπώλλυνον (instead of ἐμαντόν). Pl. Prot. 312, a. σὺ δὲ οὐκ ἂν αἰσχύναιο εἰς τοὺς Ἕλληνας αὐτὸν σοφιστὴν παρέχων; Isocr. Paneg. διτελέσαμεν ὑστασίαστοι πρὸς σφᾶς αὐτοὺς. X. H. 1. 7, 19. εὐρήσετε σφᾶς αὐτοὺς ἡμαρτηκότας τὰ μέγιστα ἐς θεοὺς.

REM. 8. In the Epic language, this usage occurs only with σφίσι and ὅς (σιν). Il. x, 398. φύξιν βονλεύοιτε μετὰ σφίσιν (instead of μεθ' ὑμῖν). Od. ι, 28. οὗτοι ἔγωγε ἥς γαίης δύνάμει γλυκερώτερον ἄλλο ἰδέσθαι.

§ 303. II. *The remaining Pronouns.* (535, 536.)

1. Οὗτος, οὕτως, τοιοῦτος, τοσοῦτος, and ὅδε, ὥδε, τοιόςδε, τοσόςδε, are commonly used with this distinction, viz., that the first four refer to what immediately precedes, the others, on the contrary, to what immediately follows.

Her. 6, 53. ταῦτα (the foregoing) μὲν Λακεδαιμόνιοι λέγουσι — τὰς (the following) δὲ — ἐγὼ γράφω. Th. 1, 53. οἱ μὲν δὴ (Κορίνθιοι) τοιαῦτα εἶπον — οἱ δὲ Ἀθηναῖοι τοιάδε ἀπεκρίναντο.

REMARK 1. Still, not seldom οὗτος, τοιοῦτος, τοσοῦτος, οὕτως refer to what follows; far more seldom ὅδε, τοιόςδε, τοσόςδε, ὥδε refer to what goes before. X. C. 1. 2, 61. Αἷχας ὑνομαστός ἐπὶ τούτῳ, γίγονε, as follows. Th. 2, 34. ὥδε μὲν θάπτονσι, in reference to what precedes. But often ὅδε, ὥδε, etc., are so used that they exhibit an object as present, as it were before our eyes, e. g. X. Cy. 3. 3, 35. ἐγὼ δὲ ὑμῖν μὲν παραινῶν, πολλοὺς τινὰς χρὴ εἶναι ἐν τῷ τοιῷ δὲ, κἄν αἰσχυροίμην ἂν (= in *praesenti rerum statu*). Regularly, however, οὗτος precedes the relative sentence, e. g. οὗτός ἐστιν, ὃν εἶδες ἄνδρα.

2. The adjective demonstratives are often used in poetry,

especially in Epic, and sometimes in prose, according to the statement in § 264, 3, instead of the adverbs *here, there*.

Od. α, 76. ἀλλ' ἄγει, ἡμεῖς οἷδε περιφραζόμεθα πάντες, *let us here deliberate*. 185. νῆς δέ μοι ἡδ' ἴστικεν ἐπ' ἀγροῦ νόσφι πόληος. Od. σ, 239. ὡς νῦν Ἴρος ἐκεῖνος ἐπ' αὐλείῃσι θύρῃσιν ἦσται, *there*. Th. 1, 53. ἡμῶς τοὺςδε πρῶτους λαβόντες χρήσασθε ὡς πολέμοις, *nos, qui hic sumus*. Pl. Rp. 327, b. ἡρόμην, ἔπου εἶη. Οὕτως, ἔφη, ὅπισθεν προσέρχεται, *here he comes behind thee*. Hence in the Attic poets ἀνὴρ ὅδε instead of ἐγώ, e. g. S. OT. 1464, and οὕτως in prose instead of σύ, e. g. Pl. Gorg. 489, b. οὕτως δὲ ἀνὴρ οὐ παύσεται φλναρῶν; instead of σύ οὐ παύσει.

REM. 2. In the Epic language, in the case of two sentences following each other, the subject is often repeated in the second by ὅ γε with a certain emphasis, where there can be no doubt in regard to the subjects, in order to bring out prominently the identity of the subject for both sentences, e. g. Il. β, 664. αἶψα δὲ τῆας ἔπηξε, πολὺν δ' ὅ γε (idemque) λαὸν ἀγέριος βῆ φεύγων ἐπὶ πόρτον. Il. α, 586. Ἀντίλοχος δ' οὐ μείνει, θοός περ ἐὼν πολεμιστῆς, ἀλλ' ὅ γ' ἄρ' εἶρεος. So also in the Epic language and particularly in Her., far rarer in the Attic writers, ὁ δέ is used of the same subject in connection with several actions following each other in a series, where we may translate ὁ δέ by, *on the contrary, then, etc.* Her. 6, 3. τὴν μὲν γινομένην αὐτοῖσι αἰτίην οὐ μάλα ἐξέφαινε, ὁ δέ ἐλεγέσφι, *on the contrary*. X. An. 4, 2, 6. οἱ δέ — ἐνταῦθα ἔμνον, ὡς κατέχοντες τὸ ἄκρον· οἱ δ' οὐ κατέχον, *idemque*. This usage very often occurs in Hom. and Her. in disjunctive clauses, ἢ—ἢ ὅ γε. Od. β, 327. ἢ τινὰς ἐκ Πύλου ἄξει ὑμνίορας —, ἢ ὅ γε καὶ Σπάρτηθεν. Her. 2, 173. λάθαι ἂν ἦ τοι μανίς, ἢ ὅ γε ἀπόπληκτος γυνόμενος.

3. The pronoun αὐτός properly αὐτός, means *again he*, and also, *himself, ipse*, e. g. ὁ νῖός αὐτός or αὐτός ὁ νῖός. So αὐτὸ τοῦτο or τοῦτ' αὐτό, *hoc ipsum, this itself, (not another)*. When ἑκαστος is used with αὐτός, the latter always precedes. Her. 7, 19. θείων αὐτὸς ἑκαστος τὰ προκείμενα δῶρα λαβεῖν. In the oblique Cases, it takes the place of the third person of the personal pronouns, § 302, 4. In connection with the article, αὐτός has the meaning of *idem*, § 246, 3. On the position of the article with αὐτός, *himself*, in connection with a substantive, see § 246, 3.

REM. 3. Hom. and Her. often use αὐτός so that it takes the place of the reflexive pronouns of the three persons. Od. δ, 247. ἄλλω δ' αὐτὸς (instead of ἐαυτὸν) φωτὶ καυκρέπτων ἦσκεν. ζ, 27. σοὶ δὲ γάμος σχεδὸν ἔσται, ἵνα χρή καλὰ μὲν αὐτῇ (instead of σαυτῇ) ἔγνησθαι. Her. 7, 10, 1. τὸ δὲ αὐτοῖσι ἐνεσσι δεινόν, ἐμὲ σοι δίκαιόν ἐστι φράζειν, *quid autem in nobis timendum insit*.

REM. 4. From the exclusive force of this pronoun, the following specific significations arise, (a) *only, alone, solus*, (*ipse, non alius*). X. An. 4, 7, 11.

ἄλλον οὐδένα (παρακαλέσας) χωρεῖ αὐτός; (b) *even and himself*, like *ipse*, e. g. Ἀὐτός ὁ Σωκράτης ἐδάκρυεν; (c) *of himself*, *sponte*, like *ipse*; (d) in the Hom. language, αὐτός very often forms an antithesis to some person or thing, which is not what is understood by αὐτός, e. g. the soul in distinction from the body, or the body in distinction from the soul, e. g. Il. α, 4. αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν, or a man in distinction from his affairs, or associates, etc. Hence αὐτός is sometimes used of a *lord, master*, e. g. αὐτοὺς ἔφα; (e) it is used with ordinals and corresponds to the English *himself*, e. g. Th. 1, 46. Κορινθίων στρατηγὸς ἦν Ξενοκλείδης πῖμπτος αὐτός.

4. The indefinite pronoun *τις* serves, in connection with adjectives, indefinite numerals and adverbs, like the Latin *quidam*, to bring out distinctly the idea expressed by these words; this may consist either in strengthening or weakening the idea according to the meaning of the word or the connection of the discourse; but with pronouns and cardinal numbers, it corresponds to the Latin *ferè, almost, somewhat*.

Μίγας τις ἀνὴρ, μικρός τις, πᾶς τις, ἕκαστός τις, οὐδεὶς τις, ὀλίγοι τινίς, ποῖός τις, πόσος τις, βραχύ τι, ἐγγύς τι, σχεδόν τι, πάνυ τι, παντάπασί τι, πολὺ τι, οὐδέν τι, πάλαι τι, διαφερόντως τι. Δεινὴν τινὰ λίγαις δύναμιν τῆς ἀρετῆς εἶναι, incredibilem quandam vim. X. C. 1. 1, 1. ἡ γραφὴ κατ' αὐτοῦ (Σωκράτους) τοιαύδε τις ἦν, haec fere. 3. 6, 5. λίξον, πόσαι τινίς εἰσι (sc. αἱ πρόσοδοι τῇ πόλει). So οὕτω τι, or οὕτω, ὥδε πως, sic fere; τρεῖς τινες, about three.

REM. 5. The proper place of the pronoun *τις* is this,—as an enclitic it follows the word to which it belongs, e. g. ἀνὴρ τις, καλὸς τις ἀνὴρ. But sometimes, in connected discourse, it precedes, e. g. ἔστι τοίνυν τις εὐθύτης λόγος. On the relative and interrogative pronouns, see what is said on the adjective and interrogative sentences.

REM. 6. The indefinite pronoun *one, any one*, is usually expressed in Greek, (a) by *τις*, e. g. Οἷα ἂν τις εὖροι ἄνδρα σοφώτερον; (b) by the third Pers. Pl., e. g. λίσουσι; (c) by the second Pers. Sing. of the verb, especially by the Opt. with ἄν, e. g. φαίης ἄν, *dicas, one may, can say*, although the English frequently translates the second Pers. by *you*, e. g. *you may, can say*.

§ 304. Prospective and Retrospective Use of the Pronoun. (357.)

1. The personal pronoun of the third Pers., viz. οὗ, οἱ, ἑ, μὲν, and the demonstrative ὅ, ἡ, τό, are frequently so placed in Homer as to direct the attention and refer to a following substantive. Il. υ, 321. ἀντίκα τ' ὧ μὲν ἔπαυε κατ' ὀφθαλμῶν χεῖν ἄχλιν, Πηλεΐδῃ Ἀχιλλῆϊ. Il. φ, 249. ἔνα μιν πάντοισι πόνοισι, δῖον Ἀχιλλῆϊ α.

2. In the same way, the Neut. of a demonstrative is used to prepare, as it were, for a following substantive, or a following Inf. or entire sentence.

Pl. Apol. 37, α. τούτου τιμῶμαι, ἐν προταγῇ σιτήσεως. X. Cy. 8. 7, 25. τί γάρ τούτου μακαριώτερον, τοῦ γῆμιχθῆναι; Pl. Gorg. 515, ε. ἀλλὰ τόδε μοι εἰπὲ ἐπὶ τούτῳ εἰ λέγονται Ἀθηναῖοι διὰ Περι- κλέα βελτίους γεγονέναι. Dem. Phil. 1. 41, 5. οἶδεν — τοῦτο κα- λῶς ἐκείνος, ὅτι ταῦτα μὲν ἐστὶν ἅπαντα τὰ χωρία ἅθλα τοῦ πολέμου κείμενα ἐν μέσῳ. Comp. § 266, Rem. 3.

3. On the contrary, a demonstrative pronoun, particularly αὐτός, is frequently put in the same sentence after a preceding substantive or pronoun, partly for the sake of perspicuity, e. g. when between the Case and the verb which governs it, there is an unusually long intermediate clause, and partly for the sake of rhetorical emphasis. Such a pronoun, again resumes the preceding substantive or pronoun, and either recalls it to the memory, or fixes the attention particularly upon it. Her. 3, 63. ὁ δέ μοι Μάγος, τὸν (= ὃν) Καμβύσης ἐπίτροπον τῶν οἰκίων ἀπέδειξε, οὗτος ταῦτα ἐντείλατο. Th. 6, 69. αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνουσαι, αὗται ὑπὲρ- χον ἔρημα. So also with the personal pronouns; here the enclitic forms are regularly used, when the pronoun is employed to resume a preceding word. Eur. Phoen. 507. ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα τεθράμμεθ', ἀλλ' οὖν ξυνετά μοι δοκεῖς λέγειν.

SECTION V.

The Infinitive and the Participle used as an Object and Attribute.

§ 305. A. *The Infinitive.* (545.)

The Infinitive expresses the idea of the verb abstractly and differs from the substantive in the following respects,

(1) The Inf. without the article can be used only as a Nom. (subject, see § 238, 4,) and as an Acc. (αἰσχύνουμαι λέγειν);

(2) Yet so far as it retains the nature of the verb,

(a) It denotes, by different forms, the different condition of the action, viz. duration, completion or what is future and impending, § 257, Rem. 3, e. g. γράφειν, *to write* or *be writing*, γε- γραμέναι, *to have written*, γράψαι, *to write* or *to have written*, γράψουσιν, *to write*, the English having no Inf. Fut.;

(b) It has Act., Mid. and Pass. forms;

(c) It has the government of the verb, i. e. it governs the same

Case as its verb, e. g. γράφειν ἐπιστολήν, ἐπιθυμῖν τῆς ἀρετῆς, μάχεσθαι τοῖς πολεμίοις;

(d) Its attributive qualification is an adverb, and not, as in the case of an actual substantive, an adjective, e. g. καλῶς ἀποθανεῖν (on the contrary, καλὸς θάνατος). The Inf. will first be considered without the article, and then with it.

§ 306. I. *Infinitive as an Object without the Article.* (546—554.)

1. The Inf. is used, as the object in the Acc., to express something effected or aimed at, with the following classes of verbs and adjectives,

(a) With verbs, which denote an act or expression of the will, e. g. βούλομαι, ἐθέλω, μέλλω, ἐπιθυμῶ, ἄξιῶ, δικάω, ζητῶ, προθυμοῦμαι, πρόθυμός εἰμι, ἐπιχειρῶ, πειρῶμαι, βουλευόμαι, παρασκευάζομαι, μηχανῶμαι, τολμῶ, ὑπομένω, εἴωθα, etc.—δέομαι, *to entreat*, ἱκετεύω, παραινῶ, ἐπιτελλῶ, παροξύνω, πείθω, συμβουλεύω, ρουθετῶ, κελεύω, προστάττω, etc.—ἔω, συγχωρῶ, ἀμελῶ, etc.;—so also the opposites of these, e. g. δέδοικα, φοβούμαι, φεύγω, ἀναβάλλομαι, ὀκνῶ, etc.—ἀπαγορεύω, κατέχω, κωλύω, etc.;—ἡσυχίαν, πράγματα, ἀσχολίαν, ὄχλον παρέχω τινί.

Βούλομαι γράφειν. Ἐπιθυμῶ πορεύεσθαι. Τολμῶ ὑπομένειν τὸν κίνδυνον. Παραινῶ σοι γράφειν. Her. 5, 49. ἀναβάλλομαί τοι ἀποκρίνεσθαι. Th. 3, 110. τῇ ἄλλῃ στρατιᾷ ἅμα παρασκευάζετο βοηθεῖν ἐπ' αὐτούς. Pl. Gorg. 457, e. φοβούμαι διελθεῖν σε. Phaedon. 98, d. ἀμελήσας τὰς ὡς ἀληθῶς αἰτίας λέγειν. Dem. Ol. 3, 16, 25. τίς ἂν αὐτὸν ἔτι κωλύσει δεῦρο βαδίζειν. X. Ag. 1, 7. Ἀγησίλαος ὑπέστη ἀσχολίαν αὐτῷ (τῷ βασιλεῖ) παρεξέειν στρατεύειν ἐπὶ τοὺς Ἕλληνας. Dem. Chers. 102, 53. ἡσυχίαν ποιοῦσιν ἐκείνην πράττειν, ὅτι βούλεται.

REMARK 1. On the difference between the Inf. and the Part. with αἰσχύνεσθαι, αἰδέεσθαι, ἀνέχεσθαι, ὑπομένειν, τλῆναι, περιορᾶν, ἐπιτρέπειν, ἄρχεσθαι, παύειν, πατιοῖον γίγνεσθαι, παρασκευάζεσθαι, πειρᾶσθαι, ἐπείγεσθαι, see § 311.

REM. 2. The verb πείθειν, *to persuade*, regularly takes for its object a substantive sentence, expressed by the conjunction ὥς and a finite verb; it takes the Inf. more seldom. X. C. 1, 1, 1. πολλάκις ἐθαύμασα, τίσι ποτὶ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην, ὥς ἄξιος εἴη θανάτου τῇ πόλει.

REM. 3. In order to express more definitely the idea of something which is to be done, effected, etc., the Greeks sometimes join the conjunction

ὥστε with the Inf. which is governed by verbs of this class. Her. 7, 6. ἀνέπεισε Ζήρξαι, ὥστε ποιεῖν ταῦτα. Sometimes, also, in order to make the purpose or object more emphatic, ὅπως, or ὡς with the Subj., Opt. or Fut. Ind., is used. So in Attic prose the verbs προθυμεῖσθαι, διανοεῖσθαι, μηχανᾶσθαι, παρακινεῖσθαι, διακινεῖσθαι, παρασκευάζεσθαι are connected with ὅπως and the Fut. Ind.

(b) With verbs, which denote the action of some power of the mind or the expression of it, e. g. λογίζεσθαι, ἡγεῖσθαι, νομίζειν, ἐλπίζειν, εὐχεσθαι, δοκεῖν, κινδυνεύειν, etc.—λέγειν, φάναι, etc., and the opposites of these, e. g. ἀρνεῖσθαι, τοῦ ἀπαιτεῖν, etc.

Νομίζω σφαλεῖναι. Ἐλπίζω εὐτυχήσειν. Αὕτη ἡ δόξα καλῶς δοκεῖ ἔχειν. Th. 3, 74. ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθεῖναι. Λέγω εἰδέναι ταῦτα.

REM. 4. On the difference between the Inf. and the Part. after the verbs ἀκούειν, εἰδέναι, ἐπιστάσθαι, μαθάνειν, γιγνώσκειν, μιμνήσκασθαι, πυνθάνεσθαι, αἰσθάνεσθαι; δεικνύειν, ἀγγέλλειν, λέγειν, φράζειν, φαίεσθαι, see § 311.

REM. 5. It will be seen, § 320, that, after the verbs above mentioned, the object may be expressed by a complete substantive sentence with ὥς or ὅτι.

(c) After verbs which denote ability, cause, power, capacity or faculty, e. g. δύναμαι, δυνατός, ἀδύνατος, οἷός τ' εἰμί, ἔχω, (possum)—ἔστιν, πάρεστιν, ἔξεστιν, ἔνεστι, (licet)—ποιῶ, διαπραττομαι, κατεργάζομαι, etc.—δυνάμει, powerful, capable, fit, ἰκανός, ἐπιτήδειος, κακός, ἡττων, αἰτιός εἰμι, etc.;—after verbs of choosing, appointing, naming, educating, teaching.

Δύναμαι ποιεῖν ταῦτα. Her. 2, 20. τοὺς ἐτησίας ἀνέμους εἶναι αἰτίους πληθύνειν τὸν ποταμόν. 7, 129. ἀνώνυμους τοὺς ἄλλους εἶναι ποιεῖν. 5, 97. στρατηγὸν ἀποδέξαντες αὐτῶν εἶναι Μελάνθιον. Οἷός τ' εἰμὶ ποιεῖν ταῦτα. X. Cy. 1, 4, 12. τίς γὰρ ἂν σοῦ γε ἰκανώτερος πείσῃ. 3, 18. δεινότερος διδάσκειν. Ποιῶ σε γελᾶν. Διδάσκω σε γράφειν.

REM. 6. On ποιεῖν with the Part., see § 310, 4, (b).

REM. 7. The result, the thing to be effected, which is expressed by the Inf. with these verbs, is sometimes stated more definitely by adding the conjunction ὥστε. Pl. Prot. 338, c. ἀδύνατον ἡμῖν, ὥστε Πρωταγόρου τοῦδε σοφώτερόν τινα εἶλεσθαι. So often in Plat. ἰκανός ὥστε. X. Ag. 1, 37. ἐποίησεν (sc. Agesilaus), ὥστ' ἄνεν φυγῆς καὶ θανάτων τὰς πόλεις διατελέσαι.

(d) The Inf. is also used after the verb πεφνέσθαι, after the impersonal verbs and phrases προσήκει, πρέπει, συμβαίνει, δεῖ, χρὴ, ἀναγκά-

καῖον, δίκαιον, ὠφελιμὸν ἔστι and the like,—after verbs of giving, taking, going and sending and many others; after adjectives of various significations, e. g. ἄξιος, δίκαιος, *worthy* or *worth*, ἥδύς, ῥάδιος, χαλεπός and many others,—after abstract substantives, especially in connection with εἶναι and γίγνεσθαι, to express a purpose or a determination, a result or effect.

Th. 4, 61. πέφυκε τὸ ἀνθρώπειον διὰ παντὸς ἄρχειν μὲν τοῦ εἰκοντος, φυλάσσεσθαι δὲ τὸ ἐπιόν, *to rule the yielding, but to guard against the assailing*. "Ηχομεν μανθάνειν, *ad discendum*. Th. 2, 27. τοῖς Λιγυηταῖς οἱ Λακεδαιμόνιοι ἔδοσαν Θυρίαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι. Pl. Apol. 33, b. ὁμοίως καὶ πλουσίῳ καὶ πίνῃτι παρὲχ' ἑμμαντὸν ἐρωτᾷν. Ἀξιός ἐστι θανατᾶζεσθαι. Her. 4, 53. Βορυσθένης πίνεσθαι ἦ διστός ἐστι, *dulcissimus ad bibendum*. 6, 112. τέως ἦν τοῖσι Ἕλλησι καὶ τὸ οὐνομα τὸ Μήδων φόβος ἀκοῦσσαι, *a terror to hear*. Θαῦμα ἰδεσθαι, *a wonder to see*.

REM. 8. Homer makes the Inf. depend on adjectives also, to express the same relation as is denoted by the explanatory Acc., § 279, 7. Il. x, 437. θείειν δ' ἀνέμοισιν ὁμοῖοι (ἵπποι). In a similar manner, the Inf. εἶναι in the phrase ἐκὼν εἶναι, must probably be explained, *willing according to his nature*, i. e. *really*. Her. 7, 104. ἐκὼν τε εἶναι οὐδ' ἂν μονομαχίοιμι. Pl. Phaedr. 252, a. ἔθεν δὴ κοῦσα εἶναι οὐκ ἀπολείπεται ἡ ψυχή. This phrase is used but seldom in affirmative sentences.

REM. 9. Like the usage of θαῦμα ἰδεσθαι, the Inf. ὁρᾶν, εἰσορᾶν and ἰδεῖν, are sometimes joined with verbs of appearing and showing one's self. X. Cy. 5, 4, 11. σὲ ἐπαναθεασόμενος ἦα, ὁποῖός τις φαίνεται ἰδεῖν ὁ τοιαύτην ψυχὴν ἔχων, *I came to see what sort of a looking person you are, you, who have such a soul*.

REM. 10. It is a peculiarity of the Greek, that, instead of the Pass. Inf. it commonly uses the Inf. Act. or Mid., with the adjectives mentioned under (c) and (d), e. g. δυνατός, ἄξιος, etc., and with substantives, e. g. θαῦμα, φόβος, and with verbs of giving, etc. Such Infinitives, the English translates both actively and passively, e. g. Ταῦτα ῥάδιά ἐστι μαθεῖν. Καλὸς ἐστιν ἰδεῖν, *pulcher est visui, he is beautiful to see or to be seen*. Th. 1, 138. ἄξιος θανατᾶσαι. Pl. Phaed. λόγος δυνατός κατανοῆσαι. The active subject of the Inf. is easily supplied, in all examples of this kind, e. g. *he is beautiful for us to see*. A Dat. is often expressed with such an Inf., e. g. Pl. Rp. 599, a. ῥάδια ποιεῖν μὴν εἰδότε τὴν ἀλήθειαν. So Σακράτης παῖσι παρῆχεν ἑαυτὸν ἐρωτᾶν, *he yielded himself to all to question, i. e. he permitted all to question him*.

REM. 11. From the use of the Inf. after verbs of willing, wishing, entreating and imploring, the following peculiarities in the use of the Inf. are to be explained,

a. The Inf. is very frequently used instead of the Imp., in the Epic writers, not unfrequently also in other poets, and even in Attic prose writers. The Inf. must then be considered as the object depending on the Imp. of a

verb of willing, which is to be supplied, e. g. *ἔθειλε*. But if any qualifications of the predicate are connected with the Inf., these as referring to the subject *σύ* contained in the omitted Imp., are put in the Nom. The Imp. is also often interchanged with the Inf. Od. α, 290 sqq. *ροστιάσας δὴ ἔπειτα φίλην ἐς πατρίδα γαίαν σήμα τέ οἱ χεῖναι, καὶ ἐπὶ κίερα κτερεῖναι — καὶ ἀνέρι μητέρα δοῦναι*. Il. β, 75. *ἡμεῖς δ' ἄλλοθεν ἄλλος ἐρητιύειν ἐπέουσιν*. Il. ζ, 92. *ἡ δέ — οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο, πέπλον — θείναι Ἀθηναίης ἐπὶ γούνασιν ἠϊκόμοιο*. Her. 6, 86. *σύ δὴ μοι καὶ τὰ χρήματι δέξαι, καὶ τάδε τὰ σύμβολα σῶζε λαβών*. ὅς δ' ἂν ἔχων ταῦτα ἀπαί- τέω, ταῦτ' ἂ ποδοῦναι, εἰ redde. Th. 5, 9. *σύ δέ, Κλεαρίδα, — αἰφνιδίως τὴς πύλας ἀροίξας ἐπεκθεῖν καὶ ἐπείγασθαι ὡς τάχιστα ξιμίζειαι*.

b. When the Inf. refers to the third Pers., its subject as well as the accompanying qualifications of the predicate, are in the Acc. This Acc. with the Inf. is to be considered as the object of a verb of wishing, which is to be supplied, e. g. *εὔχομαι, δός, ποίσι*, or of a verb denoting *what ought to be, must be*, e. g. *χρή, δεῖ*; so in clauses containing a wish, entreaty, precept and compact. Il. η, 179 sq. *ὥδε δέ τις εἰπείσκει, ἰδὼν εἰς οἶκον ἐφύειν*. Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν, ἦ Τυδείος υἱόν, ἦ αὐτόν βασιλῆα πολυχρόσιο Μικίνης! Aesch. Suppl. *θεοὶ πολλῖται, μὴ με δουλείας τυ- χεῖν*. X. Ven. 5, 11. *τὸν δὲ κυνηγέτην ἔχοντα ἐξιέναι ἡμιλημέ- νην ἑλαφρὰν ἐσθῆτα ἐπὶ τὸ κυνηγέσιον — τὸν δὲ ἀρκυωρὸν ἐπέσθαι*.

c. Hence the Inf. is sometimes used in reference to the first and second Pers., in questions denoting indignation. Her. 1, 88. *ὦ βασιλεῦ, κότερον λέ- γειν πρὸς σέ τῃ νόῳ τυχάνω, ἢ σιγῇ ἐν τῷ παρόντι χρόνῳ; shall I speak or be silent?* Od. κ, 431. *ὦ δέιλοι, πόσ' ἔμεν; τί κακῶν ἡμῖν εἴτε τού- των; whither go, i. e. whither will you go?*

d. Finally, the Inf. is used instead of the Opt., with *αἶ γάρ, εἴθε*, to express a wish. Od. ω, 375 sq. *αἶ γάρ, Ζεῦ τε πάτερ — τοῖος ἐών τοι χθιζὸς ἐν ἡμετέροισι δόμοισι τεύχε' ἔχων ὁμοῖσιν, ἐφ' ἐστία μέναι καὶ ἀμύνειν ἄν- δρας μνηστῆρας! instead of ἐφ' ἐστίαν κ. ἀμύνοιμι*.

§ 307. Nom., Gen., Dat. and Acc. with the Infinitive. (558—580.)

1. Most verbs which take the Inf. have, in addition to this object, also a personal object, which is put in the Case that the verb requires, e. g. *Ἀέομαί σοι ἔλθεῖν. Συμβουλεύω σοι σωφρονεῖν. Ἐποτρύνω σε μάχεσθαι*.

REMARK 1. So also *κτελέειν*, which signifies to *impel, to urge*, hence to *command (jube)*, in Attic prose, is always constructed with the Acc. and the Inf., e. g. *κτελέω σε γράφειν, jubeo te scribere*.

2. When adjectives or substantives are joined with the Inf. to define or explain the predicate, they are put, by Attraction, in the same Case with the personal object.

Gen. with Inf. *Διομαί σου προθύμον εἶναι*. X. H. 1. 5, 2. *Κύρον ἐδέοντο ὡς προθυμοτάτου πρὸς τὸν πόλεμον γινώ-*

Dat. with Inf. Συμβουλευέω σοι προθύμῳ εἶναι. X. An. 2. 1, 2. ἔδοξε τοῖς τῶν Ἑλλήνων στρατηγοῖς συσκευασαμένοις ἂν εἶχον καὶ ἐξοπλισαμένοις προίεσθαι. Hipparch. 7, 1. παντὶ προσήκει ἄρχοντι φρονίμῳ εἶναι.

Acc. with Inf. Ἐποτρύνω σε πρόθυμον εἶναι. Κτελέω σε πρόθυμον εἶναι.

REM. 2. Very frequently, however, the qualifications of the predicate which are joined with the Inf. and refer to the object of the governing or principal verb, are not put in the same Case as this object, but in the Acc.; this is explained by considering the object of the governing verb at the same time as the subject of the Inf., see Rem. 3, e. g. δέομαι ὑμῶν ὑμᾶς βοῇ θοῦς γενέσθαι. Her. 6, 190. Ἀθηναίων ἐδείθησαν σφίσι βοῇ θοῦς γενέσθαι. In this sentence, Ἀθηναίων is to be considered as the object of ἐδείθησαν, and the subject of γενέσθαι. Th. 1, 120. ἀνδρῶν σωφρόνων μὲν ἔστιν, εἰ μὴ ἀδικοῖντο, ἡσυχάζειν, ἡ γὰρ θῶν δέ, ἀδικουμένους ἐκ μὲν εἰρήνης πολεμεῖν. Her. 3, 36. ἐντείλατο τοῖσι θεράπονσι λαβόντας μὲν ἀποκτείνειν. X. An. 1. 2, 1. Ξενία ἦκειν παρήγγειλε λαβόντας τοὺς ἄνδρας. Cy. 2. 1, 15. ἔξεστι δ' ὑμῖν, εἰ βούλεσθε, λαβόντας ὅπλα εἰς κίνδυνον ἐμβαίνειν.

REM. 3. Verbs which take for their object a substantive merely, in the Gen. or Dat., sometimes take, in the construction with the Inf., this object in the Acc., since both objects are united in one. Lys. Fragg. S. 3, p. 144. δέομαι οὖν ὑμᾶς συγγνώμην ἔχειν. Th. 4, 97. προαγορεύειν αὐτοὺς ἐκ τοῦ ἱεροῦ ἀπείοντας ἀποφέρεισθαι τὰ σφέτερα αὐτῶν, instead of αὐτοῖς ἀπιοῦσιν ἀποφ. X. C. 4. 7, 1. Σωκράτης αὐτὰρ χεῖς ἐν ταῖς προσήκουσας πράξειν αὐτοὺς (τοὺς ὁμιλοῦντας αὐτῷ) εἶναι ἐπεμελεῖτο. So also the verbs εἰπεῖν, λέγειν, φράζειν, φωνεῖν, in the sense of *jubere*, are constructed with the Acc. and the Inf., in the Attic poets. S. Ph. 101. λέγω σ' ἐγὼ δόλω Φιλοκρίτην λαβεῖν. Also προσήκει, πρίπει, ἔξεστι, συμβαίνει, ξύμφορόν ἐστι with Dat. or Acc. with Inf., δεῖ, χρή, § 279, Rem. 4. Pl. Ion. 539, e. οὐκ ἂν πρίπει γε ἐπιλήσιμονα εἶναι ῥαψωδὸν ἄνδρα.

3. Besides the instance already mentioned, the Acc. with the Inf. is used in Greek as in Latin, in the following instance. When a subject with its predicate, e. g. ὁ ἀγαθὸς ἀνὴρ εὐδαιμονεῖ, is made the object of our thought or wish, the subject is put in the Acc. (τὸν ἀγαθὸν ἄνδρα) and the predicate in the Inf. (εὐδαιμονεῖν), e. g. Νομίζω τὸν ἀγαθὸν ἄνδρα εὐδαιμονεῖν, *I believe that the good man is happy*. If the predicate is expressed by an adjective, participle or substantive with εἶναι, γίνεσθαι, etc., § 240, (2), e. g. ὁ ἀγαθὸς ἀνὴρ εὐδαίμων ἐστίν, then these words also are put in the Acc., e. g. Νομίζω τὸν ἀγαθὸν ἄνδρα εὐδαίμονα εἶναι.

4. But when the subject of the governing or principal verb is

at the same time the subject of the Inf. also, the subject is not expressed by the Acc. of a personal pronoun in Greek, as in Latin, but is wholly omitted, and when adjectives or substantives stand with the Inf., to explain or define the predicate, they are put, by attraction, in the Nom.

Οἶμαι ἁμαρτεῖν, I believe I have erred, or, that I have erred, credo me errasse. Οἶσι ἁμαρτεῖν. Οἴεται ἁμαρτεῖν. Οἴομεθα ἁμαρτεῖν. Οἶομαι εὐδαίμων εἶναι, I think I am happy, or, that I am happy, credo me beatum esse. Οἴσι εὐδαίμων εἶναι. Οἴεται εὐδαίμων εἶναι. Οἴομεθα εὐδαίμονες εἶναι. Ὁ στρατηγὸς ἔφη πρὸ θυμὸς εἶναι ἐπιβοηθεῖν. Her. 7, 136. Ξέρξης οὐκ ἔφη ὁμοῖος εἶσθαι Λακιδαιμονίοισι· κείνους μὲν γὰρ συγχίται τὰ πάντων ἀνθρώπων νόμιμα, ἀποκτείναντας κήρυκας, αὐτὸς (ipsum instead of se ipsum) δὲ ταῦτα οὐ ποιήσειν.

REM. 4. If, however, where the subject of the governing verb and the Inf. is the same, the subject of the Inf. is to be made emphatic, which is particularly the case in antitheses, then the Acc. with the Inf. is used, as in Latin, e. g. Her. 2, 2. οἱ Αἰγύπτιοι ἐνόμιζον ἑωυτοῖς πρώτους γενέσθαι πάντων ἀνθρώπων, *se, non alios homines.* 1, 34. Κροῖσος ἐνόμιζε ἑωυτὸν εἶναι πάντων ὀλβιώτατον.—The enclitic pronouns are sometimes used without any special emphasis. Pl. Rp. 400, b. οἶμαι με ἀνηχοῖνται.

5. When the governing word is an oblique Case of a participle, the qualifications of the predicate which are connected with the Inf., are put, by attraction, in the same Case as that participle.

Pl. Apol. 21, b. ἤλθον ἐπὶ τινα τῶν δοκούντων σοφῶν εἶναι, *veniebam ad aliquem eorum, qui se sapientes esse opinabantur.* Her. 1, 176. τῶν νῦν Λυκίων φημέων Ξανθίων εἶναι οἱ πολλοὶ εἰσι ἐπὶ ἡλυδις, *eorum Lyciorum, qui se Xanthios esse dicebant.*

6. The Acc. with the Inf., like the Inf. alone, is used after the following classes of verbs and expressions, (a) of willing and the contrary, § 306, 1, (a); (b) of thinking, believing, saying, § 306, 1, (b); (c) of causing, appointing, naming, § 306, 1, (c); (d) after the impersonal verbs and expressions signifying *must, ought, should, it happens*, e. g. δεῖ, προσήκει, πρέπει, ἔξεστιν, ἐπιεικές, καλόν, κακόν, (etc.) ἐστίν, συμβαίνει.

REM. 5. With the impersonal verbs and expressions above mentioned, the Acc. with the Inf. is not to be regarded as the grammatical object, but as the grammatical subject of the sentence; but logically, i. e. in respect to the sense, the Acc. with the Inf. must here be regarded as the logical object, and the impersonal expressions as transitive verbs, e. g. Her. 3, 124.

ἔδοξε οἱ τὸν πατέρα λούσθαι μὲν ὑπὸ τοῦ Διός, χρίσθαι δὲ ὑπὸ τοῦ ἡλίου (ἔδοξε οἱ = ἡγεῖτο). Thus it can also be explained why the Greeks and Latins in quoting a phrase, e. g. *εὐδαίμονα εἶναι*, *felicem esse*, *βασιλέα εἶναι*, *regem esse*, use this construction.

REM. 6. The Greeks are fond of changing the impersonal construction into the personal, by elevating the object into a subject, making the impersonal expression, personal, and referring it to the person of the subject. This is the case, (a) with *λέγεται*, *ἀγγέλλεται*, *ὁμολογεῖται* and the like; (b) with *δοκεῖ*, *it seems*; (c) with *συμβαίνει*, *accidit*; where this last verb is used personally, the subject stands before it, while with the Acc. and the Inf. it follows the verb; (d) in the phrases *δίκαιον*, *ἄξιον*, *ἐπίδοξον*, *δυνατόν*, *ἀμήχανον*, *χαλεπὸν ἐστίν*, etc.; (e) in the phrase *τοσοῦτον δέω* with the Inf. followed by *ὥς* with the Inf. or Ind. (*tantum abest, ut* — *ut*) *so far is it from*, and *πολλοῦ δέω* with the Inf.

Λέγεται τὸν βασιλέα ἀποφγεῖν and *λέγεται ὁ βασιλεὺς ἀποφγεῖν*. X. Cy. 5. 3, 30. ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται. An. 3. 1, 21. λίσσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὑβρις καὶ ἡ ἡμετέρα ὑποψία. On the Acc. with the Inf., see Rem. 5. Pl. Phaedon. 74, a. ἀρ' οὐν οὐ κατὰ πάντα ταῦτα συμβαίνει τὴν ἀνάνησιν εἶναι μὲν ἀφ' ὁμοίων κτλ. 67, c. κάθαρσις εἶναι οὐ τοῦτο συμβαίνει. Δίκαιός εἰμι τοῦτο πράττειν instead of *δίκαιόν ἐστὶ με τοῦτο πράττειν*. Δίκαιός εἰμι εἶναι ἐλεύθερος. Her. 6, 12. ἐπίδοξοι τωὶ τοῦτο πεισεσθαι ἴσι. X. Cy. 5. 4. 19. ἄξιοί γε ἐσμεν τοῦ γεγενημένου πράγματος τοῦτου ἀπολαῦσαι τι ἀγαθόν. Isocr. Paneg. 76, 168. τοσοῦτον δέουσιν εἶναι, ὥστε καὶ μᾶλλον χαίρουσιν ἐπὶ τοῖς ἀλλήλων κακοῖς, *so far are they from pitying, that they rather rejoice even*, etc.

REM. 7. The personal construction with the verbs *δοκεῖν*, *δοικῖναι*, *λέγεσθαι* and the like, extends also to clauses with *ὥς* expressing comparison, as is the case in Latin with *ut videor*, *ut videris*, etc. instead of *ut videtur*. Pl. Rp. 426, b. οἷα ἐπαινέτης εἶ, ἔφην ἐγὼ ὥς ἔοικας τῶν τοιοῦτων ἀνδρῶν. X. An. 1. 10, 18. ἦσαν δ' αὐταί, ὥς ἐλέγοντο, τετρακόσαι ἄμασαι. 6, 3. 25. οἱ πολέμιοι δέ, ὥς γ' ἡμῖν ἔδοκουν, τοῦτο δεισαντες ἀπῆλθον.

REM. 8. On the Acc. with the Inf. in exclamations, see § 308, Rem. 2.

§ 308. II. Infinitive with the Article. (561, 562.)

1. The Inf. with the article is treated in all respects like a substantive, and, indeed, is such, since, by means of the article, it can be declined through all the Cases, and is capable of expressing all those relations, which are indicated by the Cases of substantive, with and without prepositions. On the contrary, it here also, as in the Inf. without the article, § 305, 2, retains the nature of a verb, e. g. (a) *τὸ γράφειν*, *τὸ γράψαι*, *τὸ γεγραμέναι*, *τὸ γράψαι*; (b) *τὸ ἐπιστολὴν γράφειν*, *τὸ τῆς ἀρετῆς ἐπιθυμεῖν*, *τὸ τοῖς πολεμίοις μάχεσθαι*; (c) *τὸ καλῶς γράφειν*, *τὸ καλῶς ἀποθανεῖν*, *the beautiful death*. Yet pronouns in the Neut. Sing., as

attributives, are connected with the Inf. In this way, whole clauses, by prefixing the article, are represented as one extended substantive idea.

2. When the Inf., whether used as a subject or object, has subject and predicate qualifications belonging to it, both these, as in the case of the Inf. without the article, are put in the Acc., because the Inf., even as a subject, is considered *dependent*, § 307, Rem. 5. When, however, the subject of the Inf. is not different from the principal subject of the sentence, it is not expressly stated, and the predicate qualifications are put, by means of attraction, in the same Case as the principal subject of the sentence, i. e. in the Nom.

(a) Nominative (subject). X. Cy. 5. 4, 19. τὸ ἄμαρτάνειν ἀνθρώπους ὄντας οὐδέν, οἶμαι, θαναταστόν. 7. 5, 82. οὐ τὸ μὴ λαβεῖν τὰ ἀγαθὰ οὕτω γε χαλεπόν, ὥςπερ τὸ λαβόντα στερηθῆναι λυπηρόν.

(b) Genitive, both as an attributive and as an object of a verb. X. An. 1. 3, 2. Κλέαρχος μικρόν ἐξέφυγε τοῦ μὴ καταπειρωθῆναι. Cy. 1. 4, 4. ὡς δὲ προῆγεν ὁ χρόνος αἰτόν (τὸν Κῆρον) σὺν τῷ μεγέθει εἰς ὥραν τοῦ πρόσηβον γενέσθαι. 1. 5, 13. τί οὖν ἐστὶν ἢ τοῦ ἀλέξασθαι δικαιότερον, ἢ τοῦ τοῖς φίλοις ἀρῆγειν κάλλιον; C. 1. 2, 55. Σωκράτης παρεκάλει ἐπιμειψῆσθαι τοῦ ὥς φρονιμώτατον εἶναι καὶ ὀφελιμώτατον. The Gen. is often used to explain the preceding substantive, e. g. Pl. L. 657, b. ἡ ζήτησις τοῦ καινῇ ζητεῖν ἀνιμιστικῇ χρῆσθαι. With prepositions, e. g. ἀντὶ, *instead of*, or in the sense of the Latin *tantum abest, ut* — *ut*, ἧς, *except, besides*, μέχρι, *until*, ἐκ, *from*, in consequence of, ἄνευ, *without*, especially *ἐνεκα* and *ὑπέρ* with the Gen. in connection with μὴ, *in order that not, in order not*. Th. 1, 69. ἀντὶ τοῦ ἐπελθεῖν (invadere) αὐτοὶ ἀμύνεσθαι βούλεσθε μᾶλλον ἐπιόντας. X. H. 3. 4, 12. ὁ Ἀγησίλαος ἀντὶ τοῦ ἐπὶ Καρίαν ἵεναι, εὐθὺς τὰ νανία ἀποστρέψας ἐπὶ Φρυγίας ἐπορεύετο. Hier. 4, 3. δορυφοροῦσιν ἐπὶ τοὺς κακούργους ὑπὲρ τοῦ μηδένα τῶν πολιτῶν βιαίῳ θανάτῳ ἀποθνήσκειν. Very frequently τοῦ, τοῦ μὴ is used to denote a purpose, an object, *in order that, in order that not*, § 274, 3, (a), since by the language, as is frequently the case, that which calls forth the action is substituted for that which is to be done or for the result. Th. 1, 4. Μίνως τὸ λεηστικὸν καθῆρκε ἐκ τῆς θαλάσσης τοῦ τὰς προσόδους μᾶλλον εἶναι αὐτῷ *in order that his revenues might come in better*. X. Cy. 1. 3, 9. οἱ τῶν βασιλέων οἰνοχόοι εἰς τὴν ἀριστεράν (οἶνον) ἐγχεύμενοι καταρρόφοῦσι, τοῦ δὲ,

εἰ φάρμακα ἐγγχείοιεν, μὴ λυσιτελεῖν αὐτοῖς. 6, 40. τοῦ μὴ διαφεύγειν τὸν λάγων ἐκ τῶν δικτύων σκοποὺς καθίστης.

(c) Dative. Pl. Phaed. 71, c. τῷ ζῆν ἐστὶ τι ἐναντίον, ὥσπερ τῷ ἐργαζομένου τὸ καθεύδειν. With attraction, Th. 2, 42. παθεῖν μᾶλλον ἡγησάμενοι ἢ τῷ ἐνδόντες σώζεσθαι (*cedendo servari*). X. Hier. 7, 3. δοκεῖ τούτῳ διαφέρειν ἀνὴρ τῶν ἄλλων ζώων, τῷ τιμῆς ὀφείγεσθαι, *to differ from other animals in this, that*. With prepositions, e. g. ἐπὶ with the Dat., *on the condition that, in*. Pl. Gorg. 456, e. (οἱ γονεῖς τοὺς παῖδας τοῖς παιδοτρύβαις) παρέδωκαν ἐπὶ τῷ δικαίως χρῆσθαι τοῦτοις (τοῖς ὄφλοις) πρὸς τοὺς πολεμίους. S. Aj. 554. ἐν τῷ φρονεῖν — ἡδιστος βίος.

(d) Accusative. Pl. Gorg. 522, e. αὐτὸ τὸ ἀποθνήσκειν οὐδεὶς φοβέται. With prepositions, e. g. πρὸς with the Acc., *in order that, εις, in order that, in order to*, especially διὰ with the Acc., *on account of, because that*. X. C. 1. 2, 1. Σωκράτης πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος (ἦν). Cy. 8. 1, 3. μέγιστον ἀγαθὸν τὸ παιδαρχεῖν φαίνεται εἰς τὸ καταπράττειν τὰ ἀγαθὰ. With Attraction, X. Ven. 12, 21. ἡ ἀρετὴ πανταχοῦ πάρεστι διὰ τὸ εἶναι ἀθάνατος. Cy. 1. 4, 3. ὁ Κύρος διὰ τὸ φιλομαθὴς εἶναι πολλὰ τοῖς παρόντις ἀνθρώποις, καὶ ὅσα αὐτὸς ὑπ' ἄλλων (sc. ἀνθρωπῶτο), διὰ τὸ ἀγχινοὺς εἶναι ταχὺ ἀπεκρίετο.

REMARK 1. Many verbs and verbal expressions, which are commonly constructed with an Inf. merely, sometimes take also the Inf. with the article τὸ, even when they would have their object, if a substantive, in the Gen. The addition of the article, gives greater emphasis to what is expressed by the Inf. X. C. 3. 6, 6. τὸ πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλοῦμεθα. Cy. 1. 6, 32. οἶκ' ἀπείχοντο οὐδ' ἀπὸ τῶν φίλων τὸ μὴ οὐχὶ πλειονεῖν αὐτῶν πεῖρασθαι (ἀπέχεσθαι τινος). Th. 3, 1. τὸν πλεῖστον ὄμιλον τῶν φίλων εἶργον τὸ μὴ τὰ ἐγγὺς τῆς πόλεως κακουργεῖν (εἶργειν τινὰ τινος). Pl. Lach. 190, e. ἐγὼ αἵτιος (sc. ἐμὶ) τὸ σε ἀποκρίνασθαι (αἵτιός ἐμὶ τινος.) But when a preposition precedes an Inf., the article can never be omitted, because then the Inf. becomes an actual verbal substantive.

REM. 2. Both the Acc. of a substantive and the Inf. with the Acc. of the article, are used to express exclamations and questions implying indignation. In poetry, however, the article is sometimes omitted with the Inf. X. Cy. 2. 2, 3. ἐκείνος πανὺ ἀνιαθεὶς εἶπε πρὸς ἑαυτόν· Τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! *that I have just now been called hither!* Without the article, Aesch. Eum. 835. ἐμὲ παθεῖν τάδε, φεῦ, ἐμὲ ταλαίφρονα κατὰ γῆν οἰκεῖν, ἀτίκτον, φεῦ, μῦσος!

REM. 3. There are many phrases, used as adverbial expressions, in which the article τὸ is placed before the Inf. which stands in connection with an adverb or a preposition and its Case. These must be regarded as adverbial Accusatives. See § 279, Rem. 10. The Inf. εἶναι denotes a *state or condition*, e. g. τὸ νῦν εἶναι, *the present state, condition*, and as an adverbial expression, *with respect to, or according to the present state of*

affairs, pro praesenti temporis conditione, τὸ τήμερον εἶναι, pro hodierni diei conditione. X. Au. I. 6, 9, τὸ κατὰ τοῦτον εἶναι, *so far as he is concerned*. H. 3. 5. 9. τὸ μὲν ἐπ' ἐκείνοις εἶναι ἀπολόγαιτε, *so far as it depends on them*.

§ 309. *The Participle.*

(563).

1. The idea of the verb, as expressed by the participle, is that of an adjective. The participle is like the adjective, both in its form and in its attributive use; for it has three genders and the same declension as the adjective, and cannot, more than the adjective, be used independently, but must always depend upon a substantive, and hence agrees with it in Gender, Number and Case.

2. On the contrary, the participle differs from the adjective, in retaining, like the Inf., the following properties of the verb,

(a) The participle has different forms to denote the different condition of the action, viz, duration, completion and what is future and impending, e. g. γράφων, *writing*, γεγραφώς, γράψας, *one who has written*, γράψων, *one who will write*, § 257, Rem. 3.

(b) The participle has Act., Mid. and Pass. forms, e. g. γράφας, γραψάμενος, γραφεῖς.

(c) It governs the same Case as its verb, e. g. γράφων ἐπιστολήν, ἐπιθυμῶν τῆς ἀρετῆς, μαχόμενος τοῖς πολεμίοις.

3. The participle is used in Greek as follows,

(a) In all respects like the adjective either as an immediate attributive qualification of a substantive, e. g. ὁ γράφων παῖς or ὁ παῖς ὁ γράφων, the *writing boy*; or as a predicate in connection with εἶναι, e. g. τὸ ῥόδον ἀρθρῶν ἐστί.

(b) To denote such an attributive qualification of the substantive as is expressed in English by placing the participle after the substantive, or by translating it by the relative, *who*, *which*, e. g. Γυνή τις ὄρνις εἶχε καθ' ἑκάστην ἡμέραν ὡς αὐτῇ τίχθουσεν, *a hen laying*, or *which laid an egg daily*.

(c) It is used, agreeing with the object of a verb, to complete the idea of the object, e. g. ὁρῶ ἀρθρῶπον τρεχόντα.

(d) To denote, adverbially, subordinate qualifications of the principal action, e. g. Κῦρος γελῶν εἶπεν.

REMARK. As the use of the participle, mentioned under 3, (a), is explain-

ed in §§ 264, 1. and 238, Rem. 7, and as No. (b) has no further difficulty, only the usage mentioned under 3, (c) and (d) now remains to be considered.

§ 310. *The Participle as the completion of the verbal idea.* (564—574.)

1. As the participle is an attribute, and consequently expresses an action as already belonging to an object, only such verbs can take a participle for their complement, as require for this complement an action which, as an attribute, belongs to an object,—this object being in some action or state.

2. The participle here agrees in Case with the substantive object of the principal verb, but this object is in the Case which the principal verb otherwise requires. *Ἀκούω Σωκράτους* and *ἤκουσά ποτε Σωκράτους περὶ φίλων διαλεγομένου*. *Χαίρω σοι* and *χαίρω σοι ἐλθόντι*. *Ὀρῶ ἄνθρωπον* and *ὀρῶ ἄνθρωπον τρέχοντα*.

3. But when the subject of the principal verb is also the object of the same verb, as *οἶδα (ἐγὼ) ἑμάντων θνητὸν ὄντα*, then the personal pronoun, which would be the object of the verb, is omitted, and the participle is put, by means of attraction, in the same Case as the subject of the principal verb, i. e. in the Nom. Comp. § 307, 4., e. g. *οἶδα θνητὸς ὢν*. For more examples, see No. 4.

REMARK 1. Yet the Acc. of the personal pronoun and participle, as the object of the principal verb, is expressed, when the subject as an object is emphatic. Comp. § 307, Rem. 2. X. Cy. 1. 4, 4. *οὐχ, ἀκρείτων ἦδει ὢν, ταῦτα προὔκαλετο τοὺς συνόντας, ἀλλ' ἄπειρ ἐν ἡδαι ἐαυτὸν ἥτιονα ὄντα, ταῦτα ἐξήρχε*. 5, 10. *περιεῖδον αὐτοὺς γῆρα ἀδυνάτους γενομένους, they permitted themselves to become enfeebled by old age*.

REM. 2. With *σύννοιδα, συγγιγνώσκω ἑμαντιῶ*, the participle can either refer to the subject contained in the verb, or to the reflexive pronoun which stands with the verb; if it refers to the subject, it is put in the Nom., if to the pronoun, in the Dat., e. g. *σύννοιδα (συγγιγνώσκω) ἑμαντιῶ ἐν ποιήσας* or *σύννοιδα ἑμαντιῶ ἐν ποιήσαντι*. Pl. Apol. 21, b. *ἐγὼ ξύννοιδα ἑμαντιῶ σοφὸς ὢν*. 22, d. *ἑμαντιῶ ξυνῆδειν οὐδὲν ἐπισταμένῳ*. But when the subject is not at the same time the object, but is different from the object, then the object with its participle is either put in the Dat. e. g. *σύννοιδά σοι ἐν ποιήσαντι*,—X. S. 4, 62. *τί μοι σύννοισθα τοιοῦτον ἐργασμένῳ*; (quid me tale commisisse scis?) or (though more seldom) the Substantive is put in the Dat., but the participle in the Acc., e. g. *ἐγὼ σοι σύννοιδα ἐν ποιήσαντα*. X. O. 3, 7. *ἐγὼ σοι σύννοιδα*

ἐπὶ μὲν κοιμηθῶν θίαν καὶ πάνν προῦ ἀνιστάμενον, καὶ πάνν μικρὰν ὁδὸν βαδίζοντα καὶ ἐμὲ ἀναπείθοντα προθύμως συνθεῖσθαι. Also λανθάνω ἐμανυτὸν ποίων τι. X. An. 6. 1, 22. (οἱ ἵπποις) ἔλαθον αὐτοὺς ἐπὶ τῷ λόφῳ γεγόμενοι. — With εἰσικέναι, to appear, to seem, to be like, and ὅμοιον εἶναι, the participle in relation to the subject, sometimes stands in the Nom., though more frequently in the Dat., and with ὅμοιον εἶναι, in the Dat. almost without an exception. X. H. 6. 3, 8. εἰσικατε τυραννίσαι μᾶλλον ἢ πολιτείας ἡδόμενοι. An. 3. 5, 13. ὅμοιοι ἦσαν θαυμάζοντες. Pl. Menon. 97, a. ὅμοιοι ἐσμεν οἷς ὁρῶς ὁμολογηκόσι. Rp. 414, c. εἰσικας, ἔφη, ὁκνοῦντι λέγειν.

4. The verbs and expressions, with which the participle is used as a complement, are the following,

(a) Verba sentiendi, i. e. such as denote a perception by the senses or by the mind, e. g. ὁρᾶν, ἀκούειν, εἰδέναι, to know, ἐπίστασθαι, to know, μανθάνειν, to perceive, γινώσκειν, to know, ἐνθυμίσθαι, to consider, πυνθάνεσθαι, to perceive, αἰσθάνεσθαι, μνησθεσθαι, ἐπιλανθάνεσθαι, etc.

Th. 1. 32. ἡμεῖς ἀδύνατοι ὁρῶμεν ὄντες περιγενέσθαι. Ὅρῳ σε τρέχοντα. Ἀκούειν with the Gen. of an immediate perception, and more frequently with the Acc. of the mediate perception. X. C. 2. 4, 1. ἤκουσα δὲ ποτε αὐτοῦ καὶ περὶ φίλων διαλεγόμενου. H. 4. 8, 29. ἤκουσε τὸν Θρασύβουλον προσιόντα. Cy. 1. 4, 25. Κυμβύσσης ἤκουσεν ἀνδρὸς ἡδὴ ἔργα διαχειριζόμενον τὸν Κῦρον. Οἶδα θνητὸς ὢν. Οἶδα ἄνθρωπον θνητὸν ὄντα. Her. 3, 1. ὦ βασιλεῦ, διαβεβλήμενος ὑπὸ Ἀμύσιος οὐ μανθάνεις; 40. ἡδὺ πυνθάνεσθαι ἄνδρα φίλον καὶ ξείνον ἐξ πρήσσοντα. X. C. 2. 2, 1. αἰσθόμενος δὲ ποτε Ἀμπεροκλέα πρὸς τὴν μητέρα χαλεπαίνοντα. With the Gen., § 273, 5, (e). 4. 4, 11. ἤσθησαι οὖν πώποτε μου ψευδομαρτυροῦντος ἢ συκοφαντοῦντος.

(b) Verba declarandi, i. e. verbs which signify to declare, to show, to make clear and the like, e. g. δεικνύναι, to show, to exhibit, δηλοῦν, δηλὸν ποιεῖν, φαίνειν, to show, φαίνεσθαι, to show one's self, apparere, δηλὸν and φανερόν εἶναι, ἐλέγχειν, ἐξελέγχειν, to prove, to convict, ἀλίσκεσθαι, to be convicted, ποιεῖν, to represent, εὐρίσκειν, to find, etc.

Her. 7, 18. Ἀγιάβανος, ὃς πρότερον ἀποσπεύδων μόνος ἐφαίνετο, τότε ἐπισπεύδων φανερός ἦν. 6. 21. Ἀθηναῖοι δὴλον ἐποίησαν ὑπεραχθεσθέντες τῇ Μιλήτου ἁλώσει. Isocr. Evag. 190, d. τοῖς ποιηταῖς τοὺς θεοὺς οἷον ἵ ἐστὶ ποιῆσαι καὶ διαλεγόμενους καὶ συναγωνιζομένους, οἷς ἂν βουληθῶσιν. Dem. Aph. 1. 819, 20. ἔραδιως ἐλεγχθήσεται ψευδόμενος.

REM. 3. Instead of the impersonal phrases *δῆλόν ἐστι, φανερόν ἐστι, φαίνεται*, *apparet*, the Greek uses the personal construction, comp. § 307, Rem. d. e. *ἡ δὲ ἑλπίς εἰμι, φανερός εἰμι, φαίνομαι τὴν πατρίδα εὖ ποιήσασθαι*. X. An. 2. 6. 23 *στέργων φανερός μὲν ἦν οὐδὲνα, ὅτῳ δὲ φαίη φίλος εἶναι. τότε ἰνδάλιος ἐγίγνετο ἐπιβουλεύων*. Pl. Apol. 23, d. *καταδάλιος γίγνεται πρὸς ποιοῦμενοι μὲν εἰδέναι, εἰδότες δὲ οὐδέν*.

(c) Verbs *ὑποφύονται*, i. e. verbs which denote an affection of the mind, e. g. *χαίρειν, ἡδεσθαι, ἀγαλλεσθαι, ἀγαπᾶν, to be content, ἀρτίζεσθαι, ἀναισχετᾶν, αἰδεῖσθαι* and *αἰσχύνεσθαι, to be ashamed, μετακλιθεῖν, μετακλιεῖν, ὀργίζεσθαι, βαρύνεσθαι, ῥαδίως, χαλεπῶς ὀργεῖν*, etc.

X. H. 6. 1. 21 *ὁ θεὸς τοιούτως χαίρει τοὺς μὲν μικροὺς μεγάλους ποιῶν, τοὺς δὲ μεγάλους μικροῖς*. Hier. 8, 4. *διαλεγόμενοι τε ἀγαλλόμεθα τοὺς τρυφευόμενους μᾶλλον, ἢ τοῖς ἐκ τοῦ ἴσου ἡμῖν οὖσι*. Th. 1. 77. *ἀδικεῖσθαι οἱ ἀνθρώποι μᾶλλον ὀργίζονται, ἢ βιαζόμενοι*. 4, 27. *οἱ Ἀθηναῖοι μετεμίλοντο τὰς σπονδὰς οὐ δεξάμενοι*. 5, 35. *τοὺς ἐκ τῆς νῆσου δεσφαιῖας μετεμίλοντο ἀποδεδωκότας*. Eur. Hipp. 8. *τιμώμενοι χαίρουσιν (οἱ θεοὶ) ἀνθρώπων ὕπο. Χαίρω σοι ἐλθόντι*. Pl. Rp. 473, b. *ἐπὶ συμφορῶν καὶ φανυτοτέρων τιμώμενοι ἀγατῶσιν*.

(d) Verbs signifying to satisfy one's self with something, to enjoy something, to be full of something, e. g. *τέρπεσθαι, ἐμπιπλάσθαι, μεστὸν εἶναι* and the like.

Od. a. 300 *νῦν μὲν θαινύμενοι τερπόμεθα*. Il. ω. 633. *ἐπὶ τέρπεσθαι ἐκ ἀλλήλων ὀρόωντες*. S. OC. 768. *μεστὸς ἦν θυμούμενος*. Eur. Ion. 994. *οἱ τοὶ σὸν βλεπόντων ἐμπίπλωμαι πρὸς ὥπον*. Her. 7, 146. *ἐπὶ ταῦτα θηγεῖμενοι ἴωσι πληροῖς*.

(e) Verbs signifying to oversee, to permit, to permit to happen, to bear, to endure, to persevere, also to be wearied, and to be exhausted, e. g. *περι- καθ- εἶν- ἐφορᾶν, προίεσθαι, to neglect, to neglect, ἀνχεσθαι, καρτερεῖν, ὑπομένειν, λιπαρεῖν, perseverare, κάμνειν, ἀσχετῶν*, etc.

Her. 7. 100 *οἱ περιουπτιῇ ἐστὶ ἡ Ἑλλὰς ἀπολλυμένη*. 101. *εἰ Ἕλληνας ἐπυμνέουσιν χιῶν ἐμοὶ ἀντασιρόμενοι*. 9, 45. *λιπαρεῖται αὐτοῦτος*. 2. 63. *(ἐμὴν ἐπισκήπτω) μὴ περιιδεῖν τὴν ἡγεμονίην αὐτῆς ἡ Ἑλλάς περιελθοῦσαν*. Isocr. Archid. 125, 47. *ἀπείποιμεν δὲ ἀποφρονεῖς τε καὶ λίγοντες, εἰ πάντας τὰς τοιαύτας πράξεις ἐξετάζοιμεν*. Q. 3. 1, 26. *ὁρῶντες σὺ ἀντιξόμεθα καὶ καρτερήσομεν*. Isocr. 3. 1, 2. *ἀπείρηκα ἤδη συσκευαζόμενοι*. An. 5. 1, 2. *ἀπείρηκα ἤδη συσκευαζόμενοι*.

μενος καὶ βαδίζων καὶ τρέχων καὶ τὰ ὅπλα φέρων καὶ ἐν τάξει ἰὼν καὶ φυλακὰς φυλάττων καὶ μαχόμενος. Th. 1, 86. τοὺς ξυμμάχους οὐ περιουσίμεθα ἀδικουμένους. 2, 73. Ἀθηναῖοι φασιν, ἐν οὐδενὶ ἡμῶς προέσθαι ἀδικουμένους. For ἀνέχεσθαι with the Gen., see § 275, 1.

(f) Verbs signifying to begin, and cease, to make cease, to be remiss in something, e. g. ἀρχεσθαι, ὑπάρχειν; παύειν, παύεσθαι, λήγειν, διαλλάττειν, ἀπαλλάττεσθαι; μεθίεσθαι, λείπεσθαι, ἐκλείπειν, ἐπιλείπειν, etc.

Her. 6, 75. Κλειμένης δὲ παραλαβὼν τὸν σίδηρον, ἄρχετο ἐκ τῶν κνημέων ἐαυτὸν λωβόμενος. Παύω σε ἀδικοῦντα. Παύομαι σε ἀδικῶν. X. O. 1, 23. (αἱ ἐπιθυμίαι) ἀκικζόμεναι τὰ σώματα τῶν ἀνθρώπων καὶ τὰς ψυχὰς καὶ τοὺς οἴκους οὔποτε λήγουσιν, ἔτι ἂν ἄρχωσιν αὐτῶν. καὶ ἄλλα γε δη μνρία ἐπιλείπω λέγων, *to omit in speaking*. Symp. Ἐλλείπεται ἐν ποιῶν τοὺς ἐνεργητοῦντας ἑαυτὸν. Pl. Phileb. 26, b. 186, b. ἄρξομαι ἀπὸ τῆς ἱατρικῆς λέγων. Menex. 249, b. τοὺς τελευτήσαντας τιμῶσα οὐδέποτε ἐκλείπει (ἡ πόλις).

(g) Verbs signifying to be fortunate, to distinguish one's self, to excel, to be inferior, to do well, to err, e. g. εὐτυχεῖν, νικᾶν, κρατεῖν, ἡττᾶσθαι, εὖ ποιεῖν, ἀμαρτάνειν, ἀδικεῖν, etc.

Her. 5, 24. εὖ ἐποίησας ἀφικόμενος. Th. 1, 53. ἀδικεῖτε πολέμου ἄρχοντες καὶ σπονδὰς λύοντες. 2, 71. οὐ δίκαια ποιεῖτε ἐς γῆν τὴν Πλαταιῶν στρατεύοντες. Ἀμαρτάνεις ταῦτα ποιεῶν. Pl. Phaedon. 60, c. εὖ γ' ἐποίησας ἀναμνήσας με. X. Hier. 11, 14 sq. πάντας (τοὺς φίλους) περὶ νικᾶν εὖ ποιεῶν· ἐὰν γὰρ τοὺς φίλους κρατῇς εὖ ποιεῶν, οὐ μὴ σοι δύνωνται ἀντέχειν οἱ πολέμοι. An. 2, 3, 23. οὐχ ἡττησόμεθα εὖ ποιοῦντες.

(h) The verbs περιᾶσθαι (especially in Herodotus), *to try or attempt something*, παρασκευάζεσθαι (usually with ὥς and the Fut. Part.), and the Ionic phrases πολλὸς εἰμι, ἔγκειμαι, γίγνομαι, *to be urgent about, to lay it to heart, to consider of importance*.

Her. 7, 9. περιρήθην ἐπελαύνων ἐπὶ τοὺς ἄνδρας τούτους. Pl. Phileb. 21, a. οἰκοῦν ἐν σοὶ περιώμεθα βασανίζοντες ταῦτα; Th. 2, 7. οἱ Ἀθηναῖοι παρσκευάζοντο ὥς πολεμήσοντες. Without ὥς, 18. (οἱ Πελοποννήσιοι) προςβολὴς παρσκευάζοντο ποιησόμενοι. X. H. 4, 1, 41. παρσκευάζετο πορευσόμενος. Her. 7, 158. ὁ Γέλων πολλὸς ἐνέκειτο λέγων. 9, 91. πολλὸς ἦν λισσόμενος ὁ

ξῆνος. 1, 98. *Ληϊόκης ἦν πολλὸς ὑπὸ παντὸς ἀνδρὸς αἰνεόμενος.* 7. 10, 3. *παντοῖοι ἐγένοντο Σκύθαι δεόμενοι Ἰώνων λῦσαι τὸν πόρον.*

(i) Certain expressions, mostly impersonal, e. g. it is fit, useful, profitable, good, agreeable, shameful, it is to my mind, and the like; after these, however, the Inf. is equally correct, and even more frequent, when the action of the dependent verb is not considered as already belonging to the subject, but as resulting or following from the action implied in the above impersonal expressions.

Πρέπει μοι ἀγαθῷ ὄντι and ἀγαθῷ εἶναι. Th. 1, 118. *ἐπρωτῶν τὸν θεόν, εἰ (sc. αὐτοῖς) πολεμοῦσιν ἄμεινον ἔστα.* Pl. Alcib. 1. 113, d. *σκοποῦσιν, ὁποῖρα συνοίσει πρῶξασιν.*

(k) The verb *ἔχειν* signifying *to be in a condition or state*, forms with the participle an apparent periphrasis of the simple finite verb from which the participle comes. This periphrasis is only apparent, since no form of the finite verb would denote the full force of *ἔχειν*, which in this construction always expresses the continued condition of the action, similar to the Latin *aliquid pertractatum habere*.

Her. 3, 65. *δόλω ἔχουσι αὐτὴν (τὴν ἡγεμονίην) πτησάμενοι.* 6, 12. *ἀνδρὶ Φωκαεῖ ἀλαζόνι ἐπιτρέψαντες ἡμίας αὐτοὺς ἔχομεν.* X. An. 1. 3, 14. *πολλὰ χρήματα ἔχομεν ἀνηρπακότες.* Dem. Phil. 3. 113, 12. *καὶ Φερέας πρῶν ὡς φίλος εἰς Θετταλίαν ἐλθὼν ἔχει καταλαβών.* On the contrary, *ἔχω λέγειν, I can say.*

(l) Finally, the participle is used as a complement with the following verbs, (α) *τυγχάνω, to happen*; (β) *λανθάνω, to be concealed*; (γ) *διατελῶ, διαγίγνομαι, διάγω, to continue*; (δ) *φθάνω, to come before, to anticipate*; (ε) *οἶχομαι, to go away, to depart*. In English, these verbs are often rendered by an adverb, and the participle connected with them, by a finite verb.

Her. 1, 44. *ὁ Κροῖσος φονεῖα τοῦ παιδὸς ἐλάνθανε βόσκων, unserved, secretly.* 3, 83. *καὶ νῦν αὖτις ἡ οἰκίη διατελεῖ μούνη ἐλευθέρῃ δοῦσα Περίων, continually.* Διάγω, διατελῶ, διαγίγνομαι καλὰ ποιωῶν, continually, always. 1, 157. *ῥῆστο φεύγων, he fled away.* 6, 138. *οἶχοντο ἀποπλείοντες. Οἶχομαι φέρων, I carry away.* Th. 4, 113. *ἔτυχον ὀπλῖται ἐν τῇ ἀγορᾷ καθεύδοντες ὡς πενήκοντα, happened to be sleeping.* *Τυχάνω* is always used, where an event has not

taken place by our intention or design, but by the accidental coöperation of external circumstances, or by the natural course of things. In English it can generally be translated by *happen to be*, *chance to be*, sometimes it cannot be translated at all. X. Cy. 1. 3, 12. χαλεπὸν ἦν ἄλλον φθάσαι τοῦτο ποιεῖσάντα, *it was difficult for another to do this before him, or to anticipate him in doing it*. Her. 4, 136. ἔφθησαν πολλῶ οἱ Σκύθαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἀπικόμενοι, *long before the Persians*. The conjunction πρὶν ἢ (or ἢ alone) with the Inf. can also follow φθάνειν, e. g. Her. 6, 116. ἔφθησαν ἀπικόμενοι, πρὶν ἢ τοὺς βαρβάρους ἤκειν. Οὐ φθάνειν followed by καί, καὶ εὐθύς, may be translated by *scarcely — when*, *no sooner — than*, e. g. Isocr. Paneg. 58, 86. (οἱ Λακεδαιμόνιοι) οὐκ ἔφθησαν πύθμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον, καὶ πάντων τῶν ἄλλων ἀμελήσαντες ἥκον ἡμῖν ἀμυνοῦντες, *the Lacedaemonians no sooner heard of the war in Attica, than they left everything to come to our defence, or they scarcely heard, when*, etc. So in the phrase, οὐκ ἂν φθάνοις ποιεῖν τι, *you should do nothing quicker*, i. e. *you cannot do it too quickly, or do it quickly*. X. C. 2. 3, 11. οὐκ ἂν φθάνοις λέγων; (*quin statim loqueris?* i. e. *quantocius dicas?*) 3. 11, 1. οὐκ ἂν φθάνοις, ἔφη, ἀκολοθοῦντες; *will you not follow immediately?* οὐκ ἂν φθάνοις περαινών; *will you not be quick in saying this, will you not say it quickly?* (i. e. *statim reliqua conclude*.)

REM. 4. The relation expressed by λανθάνειν and φθάνειν is sometimes so changed, that they take the form of participles and thus serve to complete the idea of the principal verb. X. Cy. 3. 3, 18. φθάνοντες ἤδη δηοῦμεν τὴν ἐκείνων γῆν. G. 4, 10. ἡ δὲ λαθοῦσα αὐτὸν συνεφείπετο.

REM. 5. The Part. of the verb εἶναι, connected with adjectives or substantives, with several of the above named verbs, is sometimes omitted, even when εἶναι is an *essential* word; also after *Verba sentiendi* and *declarandi*, e. g. Dem. Ph. I. 45, 18. εἰδὼς εὐρεπεῖς ἑμᾶς. 54, 41. εἰς τὴν Χιρρόνησιν πύθησθαι Φίλιππον (sc. ὄντα, *tarrying*); very often with φαίνομαι, not seldom also with τυγχάνω, διατελεῶ, διαγίγνομαι, e. g. X. C. I. 6, 2. ἀνυπόδητός τε καὶ ἀχίτων διατελεῖς.

§ 311. Remarks on the difference between the usage of the Participle and Infinitive.

Some verbs of the classes above mentioned are also constructed with the Inf., yet with a different meaning.

1. Ἀκούειν constructed with a Part., implies an immediate perception, or if indirect, yet one that is sure and well-grounded; constructed with the Inf., it implies a perception not immediate but derived by hear-say, e. g. Ἀκούω αὐτοῦ διαλεγόμενον (i. e. *ejus sermones auribus meis percipio*). Καμβύσης ἤκουσε τὸν Κῦρον ἀνδρὸς ἤδη ἔργα διαχειρίζόμενον. See § 310, 4, (a). But X. Cy. 1. 3, 1. ἰδεῖν ἐπεθύμησεν ὁ

- ἡ τιμή. Cy. 1. 4, 9. ποίει, ὅπως βούλει· σὺ γὰρ νῦν γε ἡμῶν ἔοικας βασιλεὺς εἶναι.
10. Ἀγγέλλειν with a Part. is used of the annunciation of actual events, with an Inf. of the annunciation of things still uncertain, merely assumed. Dem. Ol. 2. (3). 29, 4. ἀπηγγέλεθ' ὅτι Φίλιππος ὑμῖν ἐν Θράκη τριτόν ἢ τέταρτον ἔτος τοῦτο Ἰσθμίων τεῖχος πολιορκῶν (a settled fact). X. Cy. 1. 5, 30. ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται, whether he had made an actual irruption or not, is uncertain.
11. Δεικνύναι and ἀποφαίνειν with a Part. to show, to point out, with an Inf. to teach. Ἐδειξά σε ἀδικήσαντα. X. An. 2. 3, 14. ἀφίκοντο εἰς κώμας, ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. Dem. Cor. 272, 135. (ἡ βουλὴ Ἀισχίνην) καὶ προδότην εἶναι καὶ κακόνου ὑμῖν ἀπέφαινε (docuit). But the Inf. is placed after δεικνύναι, when the object of this verb is not to be represented as a thing perceived, but as a thing possible, e. g. X. C. 2. 3, 17. κινδυνεύεις ἐπιδειξαι, σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκείνος δὲ φαυλός τε καὶ οὐκ ἄξιός ἐνεργείας.
12. Δηλοῦν with a Part. to disclose, to reveal, with an Inf. to say, to announce, to command. Δηλώ σε ἀδικοῦντα. X. Ag. 1, 33. κηρύγματι ἐδήλον, τοὺς μὲν ἐλευθερίας δεομένους ὡς πρὸς σῖμμαχον αὐτὸν παρεῖναι (edixit, ut adessent).
13. Ποιεῖν with a Part. to render, to represent, § 310, 4, (b), with an Inf. (a) to cause, (b) to suppose, to put a case. Ποιῶ σε γελῶντα. Ποιῶ σε γελᾶν. Pl. Symp. 174, c. ἀκλήτιον ἐποίησεν ("Ὀμηρος) ἐλθόντα τὸν Μενέλεων ἐπὶ τὴν θοῖνην. X. An. 5. 7, 9. ποιοῦ δ' ὑμᾶς ἐξαπατηθέντας καὶ καταγοητευθέντας ἢ π' ἐμοῦ ἢ κείνῃ εἰς Φῶσιν, I will suppose, I will put the case.
14. Αἰσχύνεσθαι and αἰδεῖσθαι with a Part. to be ashamed on account of something which one does, with an Inf. to be afraid to do a thing, to omit something through fear or shame. Αἰσχύνομαι κακὰ πράττειν τὸν φίλον and αἰσχύνομαι κακὰ πράττειν τὸν φίλον. X. Cy. 5. 1, 21. τοῦτο μὲν (sc. ἀποδιδόναι χάριν μήπω με δύναισθαι) οὐκ αἰσχύνομαι λέγων· τὸ δέ· Ἐὰν μὲν τι παρ' ἐμοῦ ἀποδώσω, τοῦτο, εὖ ἴστε, αἰσχυνοίμην ἂν εἰπεῖν. S. Aj. 506. αἰδεῖσθαι μὲν πατέρα τὸν σὸν ἐν λεγῶν γῆρα προλείπων. X. S. 8, 33. τοῖτους γὰρ ἂν ἔφη οἴσθαι μάλιστα αἰδεῖσθαι ἀλλήλους ἀπολείπειν. 35. αἰδοῦνται τοῖς παρόντας ἀπολείπειν. R. L. 9, 4. πᾶς ἂν τις αἰσχυνθείη τὸν κακὸν σύσκηρον παραλαβεῖν.
15. Περιεργεῖν § 310, 4. (e) is constructed (sometimes without marked distinction, though seldom,) with an Inf. as συγχωρεῖν, εἶναι, e. g. Th. 4, 48. οἷδ' εἰσεῖναι ἔφασαν κατὰ δύναμιν περιεργεῖσθαι οὐδέενα, they would not permit that any one should enter. Ἐπιτρέπειν, to permit, is commonly connected with an Inf., rarely with a Part. X. An. 1. 2, 19. ταύτην τὴν χώραν ἐπέτρεψε διαρπάσσει τοῖς Ἰλλήσι. Isocr. Pac. ἡ πόλις αὐτοῖς οὐκ ἐπιτρέψει παραβαίνουσι τὸν νόμον. The verbs ἀνέχεσθαι and ὑπομένειν with the meaning of audere, are constructed with the Inf. Her. 7, 139. καταμεινάντες ἀνέσχοντο τὸν ἐπιόντα ἐπὶ τὴν χώραν δέξασθαι.
16. Ἀρχεσθαι with a Part., when it has the meaning of being in the beginning of an action, or when the way and manner, in which the begin-

ning of an action takes place, is to be stated ; with an Inf., when it means to begin to do something, to commence, (something intended), ἤρξαντο τὰ τεῖχη οἰκοδομοῦντες and οἰκοδομεῖν. Th. 1, 107. ἤρξαντο καὶ τὰ μακρὰ τεῖχη Ἀθηναῖοι οἰκοδομεῖν. X. Cy. 8, 8, 2. ἄρξομαι διδάσκων ἐκ τῶν θείων. C. 3, 1, 5. πόθεν ἤρξατό σε διδάσκειν τὴν στρατηγίαν. 5, 22. ὅποτε παλαίειν ἤρξωμαν θάψειν. 6, 3. ἔκτινος ἄρξῃ τὴν πόλιν εὐεργετεῖν. 5, 15. (Ἀθηναῖοι) ἀπὸ τῶν πατέρων ἄρχονται καταφρονεῖν τῶν γεραιτέρων.

17. Πάειν with the meaning to hinder is constructed with an Inf., e. g. Pl. Rp. 416, c. τὰς οἰκίσεις καὶ τὴν ἄλλην οὐσίαν τοιαύτην αὐτοῖς παρεσκευάσθαι (δεῖ), ἥτις μήτε τοὺς φύλακας ὥς ἀρίστους εἶναι παύσοι αὐτοὺς κτλ.
18. Πειράσθαι with a Part., to make trial of anything, to practise, § 310, 4, (h), still this construction is rare ; with the Inf. to attempt to do something ; παρασκευάζεσθαι is very often connected with the Inf. The Ionic phrase παντοῖον γίγνεσθαι is constructed with the Acc. and Inf. Her. 3, 124. παντοίῃ ἐγένετο μὴ ἀποδημῆσαι τὸν Πολυκράτηα, she used every expedient, etc.

§ 312. *The Participle used to express Adverbial subordinate Relations.* (575—584.)

1. The Part. is also used to denote that attributive qualification of a substantive, by which, at the same time, the predicate of the sentence is more exactly defined. In this case, the Part. expresses the adverbial relations of time, cause, motive or design, condition, and concession, way and manner.

The English often uses a Part. in this case, e. g. *he said laughing*, (γελῶν) ; *the city, besieged by the enemy, suffered much distress*, (πόλις ὑπὸ τῶν πολεμίων πολιορκουμένη). Instead of the Part., the English often uses either a subordinate clause, or a substantive with a preposition. In translating from English into Greek, when one wishes to use a Part. instead of a subordinate clause, the following things are to be noted,

2. When in English the subject of the subordinate clause is either the subject or object of the principal clause, then, both in Greek and Latin, the conjunction of the subordinate clause must be omitted, the finite verb of the subordinate clause must be changed into a participle which agrees in Gender, Number and Case with the subject when the subject in both clauses is the same, but with the object in like manner, when the object is the same in both clauses ; and, finally, the pronoun in the principal clause, which denotes the subject or object, is omitted. This may be called the *Participial construction*, e. g.

When the enemy fled, they were pursued by the enemy. Οἱ πολέμοι φεύγοντες ὑπὸ τῶν πολεμίων ἐδιώχθησαν. When the Persians made an irruption into the country, the Greeks went out against them. Τοῖς Πέρσαις εἰς τὴν γῆν εἰσβαλοῦσιν οἱ Ἕλληνες ἤναντιώθησαν.

3. But when in English, the subordinate clause has a subject, which is neither the subject or object in the principal clause, then, both in Greek and Latin, the conjunction of the subordinate clause must be omitted, the subject of the subordinate clause be put in the Gen. (Lat. Abl.), and the finite verb of the subordinate clause be changed into a Part. agreeing with this Gen. in Gender, Number and Case. This is called the *Genitive absolute*, e. g.

"When the bodies are exhausted the animal spirits become weaker." Τῶν σωμάτων θηλυρομένων, καὶ αἱ ψυχαὶ πολὺ ἀρρώστωται γίγνεται X. O. 4, 2.

REMARK 1. The reason why the Greeks choose the Gen., has been seen in treating of the Gen., § 273, Rem. 11.

REM. 2. Subordinate clauses may be used instead of the participial construction, either for the sake of greater emphasis, or for perspicuity.

4. The Participial construction and the Genitive absolute are used, as is seen in No. 1, in order to denote,

(a) Some relation of time, where the English uses subordinate clauses, with the conjunctions *since, as*, (used of time), *after, when, while*, or a substantive with a preposition.

X. C. 1. 2, 22. πολλοὶ τὰ χρήματα ἀναλώσαντες, ὃν πρόσθεν ἀπείχοντο κερδῶν, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται, *after wasting their money.* So the frequent circumlocution with ποιήσας in the sense of *thereupon.* Her. 6, 96. ἐπέτρεψαν καὶ τὰ ἱρὰ καὶ τὴν πόλιν· ταῦτα δὲ ποιήσας ἐπὶ τὰς ἄλλας νήσους ἀνάγοντο, or with the repetition of the Part. of the preceding word. Her. 7, 60. πάντας τούτων τῷ τρόπῳ ἐξηρήθησαν· ἀριθμήσαντες δὲ κατὰ ἔθνη διέτασσον. Gen. absolute, II. α, 88. οὕτως ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δευρομένοις σοὶ κοίλῃς παρὰ νηυσὶ βασιλῆς χεῖρας ἐποίσει.

REM. 3. The following participles, which may be sometimes translated in English by adverbs, also belong here, (a) ἀρχόμενος, *in the beginning, originally.* Th. 4, 64. ἅπτε καὶ ἀρχόμενος εἶπον. (This is to be distinguished from ἀρχάμενος ἀπὸ τίνος, which may be translated, *primarily, especially, before all.* The Part. ἀρξάμενος agrees, for the most part, in Number, Case and Gender, with the substantive to be defined more exactly, e. g. Pl. Rp. 600 c. οὐκοῦν τιθώμεν ἀπὸ Ὀμήρου ἀρχαί

πάντας τοὺς ποιητικοὺς μιμητὰς εἰδῶλων ἀρετῆς εἶναι, *that all the poets, particularly Homer, etc.* Sometimes, however, the Part. ἀρξάμενος agrees with the subject of the sentence. Pl. Symp. 173, d. δοκεῖς μοι ἀτεχνῶς πάντας ἀνθρώπους ἀθλίους ἡγεῖσθαι πλὴν Σωκράτους, ἀπὸ σοῦ ἀρξάμενος.—(β) Τελευτῶν, *finally, at last*. Pl. Rp. 362, a. τελευτῶν πάντα κακὰ παθὼν ἀνασκινδυλευθήσεται. X. An. 6. 3, 8. τελευτῶντες καὶ ἀπὸ τοῦ ὕδατος εἶργον (τοὺς Ἕλληνας) οἱ Θρᾷκες.—(γ) Διαλιπὼν χρόνον, *after a while, subsequently*, or διαλ. πολὺν, ὀλίγον χρό., ἐπισχὼν πολὺν χρόνον, μικρόν. Pl. Phaedon. 59, e. οὐ πολὺν οὖν χρόνον ἐπισχὼν ἦκε.

REM. 4. The Part. in the Gen. sometimes stands without a subject, when the subject can be readily supplied from what goes before, or when the subject is indefinite, where a demonstrative pronoun, or the words πράγματα, χρήματα, ἄνθρωποι, etc., used in a general sense, may be understood. Th. 1, 116. Περικλῆς ᾔχετο κατὰ τάχος ἐπὶ Καύνου καὶ Καρίας, ἐσαγγελέθει δὲ ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλείουσιν. X. Cy. 1. 4, 18. σημανθέντων δὲ τῷ Ἀστυάγει, ὅτι πολέμοι εἰσιν ἐν τῇ χώρᾳ, ἐξεβοήθει καὶ αὐτὸς πρὸς τὰ ὅρια. 3. 1, 38. διασκηνοῦντων δὲ (sc. αὐτῶν) μετὰ τὸ δειπνόν, ἐπήγετο ὁ Κύρος. Also in the Sing. Th. 1, 74. σαφῶς δηλώθειντος, ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο. Comp. the Latin *cognitō, auditō, petito*, etc., instead of *postquam, cognitum est*, etc.

REM. 5. In order to define the time more exactly, the preposition ἐπὶ is frequently connected with the Gen., yet only when the Part. is in the Pres. tense, e. g. Ἐπὶ Κύρου βασιλεύοντος. See § 296, I, (2). The relation of past time is sometimes made more definite by the preposition μετὰ, *after*, with the Acc., e. g. Her. 6, 132. μετὰ δὲ τὸ ἐν Μαραθῶνι τρωμά γενόμενον Μιλτιάδης αὖξετο. See § 294, II, (2). The indefinite relation of time expressed by *about, nearly*, is indicated by ὑπὸ with the Acc., e. g. ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα, § 299, III, (2), and where two or more actions occur at the same time, this relation is expressed by ἄμα with the Dat., e. g. ἄμ' ἡμέρᾳ διαφωσκούσῃ, *as soon as day-break*, ἄμα τῷ σίτῳ ἄκμάζοντι, *simulac frumentum adultum est*.

REM. 6. In order to determine more exactly the relation of time, adverbs of time are often used with the participial construction and the Gen. absolute, viz. αὐτίκα, εὐθύς, εὐαίφνης, μετὰ, ἄμα. Pl. Rp. 328, c. εὐθύς οὖν μεῖδων ὁ Κέφαλος ἡσπάζετό τε καὶ εἶπεν, *simul ut me conspexit*. Lys. 207, a. ὁ Μενέξενος ἐκ τῆς αὐλῆς μετὰ τὸ παίζειν εἰσέρχεται, *while he played*. Phaedon. 77, b. ὅπως μὴ ἄμα ἀποθνήσκοντος τοῦ ἀνθρώπου διασκηδάννυται ἡ ψυχὴ, *as soon as the man dies*. Her. 9, 57. καὶ ἄμα καταλαβόντες προσεχαιρόμενοι, *as soon as they had come up with the enemy, they attacked them*. Th. 2, 91. ἐπαιώνιζόν τε ἄμα πλέοντες, *inter navigandum*.

REM. 7. In order to denote more clearly and emphatically the result of the action expressed by the Part., the following adverbs are very often appended to the predicate of a sentence, viz. ἐνταῦθα, οὕτω, οὕτως δὴ, ὥδε. X. C. 3. 10, 2. ἐκ πολλῶν συνάγοντες τὰ ἐξ ἑκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι.

(b) A cause, reason, where the English uses secondary clauses with the words *since, because, as, inasmuch as*, or a substantive with a preposition.

X. C. 1. 2, 22. πολλοὶ τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπέχοντο κερδῶν, αἰσχυρὰ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται, "many having squandered their estates, did not abstain from those gains from which they before abstained, *because* they accounted them base."

(c) A motive, or a design, a purpose, where the English uses *in order to*, with the Inf., or *that, so that*, with a finite verb. To denote this relation, the Fut. Act. Part. only (sometimes the Pres. Act.) is employed. This usage occurs most frequently with verbs of *going, coming, sending*.

Her. 3. 6. τοῦτο ἔρχομαι φράσω. 6, 70. ἐς Δελφοὺς χρησόμενος τῷ χρηστηρίῳ πορεύεται. X. C. 3. 7, 5. σέ γε διδάξων ὡρμημαί. Πέμπω σε λέξοντα, *I send thee that thou mayest, to, in order to, say.*

(d) A condition, where the English uses a secondary clause with *when, if*; or a concession, where the English employs a secondary clause with the word *although*.

X. Cy. 8. 7, 28. τοῖς φίλοις ἐνεργέτουντες καὶ τοῖς ἐχθροῖς δινήσασθαι κολάζειν, *if ye confer benefits on friends, etc.* Isocr. Paneg. 41, 2. τῶν ἀθλητῶν δις τοσαύτην ψόμην λαβόντων, οὐδὲν ἂν πλέον γένοιτο τοῖς ἄλλοις, ἐνὸς δὲ ἀνδρὸς ἐν φρονήσαντος, ἅπαντες ἂν ἀπολαύσαιαν οἱ βουλόμενοι κοινωνεῖν τῆς ἐκείνου διανοίας. X. Cy. 3. 2, 15. ὥς ὀλίγα δυνάμενοι προσορᾶν ἄνθρωποι περὶ τοῦ μέλλοντος πολλὰ ἐπιχειροῦμεν πράττειν! *Although men can foresee little, yet, etc.*

REM. 8. When the Part. expresses a concession, the particles καὶ, καίπερ, καίτοι (rarely), καὶ ταῦτα, are subjoined. X. An. 1. 6, 10. προσεκίνησαν καίπερ εἰδότες, ὅτι ἐπὶ θανάτῳ ἄγοιτο. Eur. Ph. 1618. οὐκ ἂν προδοίην οὐδέ περ πρᾶσσω κακῶς. Pl. Prot. 339, c. οὐδέ μοι ἐμμελές τὸ Πιτιάκειον νέμεται, καίτοι σοφοῦ παρὰ φητός εἰρημένον. Pl. Rp. 404, b. Ὅμηρος ἐν ταῖς τῶν ἡρώων ἐστιάσεσιν οὔτε ἰχθύνειν αὐτοὺς ἐστιᾷ, καὶ ταῦτα ἐπὶ θαλάττῃ ἐν Ἑλληςπόντῳ ὄντας, *though they were, etc.* The words ὅμως, εἰτα, καίτα, ἔπειτα, καίπειτα, are often added to the predicate of the sentence. Her. 6, 120. ὅστεροι δὲ ἀπικόμενοι τῆς συμβολῆς, (proelio), ἡμίχοντο ὅμως θηήσασθαι τοὺς Μήδους. Pl. Charmid. 163, a. ἐποθέμενος σωφροσύνην εἶναι τὸ τὰ λαντοῦ πράττειν ἔπειτα οὐδὲν φησι κωλύειν καὶ τοὺς τὰ τῶν ἄλλων πράττοντας σωφρονεῖν. Ὅμως is often in poetry subjoined to a Part., e. g. Aesch. S. 712. πείθου γυναιξὶ καίπερ οὐ στέργων ὅμως, or, (which also sometimes occurs in prose) is placed before the Part., e. g. Pl. Phaedon. 91, c. Σιμίας φοβεῖται, μὴ ἢ ψυχὴ ὅμως καὶ θεϊότερον καὶ κάλλιον ὢν τοῦ σώματος προαπολλύηται.

(e) The way and manner, also the means, where the English sometimes uses a participial noun with a preposition.

Γελῶν εἶπεν, *he spoke laughing.* X. Cy. 3. 2, 25. ληϊζόμενοι

(*raptu vivunt, they live by plundering*). C. 3. 5, 16. προαιρουῦνται μᾶλλον οὐ-
τω κερδαίνειν ἀπ' ἀλλήλων, ἢ συνωφελοῦντες αὐτούς. Isocr. Panath.
241, d. τοὺς Ἕλληνας ἐδίδαξαν, ὃν τρόπον διοικοῦντες τὰς αὐτῶν πατρι-
δας καὶ πρὸς οἷς πολεμοῦντες μεγάλην τὴν Ἑλλάδα ποιήσειαν. So often
χρῶμενος with the Dat., where the English may use the preposition *with*,
e. g. πολλῇ τέχνῃ χρῶμενος τοὺς πολεμίους ἐνίκησεν.

REM. 9. Here belongs the phrase, ληρῆϊς ἔχων, or in the question,
τί ληρῆϊς ἔχων; i. e. *thou triflest so, or what is the reason that thou so
triflest? properly so behavest thyself*. Pl. Gorg. 490, e. ποῖα ὑποδήματα
φλυαρῆϊς ἔχων; *what makes you always prate so much about shoes?* Here
belong also the Part. φερόμενος, and φέρων, *summo studio, maximo
impetu*, used intransitively, commonly with the accompanying idea of cen-
sure, with verbs of motion. Her. 8, 91. ὅπως δέ τινες τοὺς Ἀθηναίους δια-
φύγοιεν, φερόμενοι (cum impetu delati) ἐπέπιπτον ἐς τοὺς Αἰγινήτας.
8, 87. (ναῦς) διοικομένη ὑπὸ τῆς Ἀττικῆς φέρουσα ἐνέβαλε νηϊφιλίῃ (cum
impetu aggressa est amicam navem).

REM. 10. In like manner the Greek employs the participles ἔχων,
ἄγων, φέρων, λαβών, where the English may use the preposition *with*;
ἔχων is used both of animate and inanimate objects which may be in the
possession of any one, ἄγων of animate objects, φέρων of inanimate, λαβών
of both, e. g. X. Cy. 1. 3, 1. ἐρχεται ἡ Μανδάνη πρὸς τὸν πατέρα καὶ τὸν
Κύρον τὸν υἱὸν ἔχουσα, *with her son Cyrus*, etc. So ὁ Κύρος ξίφος φέ-
ρων προσήλασεν, ἵππον ἄγων ἤλθεν, ἱππέας λαβὼν τοὺς πολεμίους κα-
τεδίωξεν. The Homeric and Poetic language often connects the participles
ἔχων, φέρων, λαβών and ἄγων with verbs of *giving*, *placing*, etc., in order to
present the idea of the action that preceded the *giving* and *placing*, graphi-
cally, as it were, before the eyes of the hearer. Il. η, 305. δῶκε ξίφος ἀρ-
γορόηλον σὺν κολεῷ τε φέρων καὶ ἔντμητῳ τελαμώνι.

5. Instead of the Gen. absolute, the Acc. is also used, but
this is confined almost wholly to instances where the Part.
stands without a definite subject, consequently where the verb
is impersonal, e. g. ἐξόν, *while, when, since it is* or *was al-
lowed*, (from ἐξεστι, *it is allowed, it is lawful*), or with imperson-
al phrases, e. g. αἰσχρόν ὄν, *while, because, since it is* or *was
shameful*, (from αἰσχρόν ἐστιν, *it is shameful*). The idea of ex-
tension in time, which is expressed by the Acc., § 279, 6, is, in
this construction transferred to the state or condition of an ob-
ject; the conjunctions, *while, since*, express this corresponding
relation.

(a) Accusative absolute. Pl. Menex. 246, d. ἡμῖν ἐξόν ζῆν μὴ καλῶς,
καλῶς αἰρούμεθα μᾶλλον τελευτᾷ. Her. 1, 129. παρὸν αὐτῷ βασιλεία γε-
νέσθαι, ἄλλω περιέθηκε το κράτος. 5, 49. παρὲχον (quum liceat) τῆς
Ἀσίας πάσης ἄρχειν εὐπειρώς, ἄλλο τι αἰρήσεσθαι; 3, 65. ἀδελφεοκτόνος, οἰ-

δὲν δεῖον (quum fas non esset, fieri non deberet), γέγονα. So παρὰσχόν or ὑπάρχον, παρόν, quum liceat, liceret; τυχόν; δόξαν αὐτοῖς, quum iis visum sit, or esset, δοκοῦν (quum videatur, videretur); προσῆκον, quum debeat, deceret. Passive participles, Th. 1, 125. δεδογμένον δὲ αὐτοῖς, εὐθὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν ἀπαρασκεύους οὖσιν. Εἰρημένον, quum dictum sit, esset. Adjectives with ὄν, e. g. αἰσχρόν ὄν, quum turpe sit, esset; ἀδελόν ὄν, δυνάτὸν ὄν, ἀδύνατον ὄν. Also without ὄν, e. g. δῆλον.

(b) Accusatives absolute. The subject is, however, commonly only a neuter pronoun, not a substantive. Her. 2, 66. ταῦτα δὲ γινόμενα, *these things having occurred*, etc., πένθεα μεγάλα τοὺς Αἰγυπτίους καταλαμβάνει. Th. 4, 125. ἤδη ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν, κυρωθὲν δὲ οὐδέεν (sed quum nihil decretum esset), ἐχώρον ἐπ' αἰκου. X. H. 3, 2, 19. δόξαντα δὲ ταῦτα καὶ περὶ αὐθέντα, τὰ μὲν στρατεύματα ἀπῆλθεν.

REM. 11. The Gen., however, stands with those impersonal verbs where the subject is in a degree implied in the verb, e. g. ὕοντος, σαλπίζοντος § 238, Rem. 3. (b). Elsewhere the Gen. seldom occurs with impersonal verbs and phrases, e. g. X. Hipp. 4, 2. ἀδελόν ὄντος, εἰ κτλ.

6. The particle of comparison ὥς is connected with a Part., when the action expressed by the Part. is to be indicated as something imagined, conceived of, especially as a conjectural reason. Such a Part., connected with ὥς, signifies the same thing as a Part. of a verb denoting *to think*, or *to say*, followed by an Inf., or Acc. with an Inf.

(a) Simple Participle. X. Cy. 1, 1, 1. οἱ τυραννεῖν ἐπιχειρήσαντες, κἂν ὅποσονοῦν χρόνον ἄρχοντες διαγένηνται, θανιμίζονται, ὥς σοφοί τε καὲ εὐτυχεῖς γεγεννημένοι properly, *are admired, being thought to be wise men*, = νομιζόμενοι σοφοί τε καὲ εὐτυχεῖς γεγενῆσθαι). Pl. Rp. 320, a. ἀγανακτοῦσιν, ὥς μεγάλων τινῶν ἀπεστερημένοι (i. e. ἡγούμενοι μεγ. τ. ἀπεστερησθαι). Ὡς is very often connected with the Fut. Act. Part., when a purpose in the mind of another is expressed, X. An. 1, 1, 3. Ἀρταξέρξης συλλαμβάνει Κῦρον ὥς ἀποκτενῶν. So also very often, with παρασκευάζεσθαι, § 310, 4, h.

(b) Genitives absolute. X. H. 7, 5, 20. παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὥς μάχης ἐσομένης (i. e. λέγων μάχην ἔσσεσθαι). 5, 4, 9. ἐκέρχοντον ἐξίναί τι πάντας Θηβαίους, ὥς τῶν τυράννων τεθνεώτων (quia tyranni mortui essent). Th. 1, 2. ἐς Ἰωνίαν ὕστερον, ὥς οὐκ ἰκανῆς οὕσης τῆς Ἀττικῆς, ἀποικίας ἐξεπέμψαν (i. e. νομίζοντες οὐκ ἰκανὴν εἶναι).

(c) Accusative absolute. Pl. Rp. 425, a. τοῖς ἡμετέροις παισὶν ἐννομωτέρου εὐθὺς παιδιᾷς μεθεκτεόν, ὥς, παρανόμου γιγνομένης αὐτῆς, ἐννό-

μους τε καὶ σπουδαίους ἄνδρας αὐξάνεσθαι ἀδύνατον ὄν. X. An. 5. 2, 12. ὁ δὲ τοῖς πελισταῖς πᾶσι παρήγγελλε διηγκυλωμένους ἵεναι, ὥς, ὁπόταν σημῆνῃ, ἀκοντίζεν δεῆσον. So ὥς ἔξόν, ὥς παρόν, etc.

(d) Accusatives absolute. X. C. 1. 2, 20. διὸ καὶ τοὺς υἱεῖς οἱ πατέρες, καθ' ὅσιν σάφρονες, ὅμως ἀπὸ τῶν πονηρῶν ἀνθρώπων εἰργουσιν, ὥς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἄσκησιν οὕσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν κατάλυσιν. 3, 2. εὔχeto δὲ πρὸς τοὺς θεοὺς ἀπλῶς τάγαθὰ διδόναι, ὥς τοὺς θεοὺς κάλλιστα εἰδότας. This construction is very common, and is not limited to a pronominal subject, like the one mentioned in No. 5, (b).

REM. 12. A peculiar use of the Gen. absolute, in connection with ὥς, occurs with the verbs εἰδέναι, ἐπίστασθαι, νοεῖν, ἔχειν γνώμην, διακρίσθαι τὴν γνώμην, φροντίζειν; also sometimes with λέγειν, and the like verbs, where, instead of the Gen. absolute, the Acc. of the substantive with a Part. or the Acc. with an Inf., should stand as the object. The result of the action of the Gen. is commonly denoted by οὕτω joined to the predicate. X. An. 1. 3, 6. ὥς ἐμοῦ οὖν ἰόντος, ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε (*me illum esse, quocumque eiat vos, statuite*). Cy. 2. 3, 15. ὥς οὖν ἐμοῦ γε καὶ ἀγωνιουμένου καὶ, ὁποῖος ἂν τις ᾖ, κατὰ τὴν ἀξίαν με τιμᾶν ἀξιώσοντος, οὕτως, ἔφη, ὦ Κῦρε, γίγνωσκε. Pl. Cratyl. 439, c. διανοηθέντες ὥς ἰόντων τε ἀπάντων ἀεὶ καὶ ῥεόντων (*repulantes, omnia semper ire et fluere*.)

REM. 13. Instead of ὥς, ὥς περ (*quasi*) is sometimes connected with the Part. In order to bring out emphatically an objective ground or reason, the particles ἄτε (*ἄτε δὲ*), οἷα, οἷον (in the Ionic writers, also, ὥς τε) are connected with the participle. Her. 6, 79. ἄτε πυκνοῦ ἰόντος τοῦ ἄλσεος, οὐκ ὦρον οἱ ἐντὸς τοὺς ἐκτός. X. An. 4. 8, 27. ἄτε θωμένων τῶν ἑταιρῶν, πολλὴ φιλονεικία ἐγίγνετο. 5. 2, 1. οἱ Κόλχοι, ἄτε ἐκπεπτωκότεες [ἐκ] τῶν οἰκιῶν, *inasmuch as they had been driven out of their houses*, etc., πολλοὶ ἦσαν ἄθροοι καὶ ὑπερεκείνητο ἐπὶ τῶν ἄκρων. Th. 2, 5. ἦσαν καὶ ἄνθρωποι κατὰ τοὺς ἀγρούς, οἷα ἀπροσδοκίτου κακοῦ ἐν εἰρήνῃ γενομένου. Pl. Charm. 153, a. οἷον διὰ χρόνου ἀφ' ἡμέρας ἀσμίμως ἢ ἐπὶ τὰς ξυνήθεις διατριβάς.

§ 313. *Special peculiarities in the Participial construction.* (585—587.)

1. The Nom. of a Part. often refers to a preceding substantive in the Dat., Acc. or Gen., when the Dat., Acc. or Gen. in the preceding clause indicates the object in a grammatical point of view, but the subject in a logical respect, e. g. in δοκεῖ μοι = ἐγὼ ἡγοῦμαι, *I think*.

(a) Dative. Th. 3, 36. ἔδοξεν αὐτοῖς (i. e. ἐμφρίσαντο, *voted*), αὐτοὺς παρόντας μόνον ἀποκτεῖναι, ἀλλὰ καὶ τοὺς ἀπαντας Μιτυληναίους ἐπικαλοῦντες κ. τ. λ. (as *Sallust. Jug. 102. populo Romano melius visum — ratū*). 6, 24. ἔρως ἐνέπεσε πᾶσιν (= ἐπεθύμουν πάντες) ὁμοίως ἐκπλεῦσαι τοῖς μὲν πρεσβυτέροις ὥς — καταστρεφόμενοις ἐφ' ᾗ ἔπλεον, — τοῖς δ' ἐν ἡλικίᾳ — εὐέλπιδες ὄντες σωθήσεσθαι. (b) Accusative. Eur. Hec. 770. αἰδώς μ' ἔχει (= αἰδοῦμαι) ἐν τῷδε πότμῳ τυγχάνουσ' ἐν ἐμῇ

νήν. (c) Genitive. Her. 4, 132. *Δαρείου ἡ γνώμη ἦν* (= *ἐγίνωσκον*) *εἰκάζων*. Th. 4, 23. *τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμέϊτο* (= *τὰ περὶ Π. ἀμφότεροι ἐπολέμουν*), *Ἀθηναῖοι μὲν—τὴν νῆσον περιπλέοντες—, Πελοποννήσιοι δὲ ἐν τῇ Πιπίρῳ στρατοπεδεύόμενοι* (comp. § 266, 3). Sometimes the Acc. and Dat. of the Part. is constructed according to the sense of the preceding phrase or clause, and not according to its grammatical form, e. g. S. El. 479, sq. *ὑπεστί μοι θράσος ἄδυνόων κλύουσας ἀρτίως ὀνειράτων* (instead of *θράσος με ἔχει κλύουσας*). Th. 1, 62. *ἦν δὲ γνώμη τοῦ Ἀριστέως* (= *ἔδοξε τῷ Ἀριστεῖ*) *τὸ μὲν μεθ' ἑαυτοῦ στρατοπέδον ἔχοντι ἐν τῷ Ἰσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους*.

REMARK 1. On the Nom. of the participle in the partitive apposition, see § 266, 3. The Nom. of the Part. sometimes stands in a sentence alone, without a finite verb, so that the Part. apparently, but only apparently, takes the place of the finite verb. The finite verb must then be supplied from the preceding or following sentence. Her. 1, 82. *Λακεδαιμόνιοι δὲ τὰ ἐναντία τοῦτων ἔθεντο νόμον· οὐ γὰρ κομῶντες πρὸς τοῦτον ἀπὸ τοῦτου κομῶν* (sc. *νόμον ἔθεντο*). So also with conjunctions, e. g. *εἰ, ἐάν, ὅταν*, etc. X. C. 2, 1, 23. *ὁρῶ σε ἀποροῦντα, ποίαν ὁδὸν ἐπὶ τὸν βίον τράπη· ἐάν οὖν ἐμὲ φίλην ποιήσάμενος* (scil. *τὴν ἐπὶ τὸν βίον ὁδὸν τράπη*). In very many passages, however, the Part. may be explained by inserting *εἰμί*.

2. The genitives absolute sometimes occur where the subject of these genitives is not different from the subject of the predicate, or an object of the predicate; here it is to be noted, that the subject of the participle is often wanting, since it can be easily supplied, see § 310, Rem. 4. The reason of this peculiar construction is commonly found in the tendency to express the member of the sentence with greater emphasis.

Instead of the Nominative. Th. 3, 13. *βοηθησάντων ὑμῶν προθύμως πόλιν προσλήψεσθαι, you aiding, you will more readily*, etc. 70. *καὶ ἐς λόγους κατὰσιάντων* (*Κερκυραίων*) *ἐψηφίσαντο Κερκυραῖοι*. X. Cy. 1, 4, 20. *ταῦτα εἰπόντος αὐτοῦ ἔδοξε τι* (sc. *αὐτός*) *λέγειν τῷ Ἀστυάγει*. Instead of the Accusative. Her. 9, 99. *οἱ Σάμιοι, ἀπικομένων Ἀθηναίων αἰχμαλώτων—τούτους λυσάμενοι πάντας ἀποπίμπουσι—ἐς τὰς Ἀθήνας*. Instead of the Dative. Th. 1, 114. *καὶ ἐς αὐτὴν διαβεβηκότος ἤδη Περικλέους—ἡγγέλθη αὐτῷ* (*Περικλεῖ*).

REM. 2. These examples must be distinguished from those in Homer, where the Gen. of a Part. follows a Dat. of a pronoun, or the Dat. of a Part. follows a Gen.; instead of the possessive Gen., Homer sometimes uses the Dat. Od. ι, 257. *ἤμιν δ' αὖτε κατεκλίσθη φίλον ἦτορ δεισάντων φθόγγων τε βαρὺν αὐτόν τε πέλωρον* (= *ἡμῶν ἦτορ*). 458, sq. *τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη θεινομένον φάιτο πρὸς οὐδῇ*. Il. ε, 141. *Ατρεΐδῃ, νῦν δὲ που Ἀχιλλῆος ὀλοὸν κῆρ γήθει ἐνὶ στήθεσσι φόνον καὶ φῦζαν Ἀχαιῶν δερκομένῳ*.

SECTION VI.

§ 314. The Adverb, as expressing the Objective relation. (589.)

The objective relation is, finally, expressed by adverbs. Adverbs denote the relation of place, time, way and manner, the quantity of a predicate or attribute, or of another adverb, e. g. ἐγγύθεν ἦλθεν, χθὲς ἀπέβη, καλῶς ἀπέθανεν, πολλάκις ἦλθεν; these are to be viewed in a certain sense as resembling the Cases of substantives, since by them, as has been seen, the relations just mentioned are expressed. Hence it is seen why most adverbs have a definite inflexion for Cases, e. g. οὔ, *where*, ἄνω, κάτω, οἶ, οἶκοι, πῇ, ὅπῃ, etc., § 101, 2.

REMARK. In addition to the above adverbs, the language has other adverbs, which do not, like those mentioned, define the predicate more exactly, but express the relation of the predicate to the subject. These are called Modal Adverbs. They denote the certainty or uncertainty, the extension or limitation, the affirmation or negation of the proposition; or they exhibit the proposition interrogatively. Several of them have been changed from adverbs to mere suffixes, and hence always depend on a particular word, which by them is made emphatic. The interrogative adverbs will be treated under the subject of interrogative sentences. The remaining adverbs mentioned, are here treated more particularly.

§ 315. A. Δή, δῆτα, θήν, δῆθεν, δῆπουθεν, δαί. (591—593.)

1. Δή is the abridged form of ἤδη, being conformed to it in usage; but it cannot, like ἤδη, stand as the first word in a sentence (except in the Epic δὴ τότε, tum vero, δὴ γάρ, jam enim), but is used as a mere suffix, § 314, Rem. It denotes in general that which is *certain, sure, settled, a pointing to something known (already, now, even, certainly)*; it is not used of a particular time exclusively, but may refer to any time. It is very often employed, in order to denote a consequence which follows of itself, nothing further being taken into the account. Ταῦτα, ἃ νῦν δὴ λέγεις, *just now*, ἃ νῦν δὴ ἔλεγες, *even now*. X. Cy. 4. 1, 23. νῦν δὴ σὺ δηλώσεις, εἰ ἀληθῆς ἔλεγες, *now certainly*. Οὐδὲν δὴ κακὸν πεπόνθαμεν, nihil jam or nihil dum. Οὐδὲν δὴ κακὸν πεισόμεθα, nihil jam = *further*. With an Imp. or Subj. expressing an exhortation, it signifies *now then*. X. C. 1. 2, 41. δίδαξον δὴ πρὸς τῶν θείων, *now then teach*. Ἴωμεν δὴ, *now then let us go, come now*. After relatives, it often denotes a reference to a thing which is known. X. Hier. 11, 8. καὶ πρῶτον μὲν εὐθύς κατεργασμένος ἂν εἴης τὸ φιλεῖσθαι ὑπὸ τῶν ἀρχομένων,

οὗ δὲ σὺ ἐπιθυμῶν τυγχάνεις, quod uti satis constat expetis. Hence ἐπεὶ δὲ, *whereas*, (since now), quoniam (i. e. quum jam), *because now*, puisque, in respect to something conceded, known; ὥς δὲ, *seeing that*, quandoquidem, εἰ δὲ, *si jam*, *if now*. In a series of sentences connected by καὶ, δὲ is placed after the word which is to be made emphatic. Pl. Men. 87, e. ἐγγίαια, φάμεν, καὶ ἰσχύς καὶ κάλλος καὶ πλοῦτος δὲ. So καὶ τὸ δὲ μέγιστον; further, ἄλλος τε — καὶ δὲ καὶ. Her. 1, 30. εἰς Αἴγυπτον ἀπίκετο παρὰ Ἀμασιν, καὶ δὲ καὶ ἐς Σάρδεις παρὰ Κροῖσων.—Τί οὖν δὲ; Πῶς οὖν δὲ; *How now then, how I pray?*

2. In general, δὲ is very often used in order to render emphatic and define more exactly, the word after which it stands *surely, even*, (in English often indicated only by the tone of voice). X. Cy. 2, 3, 13. μέγα φρονῶσιν, ὅτι πεπαιδευμένοι δὲ καὶ πρὸς λιμὸν καὶ πρὸς δίψαν καὶ πρὸς ῥίγος καρτερεῖν, *just because they have been taught*, etc. Pl. Prot. 320, a. δεδιώς περὶ αὐτοῦ, μὴ διαφθαῖ δὲ ἐπὶ Ἀλκιβιάδου, *lest he should be corrupted, forsooth*. With adjectives and numerals, it has either a limiting or enlarging sense, according to the nature of the adjective or numeral, e. g. μόνος δὲ, *quite alone*, ἐν βραχέϊ δὲ, *in a short time*, πολλοὶ δὲ, *many*, πολλάκις δὲ, *often*, κρᾶτιστοι δὲ. With a pronoun it expresses the distinction, importance, prominence of a person or thing as known, e. g. ἐκεῖνος δὲ, *that (well-known) man*, σὺ δὲ ταῦτα ἐτόλμησας; οὕτω δὲ, *in such a manner*; so with other interrogative pronouns, X. C. 4, 4, 10. καὶ ποῖος δὲ σοι, ἔφη, οὗτος ὁ λόγος ἐστίν; Eur. Med. 1012. τί δὲ κατηγοεῖς ὄμμα καὶ δακρυρόοις; So Τί δὲ ποτε; *what then in all the world?* Τίς δὲ οὖν; *who then now, who I pray?* With an indefinite pronoun, it increases the indefiniteness, e. g. ἄλλοι δὲ, *others, whoever they may be*, ὅσος δὲ, *as much as*, ὅπως δὲ, *how*, οὔτις δὲ, *nescio quis*, ζῆν ὅπόσον δὲ χρόνον, *who knows how long?* With conjunctions and other particles, it signifies, (a) *even, precisely*, e. g. ὥς δὲ, *just as*, ἵνα δὲ, *in order that*, ἰδέσθαι δὲ, *to see*; (b) *truly*, when a thought is to be expressed with assurance and decision, e. g. ἦ δὲ, *truly*, μάλιστα δὲ, *most certainly*, καὶ δὲ, *and*, δὲ ποῦ, *certainly indeed* (= *quite surely*), [Dem. Cor. 33. ταῦτα γὰρ δίκαιά ἐστί μοι περὶ τῶν ἀντιῶν τοῖς ἄλλοις δέηπον], οὐ δὲ ποῦ, *yet surely not at all* (= *certainly not*), γὰρ δὲ, *for surely*.

3. Ἀντι, which is formed from δὲ, serves like δὲ, only in a higher degree, to render prominent, and more exactly define the word, which stands before it. It may be joined with all the parts of speech, in order to define them, whether it be to extend or limit them. It is very often used after interrogatives, e. g. τί δὲ τ', ἐπειδὴν τοῦτο γένηται; quid tum demum dicetis, quum hoc factum erit? It is also quite frequently employed in answers (*even, precisely so, certainly so*). Also, ἦ δὲ τὰ, *yes, forsooth*, οὐ δὲ τὰ, *minime vero*, μὴ δὲ τὰ, *certainly not*, e. g. μὴ δὲ τὰ δρᾶς ταῦτα; καὶ δὲ τὰ, *and forsooth*.

4. The enclitic $\theta\acute{\eta}\nu$ is a Doric particle, but it also appears in the Epic language. In Homer, $\theta\acute{\eta}\nu$ has always an ironical sense, like the Attic $\delta\acute{\eta}\nu$, *without doubt, certainly*. II. β, 104. οὐ $\theta\acute{\eta}\nu$ μιν πάλιν αὐτίς ἀνήσει θυμὸς ἀγήνωρ νεικίειν βασιλῆας ὀνειδείους ἐπέεσσιν.

5. $\Delta\acute{\eta}\theta\epsilon\upsilon$ (from $\delta\acute{\eta}$ and $\theta\acute{\eta}\nu$) almost always expresses scorn, irony (scilicet, *truly, indeed*); it denotes very seldom a mere, simple explanation. X. Cy. 4. 6, 3. ἀπεπεμφάμην (τὸν νόον), μέγα φρονῶν, ὅτι $\delta\acute{\eta}\theta\epsilon\upsilon$ (*truly*) τῆς βασιλείας θυγατρὸς ὀφολμην τὸν ἐμὸν νόον γαμέτην.

6. $\Delta\acute{\eta}\pi\omicron\upsilon\theta\epsilon\upsilon$ (from $\delta\acute{\eta}\pi\omicron\upsilon$ and $\theta\acute{\eta}\nu$), *I hope so indeed, certainly* (nempe, ironically). X. Cy. 4. 3, 20. ἐγὼ δὲ ἦν ἱππεύειν μάθω, ὅταν μὲν ἐπὶ τοῦ ἱπποῦ γένομαι, τὰ τοῦ ἱπποκενταύρου $\delta\acute{\eta}\pi\omicron\upsilon\theta\epsilon\upsilon$ διαπράξομαι, *I shall, as I hope, act the part of a centaur*.

7. $\Delta\alpha\iota$ is a lengthened form of $\delta\acute{\eta}$ (as *val* of *νή*). It is used only in the phrases $\tau\iota\delta\alpha\iota$; πῶς $\delta\alpha\iota$; it expresses the idea of surprise, wonder, (*how so? ain't tu? ilane? ilane vero?*)

§ 316. B. Confirmative Adverbs. (594.)

1. $M\acute{\eta}\nu$ (Dor. and Ep. $\mu\acute{\alpha}\nu$) expresses, like *vero*, confirmation, assurance, protestation, *truly*, and often, like *vero*, is used in antitheses, *still, but*. It cannot, however, stand as the first word in a sentence, as it commonly depends on another word, and that the most important in the sentence, particularly on particles. Its use with particles is as follows, (a) $\Upsilon\iota\mu\acute{\eta}\nu$, *indeed, certainly*, hence used particularly with oaths, asseverations, or solemn promises. X. Cy. 4. 2, 8. τὰ πιστὰ δίδωσιν αὐτοῖς, $\Upsilon\iota\mu\acute{\eta}\nu$ ὡς φίλοις καὶ πιστοῖς χρῆσθαι αὐτοῖς.—(b) $O\upsilon\mu\acute{\eta}\nu$, $\mu\acute{\eta}\mu\acute{\eta}\nu$, *truly not*.—(c) $K\alpha\iota\mu\acute{\eta}\nu$, *and indeed, yes surely, very good*. Pl. Phaedon. 58, e. καὶ $\mu\acute{\eta}\nu$ ἐγὼ γε θαυμάσια ἔπαθον παραγινόμενος. $K\alpha\iota\mu\acute{\eta}\nu$ is often used, when a new assertion is adduced to strengthen the meaning. Od. λ, 582. καὶ $\mu\acute{\eta}\nu$ Τάνταλον εἰς εἶδον; so, often in the dramatic writers when attention is to be directed to the entrance of a new person. Also $\kappa\alpha\iota\mu\acute{\eta}\nu\kappa\alpha\iota$, *et vero etiam, and indeed too*; $\kappa\alpha\iota\mu\acute{\eta}\nu\omicron\upsilon\delta\acute{\epsilon}$, *and indeed not even*.—(d) $\Lambda\lambda\lambda\acute{\alpha}\mu\acute{\eta}\nu$, *at, sed vero, but, but indeed*. In a question, $T\iota\mu\acute{\eta}\nu$; πῶς $\mu\acute{\eta}\nu$; *quid vero? quid quæso?*

REMARK. Instead of $\mu\acute{\eta}\nu$, the Ionic writers employ the shorter form $\mu\acute{\epsilon}\nu$, which, as well as $\mu\acute{\eta}\nu$ and $\mu\acute{\alpha}\nu$, is also found in Hom. So in the Attic dialect, $\mu\acute{\epsilon}\nu$ is sometimes used instead of $\mu\acute{\eta}\nu$, e. g. in an answer. X. C. 1. 4, 4. πότῃρα γνώμης ἔργα κλέεις;—Πρέπει μὲν τὰ ἐπ' ὠφελείᾳ γινόμενα γνώμης ἔργα εἶναι. This confirmative $\mu\acute{\epsilon}\nu$, instead of $\mu\acute{\eta}\nu$, occurs in the following connections, (a) $M\acute{\epsilon}\nu\tau\omicron\iota$ expresses confirmation, *surely, very often* in antitheses, like *vero*, to denote a limitation; so, $\kappa\alpha\iota\mu\acute{\epsilon}\nu\tau\omicron\iota$, *οὐ μὲν\tau\omicron\iota*, *ἀλλ' ἂ μὲν\tau\omicron\iota*.—(b) $M\epsilon\nu\omicron\upsilon$ or $\mu\acute{\epsilon}\nu\omicron\upsilon$, *sane quidem, quite certainly, yes indeed*, is used, for the most part, only in repetitions, e. g. $\pi\acute{\alpha}\nu\upsilon$

μέν οὐν, very often when some correction is made. X. C. 2. 7, 5. οἱ παρὰ σοὶ τούτων οὐδὲν ἐπιστάναι ποιεῖν;—*Πάντα μὲν οὐν*, but those with you know nothing of these things? yes, everything, immo omnia. So οὐ or μὴ μὲν οὐν, immo non.—(c) Μενδὲ or μὲν δὲ, quite certainly, always in the phrases ἢ μὲν δὲ, οὐ μὲν δὲ, ἀλλὰ μὲν δὲ, καὶ μὲν δὲ, γὰρ μὲν δὲ instead of ἢ μὴν δὲ, etc. On the concessive μέν, see § 322, 3.

2. *Ἴ* expresses confirmation, *profecto*. In order to strengthen it, μὴν is often subjoined. *Ἴ* *π*οι, surely indeed, often ironically. The Epic ἦτοι like ἦ, strengthens the meaning.

3. *Ν*ύ in the Epic expresses a protestation, asseveration, but always in an ironical or scornful manner (like the Attic διπρον), *well now, indeed, nempé*.

4. *Ν*ή, the Lat. *nae*, expresses a protestation, but only in affirmative sentences, e. g. νή τὸν Δία, *in truth*.—From νή is formed the lengthened ναι (as δαι from δή), which has the same meaning, and is often used with μά. —Μά denotes, likewise, an asseveration in affirmative sentences, ναι μά τὸν Δία, in negative, οὐ μά τὸν Δία. But where μά Δία is expressed without a negation, then a negative clause precedes or follows, or it is clear from the context and from an appended adversative particle, that the sentence is to be understood as negative, like X. C. 3. 13, 3.

§ 317. C. *Emphatic suffixes γέ, πέρ, τοί.* (595—597.)

1. *Π*έρ is the enclitic, and hence the abridged form of the adverb πέρ, *through and through* (Lat. *per*). The radical meaning of πέρ is *through and through, throughout*. Πέρ agrees with γέ in this, viz. that it expresses an increase, but it differs from γέ, as it denotes the outward dimension of this increase, consequently, its measure, size, contents; γέ, on the contrary, denotes the inward quality of this increase, consequently, the degree, the real value, or strength of it. In the Common Language, πέρ is not used alone, but in relation to another thought. Hence it is often connected with conjunctions and relatives, e. g. ὅςπερ, *throughout, or the very same, who*, ὅσοςπερ, *altogether as great*, e. g. οἷός περ, *throughout, or entirely of such a character, as*, etc., ὅπου περ, *everywhere, wherever*, ὅθεν περ, *even hence, whence*, ὥς περ, *so far forth, as far as*, ἐπειπερ, *since*, ἐπειδήπερ, *forasmuch, seeing that, whereas*, εἴπερ, *if indeed, if moreover*. In Eng. the meaning of both particles is often given only by heightening the tone of the word to which they belong.

2. *Γ*έ denotes emphasis, an inward force, certainty, assurance, and thus renders an idea emphatic and marked; it may be used either to augment or limit the force of a word, e. g. ἐγώ γε, *I indeed*, σὺ γε, οὗτός γε, πολλά γε, ὀλίγα γε, etc. It depends, like the enclitics, on the word whose meaning it renders emphatic. In connection with relatives and conjunctions, it serves to strengthen and complete a clause. So, ὅς γε, *who or which indeed*,

quis quidem, ὥς περ γε, εἴ γε, *if indeed, siquidem*; after the adversative conjunctions, καί τοι γε, ἀλλὰ γε, etc. (like *quamquam quidem, verum quidem*), γε makes an antithesis prominent, since it defines more exactly, limits or corrects what precedes. X. C. 1. 2, 3. καί τοι γε οὐδεπώποτε ὑπέσχετο διδάσκαλος εἶναι τοῖτου, "*certainly* Socrates made his pupils useful men, *although*," etc. Γε is very often used in reiterations and answers, in order to indicate that they either confirm, or augment, supply, limit or correct, the thoughts contained in the preceding question.

3. Τοί (enclitic) means *surely, certainly, certe*, and serves also to render an object marked and prominent. It is often connected with pronouns, e. g. ἐγώ τοι, ἐγώ γε τοι, *I surely*, ἡμεῖς τοι, ταῦτά τοι. It is particularly employed in quoting or referring to general prepositions and proverbs, since by it an assertion is referred to a general truth and receives confirmation from it. Theogn. 74. παῦροί τοι πολλῶν πιστὸν ἔχουσι νόον. With adversative particles, e. g. καί τοι, *tamen, quamquam* (properly *for surely*), μέν τοι, *tamen*, § 316, Rem., ἀτάρ τοι, ἀλλὰ τοι, *but certainly*. Also, οὔ τοι (μή τοι), *certainly not*, γάρ τοι, *for indeed*, ἦ τοι—ἦ, still stronger ἦ τοι γε—ἦ, *either indeed — or*.

§ 318. D. *Negative Particles, οὐκ and μή.* (598—608.)

1. Οὐ (like its compounds, e. g. οὐδέ, οὔτε, οὐδεὶς, etc.) is an objective negative; μή is subjective, i. e. οὐ is used when something is denied absolutely, independently, objectively; μή (and its compounds), on the contrary, when something is denied in reference to the conception or the will of the speaker or of some other person (subjectively). Both are commonly placed before the words to which the negation is to be applied.

2. Hence οὐκ stands (a) in all sentences asserting or affirming anything, whether they are expressed by the Indicative or Optative; hence also (b) in subordinate sentences with ὅτι and ὥς, *that*; (c) in simple interrogative sentences, both direct and indirect; (d) in subordinate sentences expressing time, with ὅτε, ἐπειδὴ, etc.; (e) in sentences expressing the ground or reason with ὅτι, διότι, ἐπεὶ, etc.; (f) in those expressing the consequence with ὥς τε either with the Ind. or Opt.; (g) in adjective sentences with ὅς, ὅστις, etc., which give to the attributive a concrete or objective sense; (h) when an absolute negative meaning is to be given to a single word in a sentence, e. g. οὐκ ἀγαθός, οὐ κακός.

(a) Τοῦτο οὐ γίγνεται, οὐκ ἐγίνετο, οὐ γενήσεται. Ταῦτα οὐκ ἄν γίγναιτο. — (b) Οἶδα, ὅτι ταῦτα οὐκ ἐγίνετο. Ἐλεγεν, ὅτι τοῦτο οὐκ οὕτως εἶχεν. — (c) Τίς οὐκ αἰσχύνεται (or οἷκ' ἄν αἰσχύνοιτο) κατὰ λέγων τὸν ἀγαθὸν ἄνδρα; — Ἄρ' οὐ θανυμάζεις τὸν Σωκράτη; — Οὐ δρᾷσεις τοῦτο;

— Οὐ περιμενεῖς; § 255, 4. — Λέξον, εἰ (whether) οὐχ ἡμαρτις ταῦτα λέξας. Pl. Phaed. 70, c. σκεψώμεθα —, εἰ ἄρα ἐν Ἀιδου εἰσὶν αἱ ψυχαὶ τελευτησάντων τῶν ἀνθρώπων, εἴτε καὶ οὐ. — (d) Ὅτε οὐκ ἤλθον οἱ πολέμοιοι, οἱ Ἕλληνες ἠσύνχαζον. — (e) Ὅτι οἱ βάρβαροι οὐχ ἠτιθήσαν, οἱ Ἕλληνες τὰ ὕψη οὐ κατέλιπον. — (f) X. Cy. 1. 4, 5. ταχὺ τὰ θηρία ἀνηλώκει (Κύρος), ὥς τε ὁ Ἀστιάγης οὐκ ἐπ' ἐλχεν ἀντὶ συλλέγειν θηρία. — (g) Ἀνὴρ, οὐ οὐκ εἶδες. Ἀνὴρ, ὃν οὐκ ἄν θανατούσῃς.

3. *Mē* on the contrary, stands, (a) with commands, warnings; hence with the Imp. and with the Subj. used in an imperative sense; (b) with wishes and exhortations; (c) with deliberative questions, § 259, 1. (b); (d) with sentences expressing a purpose in connection with *ἵνα*, etc.; (e) with conditional sentences in connection with *εἰ*, *εἰάν*, *ὅτιαν*, *ἐπάν*, *ἔωςάν*, etc.; (f) with sentences expressing an effect or consequence in connection with *ὥς τε* and an Inf.; (g) in adjective sentences with *ὅς*, *ὅστις*, etc., which imply a condition or design, in general when a subordinate clause contains an idea which is expressed only as a conception, supposition; hence used, in cases where a common reflection is more precisely defined, and where the sentence may be resolved by *is, qui* with the subjunctive = *ita comparatus, ut*; (h) in direct and indirect interrogative sentences, which express *fear, anxiety* on the part of the inquirer, and hence demand a negative answer; (i) in forms of swearing, and not seldom when one swears that something *shall not happen*, but sometimes also, when one swears that something *has not happened*; in the latter case, the feeling by which the denial, or abhorrence is expressed, is denoted by *μή*. Comp. English *beware!* instead of *no*.

(a) *Mē* γράφε, *μή* γράφης, § 259, 5. — (b) *Ἐθέ* *μή* γράφοις! — *Mē* τοῦτο γένοιτο! — *Mē* ἴωμεν! — *Mē* γράφωμεν! — (c) Pl. Symp. 213, a. ἀλλὰ μοι λέγετε, εἰς ἣν, ἢ μή; συμπέσθε, ἢ οὐ; Rp. 337, b. πῶς λέγεις; *μή* ἀποκρίνομαι; shall I not answer thee? — (d) Λέγω, ἵνα *μή* γένηται. — (e) *Εἰ* *μή* λέγεις. — *Ἐάν* *μή* λέγῃς. — Ὅταν ταῦτα *μή* γένηται. — (f) Pl. Phaedon. 66, d. ἐκπλήττει (τὸ σῶμα), ὥς τε *μή* δύνασθαι ἐπ' αὐτοῦ καθορεῖν τάληθες. — (g) Pl. Phaedon. 65, a. δοκεῖ, ὅτι *μή* δέ ἐν ἡδὺ τῶν τοιούτων, *μή* δέ ἐμείχεαι αὐτῶν, οὐκ ἄξιον εἶναι ζῆν (= εἴ τι *μή* δέν, etc.), hence *ὅτι μή*, *except, nisi* (properly οὐδὲν ὅτι *μή*, in this case generally used for *εἰ μή*). Her. 1, 32. ἐν τῷ μακρῷ χρόνῳ πολλὰ μὲν ἐστὶ ἰδεῖν, τὰ (= *ἀ*) *μή* τις ἐθέλει (*multa, quae ita sunt comparata, ut*). — (h) *Mē* τέθνηκεν ὁ πατήρ; *my father is not dead, is he? = is it not to be feared that my father is dead?* Φοβοῦμαι, *μή* ὁ πατήρ τέθνηκεν; *I fear lest my father is dead.* *Mē* δράσεις τοῦτο; *you will not do this, will you?* *Mē* δειλοί ἐσόμεθα; *shall we be cowards?* *Mē* νοσεῖς; Ἀρα *μή* νοσεῖς; — (i) Ar. Eccl. 999. μὰ τὴν Ἀφροδίτην — *μή* γ' ὧ σ' ἀφήσω, *I will not let you go, the thing shall not be.* Aor. 194. μὰ

γῆν — μή γ' ὄνῃσιν κομπούμενον ἤκουσά πω, *Beware! I have not listened.* μή is often used with the Inf. X. An. 7. 6, 18. ἐμνήσω ὑμῖν θεοὺς ἀπαντας καὶ πάσας μηδὲ ἃ ἐμοὶ ἰδίᾳ ὑπέσχετο Σεύθης ἔχειν.

REMARK 1. In all the instances above given, except (a) (b) (g), *οὐ* is used when a single word in the sentence is to be made negative, e. g. *Οὐ φῶμεν; negemus?* Isocr. Paneg. 71, 6. λαβόντες ἐξακισχιλίους τῶν Ἑλλήνων, οἳ ἐν ταῖς αὐτῶν οὐχ οἷοι τ' ἦσαν ζῆν (*nequirent*); hence in the phrases, οὐδεις ὅστις οὐ; οὐδενός ὅτου οὐ, etc., § 332, Rem. 12; so also in οὐκ ἔσθ' ὅπως οὐ; for these expressions are, as it were, blended in a single word, like *nullus non*. *Ἐὶ οὐ δώσει (recuabit).* Dem. Cor. 320, 283. ὥς τ' οὐ μεμνησθᾶι (= *oblivisci*).

REM. 2. On οὐκ ἂν λέγοις ταῦτα, instead of μή λέγε see § 260, 2. (4) (b), οὐ δράσεις τοῦτο is instead of μή δράσης, and οὐ δράσεις τοῦτο; = *do this indeed*, see § 255, 4.

4. *Οὐ* stands regularly with the Inf., after verbs of *saying, asserting*, etc.; also after verbs of *believing*, when an Infinitive clause contains an assertion; on the contrary, *μή* stands after verbs of *commanding, willing, praying, persuading, conceding*, after verbs expressing what ought to, should, must take place, as well as in all phrases where the action appears only as *supposed or conceived*. For the same reason *μή* stands with the Inf. which has the article, since here, not a single, definite case is pointed out, but only something general, consequently only that which exists in the conception of the speaker.

X. C. 1. 1, 19. (οἱ πολλοὶ) οἶονται τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δ' οὐκ εἰδέναι. 2, 4. ταύτην τὴν ἔξιν (*vivendi rationem*) τὴν τῆς ψυχῆς ἐπιμέλειαν οὐκ ἐμποδίζουσιν ἔφη. 1, 5. πιστεύουσιν θεοῖς πῶς οὐκ εἶναι θεοὺς ἐνόμιζεν. 4. πολλοῖς τῶν ξυνότων προηγόρευεν τὰ μὲν ποιεῖν, τὰ δὲ μή ποιεῖν. 20. θανατῶν οὖν, ὅπως ποτε ἐπέισθησαν Ἀθηναῖοι Σωκράτην περὶ τοὺς θεοὺς μή σωφρονεῖν. 2, 1, 3. τὸ μή φεύγειν τοὺς πόνοιν.

REM. 3. When an abstract substantive or substantive adjective stands instead of the Inf., then either *οὐκ* or *μή* may be used, according to the manner in which these are resolved, e. g. Ar. Eccl. 115. δεινὸν δ' ἐστὶν ἢ μή ἐμπειρία (= *εἰ μή τίς ἐστιν ἐμπειρος*). Th. 1, 137. γράψας τὴν τῶν γειφυρῶν οὐ διάλυσιν (= *ὅτι οὐ ὥς [that] αἱ γέφυραι οὐ διελύθησαν*).

REM. 4. With some verbs, e. g. φάμαι, οἴεσθαι, ἀξιοῦν, ὑπισχεῖσθαι, the negation, which properly refers to the Inf., is usually joined with the finite verb, thus οὐ φημι, like *nego, to deny, refuse*. X. An. 1. 3, 1. οἱ στρατιῶται οὐκ ἔφασαν εἶναι τοῦ πρόσω (*negaverunt se vivos esse*). Th. 2, 89. ξυνεκάλεσα (ἱμαῖς), οὐκ ἀξιώων τὰ μή δεινὰ ἐν ὀφρώδιᾳ ἔχειν, *desiring that you should not fear what is not to be feared*.

5. With the participle or adjective *μή* is used, only when these can be resolved by a conditional clause, or are equivalent to such a clause,—in all other cases, *οὐ* is used. *Οὐ δυνάμενος, one who cannot, or is unable, οὐ βουλόμενος, nolens, οὐκ ἀναγκαῖον, unnecessary, τὰ οὐ καλὰ βουλευήματα,*

turpia consilia; ὁ οὐ πιστεύων, *is qui non credit, or quum (since) non credit, or quia non credit*, ὁ οὐ φιλοσοφῶν, *is qui non philosophatur*, ὁ μὴ πιστεύων, *si quis non credit*. X. An. 4. 4, 15. οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεύσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα, καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα, *if anything was not, he represented it as not being*. Οἶδά σε ταῦτα οὐ ποιήσαντα. Ἥγγιλε τὴν πόλιν οὐ πολιορκηθεῖσαν. X. Cy. 1. 2, 7. ὅν ἂν γινῶσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δὲ, κολάζουσι τοῦτον ἰσχυρῶς (= ἐάν τινα κτλ.). 3, 1. 16. τί γὰρ ἄν — χρήσαιτ' ἂν τις ἰσχυρῶ ἢ ἀνδρείῳ μὴ σώφρονι (= εἰ μὴ σώφρων εἴη).

6. If in a negative sentence, there are indefinite pronouns or adverbs, e. g. *any one, any how, everywhere, at any time, ever*, etc., these are all expressed negatively. These negative expressions neither destroy nor strengthen each other, since they do not stand in an opposite relation, but each of them is to be considered independent. The negatives must be of the same kind, i. e. either οὐκ or μή.

Pl. Rp. 495, b. σμικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὔτε πόλιν δρᾷ. Lysid. 214, d. ὁ κακός οὔτ' ἀγαθῶ, οὔτε κακῶ οὐδέποτε εἰς ἀληθὴ φιλίαν ἔρχεται. Hipp. Maj. 291, d. (τὸ καλόν), ὁ μὴδέποτε αἰσχρὸν μὴ δαμοῦ μὴ δὲν ἐφανείται. So also where the whole is negative, the parts are likewise negative, e. g. οὐ δύναται οὔτ' εἰς λέγειν οὔτ' εἰς ποιεῖν τοὺς φίλους, *he can neither — nor*; in like manner also οὐδέ, μὴδέ, *not even, ne — quidem*, are used in a negative sentence, e. g. οὐ δύναται οὐδέ νῦν εἰς ποιεῖν τοὺς φίλους.

Rem. 5. If the finite verb is connected with a participle, the negation, when it refers to both, is usually placed with the Part., though only when the Part. precedes the verb. Th. 1, 12. μετὰ τὰ Τρωϊκά ἡ Ἑλλὰς ἐτι μετανίστατο καὶ κατοικήετο, ὥστε μὴ ἡσυχάσασα ἀνέξηθῆναι (i. e. ὥστε μὴ ἡσυχάσαι καὶ μὴ ἀνέξηθῆναι). Where the negative is so placed, it must be considered as belonging to the whole sentence, and not to a single word.

7. Οὐ μὴ with the Subj. or Fut. Indicative, is elliptical, since with οὐκ a verb denoting anxiety or fear, which is sometimes also expressed, must be supplied, and μή must be referred to this verb. Hence οὐ μὴ is used, when the idea to be expressed is, *it is not (οὐ) to be feared that (μὴ) something will happen*, e. g. οὐ μὴ γίνηται τοῦτο, *non vereor, ne hoc fiat, this certainly will not happen*. In a question with the second Pers. of the Fut. Indicative. Ar. Nub. 505. οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί; *I shall not expect that you will talk = do not talk*, § 255, 4.

8. After verbs and expressions of fear, timidity, anxiety, uncertainty, doubt, distrust,—denying, hindering, abstaining, refusing, avoiding,—preventing, forbidding, contradicting, the Inf. is commonly followed by the negative μή, instead of the Inf. without μή, since the Greek repeats with the

Inf. the negative contained in the idea of these words;—this is done in order to strengthen the negation of the sentence.

Κωλύω σε μή ταῦτα ποιεῖν, *I prevent you from doing this.* Her. 3, 128. Δαρεῖος ἀπαγορεύει ἑμῖν μή δορυφορέειν Ὀροῖτα. 66. ὁ Περξιάσσης ἔξιρκος ἦν μή ἀποκτεῖναι Σμέρδιν. Th. 3, 6. τῆς μὲν θαλάσσης εἰργον μή χρῆσθαι τοὺς Μιτυληναίους. 5, 25. ἀπέσχοντο μή ἐπὶ τὴν ἐκατέρων γῆν στρατεῦσαι.

REM. 6. But when expressions of fear, anxiety, doubt and the like, are followed by μή with the Ind. or Subj. (Opt.), μή must be considered as an interrogative, *numne, whether not*, e. g. δέδοικα μή ἀποθάνῃ, *metuo, ne moriatur, μή τέθνηκεν, ne mortuus sit, I fear whether he is not dead, has not died = I fear that he is dead, or has died.* On the contrary, μή οὐ with the Ind. and Subj. (Opt.), is used after the above expressions, when it is meant that the thing feared will not take place or has not taken place. Δέδοικα, μή οὐκ ἀποθάνῃ, *ne non moriatur, that he may not die, ἐδέδοικεν, μή οὐκ ἀποθάνοι, ne non moreretur, that he would not die, δέδοικα, μή οὐκ τέθνηκεν, ne non mortuus sit, that he has not died.*

9. Even when the conjunctions ὅτι, ὥς with the finite verb, follow expressions of doubt and denial instead of the Inf., the negation is sometimes repeated in the dependent subordinate clause by οὐ.

X. R. Ath. 2, 17. ἀρνεῖσθαι τοῖς ἄλλοις, ὅτι οὐ παρῆν, *to deny to others that I was present.* Pl. Menon. 89, d. ὅτι δ' οὐκ ἔστιν ἐπιστήμη, σκέψαι, *ἐάν σοι δοκῶ εἰκότως ἀπιστεῖν.* Dem. Onet. 871, 14. ὥς δ' οὐκ ἐκεῖνος ἐγώργει τὴν γῆν, οὐκ ἡδύνατ' ἀρνηθῆναι, Phil. 3, 124, 54. οὐδ' ἂν ἀρνηθεῖεν ἔτι, ὥς οὐκ εἰσὶ τοιοῦτοι.

REM. 7. So οὐ is sometimes used even after ἥ (quam) following the comparative or comparative expressions which are for the most part connected with a negative. This usage is regular in French, e. g. *il donne plus que vous n'avez donné*, and is designed to make the idea of diversity (consequently a negative idea), which is contained in the comparative, more emphatic, (the gift of one is *different, not equal* to that of the other; he gives this more, and you do not give it more). Her. 4, 118. ἥκει ὁ Πέρσης οὐδέν τι μᾶλλον ἐπ' ἡμέας, ἢ οὐ καὶ ἐπὶ ὑμέας. Th. 3, 36. τῇ ὑστεραίᾳ μετὰ νοῖα τις εὐθύς ἦν αὐτοῖς καὶ ἀναλογισμὸς ὡμὸν τὸ βούλεμα καὶ μέγα ἐγνώσθαι πόλιν ὅλην διαφθεῖραι μᾶλλον, ἢ οὐ τοὺς αἰτίους. Πλὴν οὐ is sometimes used in the same manner. Dem. Cor. 241, 45. πλὴν οὐκ ἐφ' αὐτούς ἐκάστων οἰομένων τὸ δεινὸν ἦξιεν.

10. Μὴ οὐ with the Inf. is used instead of the Inf. without negation, with expressions which denote preventing, hindering, ceasing, abstaining, denying, contradicting, concealing, doubting, despairing, distrusting and the like, when οὐ or another word which may be considered a negative, is placed before μή οὐ.

Οὐδὲν κωλύει σε μή οὐκ ἀποθανεῖν, *nothing hinders you to die*, i. e. *from dying.* X. An. 3, 1, 13. εἰ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμπεδὼν (=

οὐδὲν ἐμπ.) μὴ οὐχὶ (ἡμᾶς) ἱβριζομένους ἀποθανῖν; Vect. 3, 7. οὐ δ' ὅς-
ελπίς εἰμι τὸ μὴ οὐχὶ προθύμως ἂν τοὺς πολίτας εἰς τὰ τοιαῦτα εἰσφέρ-
ειν. Cy. 2, 2, 20. αἰσχροὺν (= οὐ καλὸν) ὄν ἀντιλέγειν, μὴ οὐχὶ τὸν
πλεῖστα καὶ ποιοῦντα καὶ ὠφελοῦντα τὸ κοινόν, τοῦτον καὶ μεγίστον ἀξιοῦσθαι.

REM. 8. With the really negative expressions, οὐ δύναμαι, ἀδύνα-
τος, οὐχ οἶός τ' εἰμὶ, οὐδεμία μηχανή ἐστι (= οὐ δυνατόν
ἐστι), οὐχ ὁσιόν ἐστιν, οὐκ εἰκός ἐστιν, it is not probable, οὐ
φημι, and the like, and also such as ἄνοια, ἀνόητός ἐστι, the fol-
lowing Inf. is actually made negative by the accompanying μὴ or μὴ οὐ,
since the above expressions, when separated from the negative connected
with them, have no negative force. Οὐ δύναμαι μὴ ποιεῖν, non possum
non facere. X. Apol. 34. οὔτε μὴ μνησθαι δύναμαι αὐτοῦ, οὔτε μνη-
μένος μὴ οὐκ ἐπαινεῖν, I must think of him, and if I think of him, I must
praise him. Pl. Rp. 427, c. οὐδὲν λέγεις· σὺ γὰρ ὑπέσχου ζητήσῃν, ὥς οὐχ
ὁσιόν σοι ὄν μὴ οὐ βοηθεῖν δικαιοσύνη εἰς δύναμιν παντὶ τρόπῳ, since it
would not be right for you not to render assistance. Her. 7, 5. οὐκ εἰκός
ἐστι Ἀθηναίους ἐργασαμένους πολλὰ ἤδη κακὰ Πέρσας, μὴ οὐ δοῦναι δι-
κας, τῶν (= ὧν) ἐποίησαν, it is right that the Athenians should atone for their
injustice. Pl. Symp. 218, c. πάντ' ἀνόητον ἡγοῦμαι εἶναι σοι μὴ οἱ καὶ
τοῦτο χαρίζεσθαι, stultum judico tibi hoc non gratificari. Οὐ φημι τοῦτο
μὴ οὕτως ἔχειν, nego id sic se non habere.—Also after the expressions
δεινὸν εἶναι, αἰσχροὺν, αἰσχύνην εἶναι, αἰσχύνεσθαι, which
contain a negative idea, the Inf. follows with μὴ οὐ, when it is to be made
negative. X. An. 2, 3, 11. ὥστε πᾶσιν αἰσχύνην εἶναι, μὴ οὐχὶ
συσπουδάξουσιν, so that all were ashamed not to be busy.

CHAPTER II.

SYNTAX OF THE COMPOUND SENTENCE.

SECTION VII.

§ 319. A. Coördinate Sentences. (609.)

When two or more sentences stand in an intimate connec-
tion with each other, there is a two-fold relation to be dis-
tinguished. They are either so related to one another as to
form one thought, each, however, being, in a measure, indepen-
dent of the other, e. g. *Socrates was very wise, Plato also was
very wise*; or they are wholly united with each other, since the
one defines and explains the other, and the one appears as the

dependent member of the other, e. g. *since the spring has come, the roses bloom*. The first class of sentences are called Coördinate, the last Subordinate.

REMARK 1. Both the coördinate and subordinate conjunctions are properly used only to connect whole sentences; but when several sentences have several members in common, these common members are usually expressed but once. In this way the sentences are either merely abridged,—which is done (a) when the common subject of several sentences is used but once, but each sentence has its own predicate, e. g. *Οἱ Ἕλληνες τοῖς πολέμοις ἐπέθεντο καὶ καλῶς ἐμαχέσαντο*,—(b) when the common predicate of several sentences is used but once, but each sentence has its own subject, e. g. *Οἱ μὲν Ἕλληνες παρὰ τὸν ποταμὸν, οἱ δὲ Πέρσαι ἐν ὄρεσιν ἐστρατοπεδεύσαντο*; or the sentences are united in one, e. g. *Σωκράτης ἦν σοφὸς καὶ ἀγαθός*, instead of *Σ. ἦν σοφὸς καὶ Σ. ἦν ἀγαθός. Σ. καὶ Πλάτων ἦσαν σοφοί. Σ. καὶ Πλ. ἦσαν σοφοὶ καὶ ἀγαθοί*.

REM. 2. In respect to the grammatical connection, all coördinate sentences are alike; they are all treated grammatically as principal sentences; but in respect to their meaning and logical relations, they may be different. For every thought which forms a complete supplementary member of another thought, can be expressed in a coördinate sentence, which was always the case, in the earliest use of language, e. g. *τὸ ἔαρ ἦλθε, καὶ τὰ ῥόδα ἀνθῆ*, instead of *ὅτε τὸ ἔαρ ἦλθε, τὰ ῥ. ἀ.*

§ 320. *Different forms of Coördinate Sentences.*

(610.)

There are three forms of coördinate sentences, viz. the Copulative, Adversative and Disjunctive. Also such sentences as stand in a causal relation to each other, may be coördinates. Such a coördinate may be called a causal coördinate.

§ 321. I. *Copulative Coördinate Sentences.* (610—615.)

1. The copulative coördinate sentence is one in which the thoughts, that are considered independent, are united together in such a manner, that the thought expressed in the coördinate sentence, gives a greater extent to the thought of the preceding sentence. The copulative coördinate sentence is either a mere succession of words, or a climax. The copulative coördinate, consisting of a succession of words, is formed,

(a) By *καὶ*, *et*, *and*, more seldom in prose by the enclitic *τε*, *que*, *and*; these two words have, in general, the same difference of meaning as *et* and *que*. *Καὶ* connects members of a sentence equally important, or those in which the one following is stronger than the one preceding; hence it often expands the idea of the preceding member or is a more full explanation of it (*ac*, *atque*, *et quidem*); *τε* appends some addition which belongs to the

preceding member;—(b) in a more emphatic and definite manner by *καὶ* — *καὶ*, *et* — *et*, *both* — *and*, *not only* — *but also*, more seldom by *τε* — *τε*; the difference between the two in this case is, that with the former (*καὶ* — *καὶ*) the single members appear more independent and forcible, than with the latter (*τε* — *τε*); hence the former is used, when the members are of different kinds or are antithetic;—(c) by *τε* — *καὶ*, *both* — *and*, *not only* — *but also*, when it is to be indicated that the connected members stand in an intimate connection with each other; by the stronger *καὶ*, the second member is emphatically joined to the first; they often correspond with the Lat. *quum* — *tum*, when the discourse proceeds from the *general*, to the *particular* and more important.

Σωκράτης καὶ Ἰλάτων σοφοὶ ἦσαν. Pl. Apol. 23, a. ἡ ἀνθρωπίνη σοφία ὀλίγον τινὸς ἀξία ἐστὶ καὶ οὐδενός. So πολλὰ καὶ πονηρέα, πολλὰ καὶ μεγάλα; hence καὶ ταῦτα, *and that too*. X. An. 3. 2, 16. ἅπτεροι ὄντες ἀνθρώπων (τῶν πολεμίων), τό τε πλήθος ἤμετρον ὀφθαλμοῖς, ὅμως ἐτολμήσατε — ἵνα εἰς αὐτούς. Pl. Phaedr. 267, a. Τισίαν δὲ Γοργίαν τε ἐάσομεν εὔδειν; — Ἄνθρωποι καὶ ἀγαθοὶ καὶ κακοὶ (but ποῖ καὶ κακοὶ, καὶ πονηροὶ). Καὶ πένητες, καὶ πλούσιοι. Καὶ χρήματα, καὶ ἄνδρες. Καὶ νῦν, καὶ ἄρτι. Καὶ πρῶτα, καὶ ὕστατα. X. C. 1. 2, 4. τοῦ σώματος ἀντὶς τε οὐκ ἡμέλει, τοὺς δ' ἀμελοῦντας οὐκ ἐπήγει. Καλὸς τε καὶ ἀγαθός. In antitheses, Ἀγαθὰ τε καὶ κακά, *the good as well as the evil*, χρηστοὶ τε καὶ πονηροὶ, *the good and the evil*, τὰ τε ἔργα ὁμοίως καὶ οἱ λόγοι. X. Hier. 1, 2. πῇ διαφέρει ὁ τυραννικός τε καὶ ὁ ιδιωτικός βίος; Πολλὰ τε καὶ καλὰ ἔργα ἀπεδείξατο. Her. 6, 114. πολλοὶ τε καὶ οὐνόμαστοι. Ἄλλοι τε καὶ Σωκράτης (*quum alii, tum S.*). Her. 6, 136. Μιλτιάδεα ἔσχον ἐν στόματι οἱ τε ἄλλοι, καὶ μάλιστα Σάνθιππος. Hence ἄλλως τε καὶ (*quum aliter, tum, not only in other respects, but also*), especially, but ἄλλως τε without καὶ signifies *prætereaque, adde quod*, i. e. *and especially*. The connection is expressed still more strongly by *τε* — *καὶ* δὴ καὶ (*quum — tum vero etiam*). Pl. Rp. 357, a. ὁ Γλαῦκος ἀεὶ τε ἀνδρείοτατος ὢν τεχνάει πρὸς ἅπαντα, καὶ δὴ καὶ τότε τοῦ Θρασυμάχου τὴν ἀπόβησιν οὐκ ἀπεδέξατο.

REMARK 1. *Καὶ* has this intensive force, also, when it stands at the beginning of a question, where the interrogator takes up, with surprise, the remark of another, and from it draws a conclusion, which shows the invalidity or absurdity of the other's statement. X. Cy. 4. 3, 11. ἀλλ' εἶποι τις ἄν, οἷτι παῖδες ὄντες ἐμάνθανον. Καὶ πότῃ παῖδες εἰσι φρονιμώτεροι, ὥστε μαθεῖν τὰ φραζόμενα καὶ δεικνύμενα, ἢ ἄνδρες; = *ac multo minus prudentes sunt*. So especially καὶ πῶς; Pl. Alc. 1. 134, c. δέναιτο ἄν τις μεταδιδόναι, ὃ μὴ ἔχει; — Καὶ πῶς; = *ac minime quidem*.

REM. 2. If more than two members succeed each other, they are connected in the following manner, (a) with the first member the connective is omitted, and the other members follow, connected by *καὶ* repeated; (b) *καὶ* — *καὶ* — *καὶ*, etc.; (c) *τε* — *τε* — *τε*, etc.; (d) *τε* — *καὶ* — *καὶ*, etc.

X. Cy. 1. 4, 7. ἄρτοι τε πολλοὺς ἤδη πλησιάσαντας διέφθειραν καὶ λίοντες καὶ κάπροι καὶ παρδάλεις· αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἄγριοι ὄες καὶ οἱ ὄνοι οἱ ἄγριοι ἀσινεὺς εἰσιν; (e) τέ—τέ, etc., καί (Epic) Od. γ, 413. Ἐχέφρων τε Σιρατίος τε Περσεύς τ' Ἀρητιός τε καὶ ἀντίθεος Θρασυμήδης. (f) τί—τί καί—καί, etc. (seldom) X. C. 2. 2, 5. γυνή ὑποδεξαμένη τε φέρει τὸ φορτίον τοῦτο, βαρυνομένη τε καὶ κινδυνεύουσα—καί—καί κτλ. After καί two members, considered, as it were, one whole, can follow with τί καί. Her. 7, 1. (ἐπέταξε ἐκάστοισι) καὶ νῆας τε καὶ ἵππους καὶ οἶτον καὶ πλοῖα. X. An. 4. 4, 2. (κώμη) μεγάλη τε ἦν καὶ βασιλείον τε εἶχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλείστασι οἰκίαις τῦρραις ἐπήσαν. But καί—τί are never used as corresponding particles, in the Attic language; where they are found in this position, the member introduced by τί, is only a mere addition to the preceding one. Th. 1, 54. Κορινθιοὶ μὲν κρατήσαντες—καὶ ἄνδρας ἔχοντες αἰχμαλώτους οὐκ ἐλάσσους χιλλων, ναῦς τε (praelereaque) καταδύσαντες περὶ ἐβδόμηκοντα ἑστῆσαν τροπαῖον. In like manner καί—τί does not have the sense of *etiamque*.

REM. 3. As an enclitic, τί must always rest upon a preceding word. This word will be that to which τί specially belongs in the member to be connected. But where the article, the attributive genitive and prepositions are used, τί commonly stands between these and the word it connects, e. g. τὰ τε δῶρα, περὶ τε εἰρήνης καὶ πολέμου, Σωκράτους τε σοφία καὶ ἀρετή. If τί belongs to the whole sentence, it is usually subjoined to the first [necessary] word of the sentence. Her. 6, 123. οἵτινες ἐφευγόν τε τὸν πάντα χρόνον τοὺς τυράννους, ἐκ μηχανῆς τε τῆς τούτων ἐξέλιπον οἱ Πεισιπτατίδαι τὴν τυραννίδα. It is, also, often joined to the predicate of the sentence, if that precedes, although it should stand after another word. X. C. 3. 5, 3. ὧ (qua re) πολλοὶ ἐπαιρόμενοι προτρέπονται τε ἀρετῆς ἐπιμελῆσθαι καὶ ἄλκιμοι γίγνεσθαι (instead of ἀρετῆς τε ἐπ.).

REM. 4. In the Epic writers (and in imitation of these in the Lyric writers also, though more seldom in the latter, and in the Attic writers in only a few fragments), τί is very frequently joined with conjunctions and relative pronouns, in order to represent, in a more definite manner, the antithesis and the intimate connection between the corresponding members. This τί either stands in both of the members, in which case the first τί refers to the following member, anticipating it, as it were, and the second refers back to the preceding, or more frequently it stands in only one of the corresponding members; so often εἴπερ τε—τί, or εἴπερ—τί; μὲν τε—δέ τε or ἀλλὰ τε, as on this side, so on that; τί, however, can be omitted in the first or last member, hence, μὲν—δέ τε or ἀλλὰ τε; μὲν τε—δέ or ἀλλὰ, or even the whole first member is omitted, and is supplied by the mind, from the preceding, thus δέ τε, ἀλλὰ τε, also without μὲν, δέ—τί, also τέ—δέ, τί—αὐτάρ, are corresponding particles; καί τε, *atque, yet to this*, is used, when the corresponding member is contained in the preceding (*not only—but also*). Il. ι, 509. τὸν δὲ μέγ' ὤνησαν, καὶ τ' ἔκλυον εὐζαμένοιο. Also ὅς τε, *he, who* (not only in the poets, but also sometimes in Herodotus), ὅς τις τε, οἷός τις, ὅσος τε (= τοῖος, οἷος; τόσος, ὅσος, *of such a nature, so great, as much as*), ὥς τε, *so as, so that*, ὥς εἰ τε, ἅτε, ἥ ὕτε, ὅπως τε, ὅτε τε, *then, when*, ὅθι τε, ἵνα τε, *there, where*. In Attic prose, the following combinations still remain, viz. οἷός τί εἰμι with the Inf., signifying *I am in the condition*,

ὥστε, *so that*, ὥσειτε and ἔστε, (i. e. ἐσθε), *quoad*. Moreover, ἐπει-
τε, *postquam*, as used by Herodotus, needs to be mentioned.

REM. 5. Καί is originally an adverb, *also, etiam*. But the idea of em-
phasis which is expressed by καί, *also*, necessarily supposes a relation to
another clause, e. g. καὶ ὁ Σωκράτης ταῦτα ἔλεξεν (sc. οὐ μόνον οἱ ἄλλοι,
or ὥσπερ καὶ οἱ ἄλλοι). According to the nature of the corresponding
member which is to be supplied, the emphatic καί may have either a
strengthening (*even, yet, entirely*, etc.) or a weakening force (*even only, only*
even), e. g. Καὶ καταγίγῃς μου. Καὶ σὺ ταῦτα ἔλεξας; — καὶ μᾶλλον,
yet rather, καὶ τρίς, καὶ χάρις, καὶ πᾶν, καὶ πολὺς, καὶ πᾶς — καὶ
πάσαι, *even long ago*, καὶ χθές, καὶ αὐτίκα, καὶ νῦν or εἰ καὶ νῦν —
καὶ ὥς, καὶ οὕτως, *vel sic*, — καὶ μόνος, καὶ εἷς. With questions, e. g.
Dem. Phil. 1, 53. τί χρὴ καὶ προσδοκῆν; *what is one even to expect only?*
(= *nothing plane expectandum est*). In Homer, this καί often refers
back to an antecedent clause expressing time, and may then be translated
by *immediately*. Il. α, 478. ἦμος δ' ἡριγένεια φάνη ὁδοδάκτυλος Ἥως, καὶ
τοῖ' ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν.

2. If the successive clauses are negative, they are connected,

(a) By οὐδὲ (μηδέ), when a negative member precedes; (b) by καὶ οὐ
(καὶ μή), when an affirmative member precedes; this is the regular form
in Attic prose; but in the Ionic and poetic writers οὐδὲ or μηδέ can also be
used here; (c) in a more emphatic and definite manner by οὐτε — οὐ-
τε (μή τε — μή τε), *neque — neque (neve — neve), neither—nor*, when two
or more successive members are negative; (d) by οὐτε — τε (*seldom καὶ*),
neque — et, — not — and; as not — so also.

X. Cy. 3, 3, 50. οὐκ ἂν οὖν τοσότας γε (ἢ καλὴ παραίνεσις ἀγαθοῖς ποιή-
σειν) — οὐδὲ μὴν ἀκογιστάς, οὐδὲ μὴν ἱππίας. C. 3, 7, 9. διατίθου
μᾶλλον πρὸς τὸ σπουδῇ προσέχειν, καὶ μὴ ἀμέλει τῶν τῆς πόλεως. Dem.
Cor. 254, 85. φαίνομαι τοίνυν ἐγὼ χάριτος τετυχηκὸς τότε καὶ οὐ μὲμψως,
οὐδὲ τιμωρίας. Th. 3, 14. ἐπαμύνατε — καὶ μὴ πρόησθε ἡμᾶς. Pl.
Lysid. 207, e. ἔωσιν ἄρα σε ἂ βούλει ποιεῖν καὶ οὐδὲν ἐπιπλήττουσιν,
οὐδὲ διακωλύουσι ποιεῖν ὧν ἂν ἐπιθυμῇς. — Οὐτε θεοί, οὐτε ἄν-
θρωποι. — X. An. 2, 2, 8. ὥμοσαν — μή τε προδύσειν ἀλλήλους σύμμαχοί
τε ἴσασθαι. 5, 1, 6. οὐτε γὰρ ἀγορά ἐστιν ἱκανή —, ἣ τε χώρα πολεμία.
Th. 1, 118. οἱ Λακεδαιμόνιοι κισθόμενοι οὐτε ἐκώλυνον, εἰ μὴ ἐπὶ βραχέ,
ἡσύχαζόν τε τὸ πλεον τοῦ χρόνου.

REM. 6. The following connective forms are more rare, and belong
mostly to poetry, viz. οὐτε — οὐ, οὐ — οὐτε; τε οὐ — τε (Th. 2, 22.)
ἐκκλησίαν τε οὐκ ἐποίησιν, τὴν τε πόλιν ἐφίλασσε; οὐτε — τε οὐ
(Th. 1, 126. οὐτε ἐκείνος εἴτε κατενόησε, τό τε μαντιῶν οὐκ ἐδήλου); οὐ-
τε — οὐδὲ, *neither—and not*, which is found also in prose.

REM. 7. Οὐδὲ expresses either an antithesis (*but not*), or it serves to
connect a new clause (*and not*). When οὐδὲ — οὐδὲ follow one another,
they are to be translated by *not even—and not (never by neither—nor)*. X.
C. 3, 12, 5. εὐ γὰρ ἴσθαι, ὅτι οὐδὲ ἐν ἄλλῳ οὐδενὶ ἀγῶνι, οὐδὲ ἐν πηγάξει

οὐδεμιᾷ μῦθον ἐξῆς διὰ τὸ βέλτιον τὸ σῶμα παρὶσκευάσθαι. Οὐδὲ in disjunctive sentences, corresponds to καί in positive sentences, treated in remark 5, and signifies *also not, not even, ne — quidem*, e. g. οὐδ' ὁ κράτιστος ἐτόλμησεν αὐτῷ μάχεσθαι — οὐδὲ εἰς, *ne unus quidem, οὐδ' ὥς, ne sic quidem*, etc.

3. Emphasis or climax, as has been seen, § 321, I. is expressed by the simple καί, but more definitely by,

(a) οὐ μόνον — ἀλλὰ καί (ἀλλ' οὐδέ); (b) οὐ μόνον ὅτι, also by οὐχ ὅτι (μόνον) or οὐχ ὅτι (ὅπως) or μὴ ὅτι, μὴ ὅπως (i. e. οὐκ ἐρῶ, ὅτι οὐπως, μὴ λέγε, ὅτι οὐπως) — ἀλλὰ καί (ἀλλ' οὐδέ), *not only—but also (but not even)*, when the less important member precedes the more important; (c) οὐχ ὅπως or μὴ ὅτι (ὅπως) — ἀλλὰ καί (ἀλλ' οὐδέ), *not only not—but even (but not even)*, when either the more important member precedes the less important, or when two strongly antithetic clauses are opposed to each other; (d) οὐ — ἀλλὰ καί, *not—but even*, — οὐ — ἀλλ' οὐδέ, *not—not even*, ἀλλ' οὐδέ being stronger than ἀλλὰ καί. Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἀγαθός. Pl. Symp. 179. b. καὶ μὴν ὑπεραποθνήσκειν γε μόνοι ἐθέλουσιν οἱ ἐρῶντες, οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ γυναῖκες (*non modo — sed etiam*). X. C. 2. 9, 8. οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ. Οὐχ ὅπως τοὺς πολέμιους ἐτρέψαντο οἱ Ἕλληνες, ἀλλὰ καὶ τὴν χώραν αὐτῶν ἐκάκωσαν. Dem. Cor. 271, 1. οὐχ ὅπως χάριν αὐτοῖς (τοῖς Ἀθηναίοις) ἔχεις, ἀλλὰ καὶ μισθώσας σεαυτὸν κατὰ τουτωνῶν πολιτείῃ (*non modo non — sed etiam*). Dem. Phil. 2, 67. (τοὺς Θεβαίους ἡγήτο) οὐχ ὅπως ἀντιπράξουν καὶ διακωλύσειν, ἀλλὰ καὶ συστρατεύσειν. Isocr. Plataic. 297. οὐχ ὅπως τῆς κοινῆς ἐλευθερίας μετέχον, ἀλλ' οὐδὲ δουλείας μετρίως ἡξιώθημεν τιχεῖν (*non modo non — sed ne — quidem*). X. Cy. 1. 3, 10. μὴ ὅπως ὀρχεῖσθαι ἐν ὀρθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθαι (*non modo non saltare, sed ne rectis quidem pedibus stare poteratis*). C. 1. 6, 11. τὴν οἰκίαν ἢ ἄλλο τι ὧν κέκτησαι, νομίζων ἀργυρίου ἄξιον εἶναι, οὐδενὶ ἂν μὴ ὅτι προῖκα δοίης, ἀλλ' οὐδ' ἑλαττον τῆς ἀξίας λαβῶν (*non modo non gratis des, sed ne si minus quidem accipias, quoniam est illarum rerum pretium*). 2. 3, 8. τὸν καὶ λόγῳ καὶ ἔργῳ περιώμενον ἐμὲ ἀνιᾶν οὐκ ἂν δυναίμην οὔτ' εὖ λέγειν οὔτ' εὖ ποιεῖν, ἀλλ' οὐδέ πειράσομαι. An. 1. 3, 3. (δαρεικούς) λαβῶν οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοί, ἀλλ' οὐδέ καθυδυνάθησα, ἀλλ' εἰς ἑμᾶς ἐδαπάνων. Dem. Mid. 24, 541. οὐ ποτηρός, ἀλλὰ καὶ πάνυ χρηστός.

REM. 8. Οὐ μόνον — ἀλλὰ without καί is used, when the second member includes the first, whether the second is greater in the extent of the thought, or in the degree. Isocr. Phil. 5, 111. οὐ μόνον ἐπὶ τοῖς αὐτοῖς ὅψει τὴν γνώμην ταύτην ἔχοντας, ἀλλ' ἐπὶ πάντων ὁμοίως.

tb. 32, 250. οὐ μόνον ἂν εὐρεθείην ἐπὶ τοῖς νῦν λεγόμενοις ταύτην

ἔχων τὴν διάνοιαν, ἀλλ' ὁμοίως ἐπὶ πάντων. X. C. 1. 6, 2. ἱμάτιον ἡμφίσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρουσι καὶ χειμῶνος.

§ 322. II. *Adversative Coördinate sentences.*

(616—621.)

1. An adversative coördinate sentence is one in which the clauses that are contrasted with each other, are united and form one thought. The opposition or contrast is of such a nature, that the thought expressed in the coördinate clause either merely limits or restricts the thought of the preceding clause, or wholly denies it, e. g. *he is indeed poor, but brave—he is not brave, but cowardly.* But *brave*, and *but cowardly* are here coördinates of the preceding clauses. When the preceding clause denotes a concession, it is called a concessive clause. Limitation is expressed by *δέ*, *ἀλλὰ* (but), *ἀτάρ* (*αὐτάρ* epic), *καίτοι*, *μέντοι*, *ὅμως*; denial of the preceding clause, by *ἀλλὰ*. See No. 6.

2. *Δέ* most generally has an adversative force, and hence can express every kind of contrast. In respect to its signification, it ranks, like the Lat. *autem*, between the copulative connectives (*τέ*, *καί*) and the adversative (*ἀλλὰ* etc.), since it contains both a copulative and adversative force, and hence either opposes one thought to another (adversative), or merely contrasts it (copulative). Hence it is very frequently used in Greek, where the English uses *and*. The new thought being different from the preceding, is placed in contrast with it.

3. The mutual relation between the concessive and adversative clauses, is commonly expressed by the concessive *μέν*, which, as it denotes concession and admission, points forward to the second member expressed by *δέ*. As *δέ* can denote both a strong and slight contrast, so its signification is sometimes stronger and sometimes weaker.

4. The original signification of *μέν* (arising from *μήν*, § 316, Rem.) is *truly*, *in truth*; yet its signification is not always so strong as this; indeed in innumerable places its force is so slight, that it cannot be translated at all into English.

Τὸ *μέν* ὠφέλιμον καλόν, τὸ *δέ* βλαβερόν αἰσχρόν. Th. 3. 68. διέφθιραν Πλαταιέων *μέν* αὐτῶν οὐκ ἐλάσσους διακοσίων, Ἀθηναίων *δέ* πέντε καὶ ἑξοσίαν.

5. *Μέν*—*δέ* are especially used in the following cases,

(a) With divisions of place, time, number, order and persons, e. g.

Ἐνταῦθα *μέν*—ἐκεῖ *δέ*, ἔνθα *μέν*—ἐνθα *δέ*, τότε *μέν*—τότε *δέ*, ποτὲ *μέν*—ποτὲ *δέ*, at one time,—at another, sometimes—sometimes, ἄλλοτε *μέν*—ἄλλοτε *δέ*, ἅμα *μέν*—ἅμα *δέ*, sometimes—sometimes, πρῶτον *μέν*—ἔπειτα *δέ*, τὸ *μέν*—τὸ *δέ*, τὰ *μέν*—τὰ *δέ* and τοῦτο *μέν*—τοῦτο

δέ, partly—partly, on the one side—on the other, both—and, not only—but also, *ὁ μὲν*—*ὁ δέ*, *hic*—*ille*.

(b) When several predicates belong to the same object, and also, when several actions refer to the same object.

S. Ph. 229. *ἐγὼ γίνομαι μὲν εἰμι τῆς περιβόητου Σκύρου, πλέω δ' ἐς οἶκον. αὐτὰρ μαι δέ παις Ἀχιλλέως Νηοπτόλεμος.* So also in the principal and subordinate clause. Her. 1, 103. *οἱ ἐξέβαλον μὲν ἐς τὴν Ἀσίην, Κίμμεριον ἐκβαλόντας ἐκ τῆς Εὐρώπης, τοῖτοισι δέ ἐπισπόμενοι φεύγουσι οὕτω ἐς τὴν Μηδικὴν χώραν ἀπικοντο.*

c. Where the same or an equivalent word is repeated in two different clauses.

X. C. 2. 1. 32. *ἐγὼ σὺννειμι μὲν θεοῖς, σὺννειμι δ' ἀνθρώποις τοῖς ἀγαθοῖς.* 1. 1. 2. *Σωκράτης θύων φανερός ἢ πολλάκις μὲν οἶκον, πολλὰκις δέ ἐτι τῶν κοινῶν τῆς πόλεως βωμῶν.* Yet this principle is not always observed. *Μὲν* is regularly omitted, when *δέ καί* follow, e. g. 2. 5. 3. *χαλεπὸν γὰρ οὕτω τι ποιῆσαι, ὥστε μηδὲν ἁμαρτεῖν, χαλεπὸν δέ καὶ ἀναμάρτητος τι ποιήσαντα μὴ ἀγνώμονι κριτῇ περικυχεῖν.*

REMARK 1. When *μὲν* stands in an adjective or adverbial clause, it is sometimes repeated, for the sake of emphasis, in the corresponding demonstrative or concluding clause. Her. 2, 121. *καὶ τὸν (i. e. ὃν) μὲν καλεῖονσι θεός, τοῦτον μὲν προσκυνέουσιν τε καὶ εὖ ποιοῦσι· τὸν δέ χειμῶνα κ. τ. λ.* So also, when instead of the adjective clause, the Part. with the article is used. Isocr. Paneg. 52, 60. *τῷ μὲν ὑπερνεγκόντι τὴν ἀνθρωπίνην φύσιν (Ἡρακλεῖ),—τοῦτῳ μὲν (ὁ Εὐρυσθεὺς) ἐπιτάττων—διετίλειπεν.* So also *μὲν* twice preceding has *δέ* twice following; this always implies a strong emphasis. Pl. Apol. 28, e. *ἐγὼ οὖν δεινὰ ἂν εἶην ἐργασμένος, ὦ ἄνδρες Ἀθηναῖοι, εἰ, ὅτε μὲν με οἱ ἄρχοντες ἔταττον, οὓς ἑμεῖς εἴσεσθε ἄρχεσθαι μόν, καὶ ἐν Ποτιδαίᾳ καὶ ἐν Ἀμφιπόλει καὶ ἐπὶ Διήλῳ, τότε μὲν οὐ καίτοι ἔταττον ἔμενον—καὶ ἐκινδύνεον ἀποθανεῖν, τοῦ δέ Θεοῦ τάττοντος. ὥς ἐγὼ ᾗθηρην τε καὶ ὑπέλαβον, φιλοσοφοῦντά με δεῖν ζῆν καὶ ἐξετάζοντα ἐμαυτὸν καὶ τοῖς ἄλλοις, ἐνταῦθα δέ φοβηθεῖς ἡ θάνατον ἢ ἄλλο οὐκ οὖν πρᾶγμα λίποιμι τὴν τάξιν.* Yet this parallelism is but seldom found so regularly carried out.

REM. 2. On the position of *μὲν*—*δέ*, the following things are to be noticed. They are commonly placed after the words, which are opposed to each other; yet they are often to be referred to the predicate or to the whole clause. X. C. 1. 1, 10. *καὶ ἔλεγε μὲν (Σωκράτης) ὡς τὸ πολὺ τοῖς δὲ συνδαισμένοις ἐξῆν ἀκοῦειν.* An. 3. 4, 2. *ἐπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμισε ποιῆσαι.* When a substantive or adjective is connected with the article or a preposition, *μὲν* and *δέ* are commonly placed between the article and the preposition, and between the preposition and substantive or adjective, e. g. *πρὸς μὲν τοὺς φίλους—πρὸς δ' ἐχθρούς*; yet this conformity is by no means observed in corresponding instances, e. g. X. C. 1. 1, 12. *τὰ μὲν ἀνθρώπεια παρέντες, τὰ δαιμόνια καὶ θεοὺς ἀγνοῦνται τὰ προσήκοντα πράττειν.* 2, 24. *διὰ μὲν*

κάλλος—διὰ δύναμιν δέ, or the opposite, Isocr. Paneg. 64, 114. ἐν ταῖς πολιτείαις μὲν—ἐν δὲ ταῖς συνθήκαις.

REM. 3. It is evident, that any other adversative connective instead of δέ, can follow μὲν, e. g. ἀλλά, ἀλλά, etc. But in place of the adversative connectives, sometimes also the copulatives τέ, καί are used, by a kind of anacoluthon, or the construction is entirely changed, without any reference to μὲν.

REM. 4. The adversative connective which would be expected to follow μὲν, is sometimes omitted, although there is a corresponding adversative member. This is the case, when the word expressing the contrast, is such, as of itself without δέ, to make this contrast sufficiently manifest, as e. g. with ἐνταῦθα μὲν—ἐκεῖ, and almost always with πρῶτον μὲν—ἔπειτα. Secondly, even the clause expressing the contrast, can be wholly omitted, in which case, it must be supplied by the mind (μὲν solitarium). Her. 3, 3. λέγεται ὅδε ὁ λόγος, ἐμοὶ μὲν οὐ πιθανός (το με improbable, perhaps probable to others). Ἐγὼ μὲν οἶκ οἶδα; ὡς μὲν λέγουσιν; ταῦτα μὲν ἡμῖν ἡγγυλὲ τις; οἴμαι μὲν, ἡγοῦμαι μὲν, δοκῶ μὲν, οὐκ οἶδα μὲν and the like, I INDEED think.

REM. 5. On account of its general signification, δέ, like *autem*, frequently connects sentences even, when they stand in a causal relation to each other; then the hearer or reader is permitted to gather from the context the particular mode of connection. Thus δέ very often expresses the *reason*, and is used instead of γάρ.

REM. 6. In questions, δέ is used as an adversative, when the interrogator gives vivacity, by omitting the concessive member, e. g. X. C. 2. 9, 2. καὶ ὁ Σ. Εἰπέ μοι, ἔφη, ὃ Κρίτων, κίνας δέ τρέφεις, ἵνα σοι τοῖς λίκους ἀπὸ τῶν προβάτων ἀπρίκῃσιν; (you are unwilling to support a man who could protect you from your enemies, AND YET do you keep dogs?) Again, δέ has a copulative force and continues the question which had been interrupted by the answer of the other, e. g. X. C. 3. 5, 2. οὐκ οἶσθε, ἔφη, οἱ πλῆθει μὲν οὐδὲν μένος εἰσὶν Ἀθηναῖοι Βοιωτῶν;—Οἶδα γάρ, ἔφη. Σώματα δέ ἀγαθὰ καὶ καλὰ πότρεα ἐκ Βοιωτῶν οἶσι πλείω ἂν ἐκλεχθῆναι, ἢ ἐξ Ἀθηναίων. The same principle holds in answers.

REM. 7. Καὶ—δέ, (in the Epic writers καὶ δέ not separated), and, though more seldom, the negative οὐ δέ—δέ, in which connection δέ has an adverbial force, can be translated by *and on the other hand, and also; and on the other hand not*. X. H. 5. 2, 37. οἱ τε ἄλλοι προθύμως τῷ Τελειντῇ ὑπηρέτουν, καὶ ἡ τῶν Θηβαίων δέ πάλις προθύμως ξυμπέμπε καὶ ὀπλίτας καὶ ἰπνεύς. An. 1. 8, 20. καὶ οἱδέν οὐδὲ τοῦτον παθὲν ἔφασαν, οὐδ' ἄλλος δέ τῶν ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθιν οἱδὲς οἱδέν.

REM. 8. In the concluding clause of a sentence, as in principal clauses, δέ has a double force, either adversative, or merely contrasting. Sometimes μὲν stands in the first member.

a. The adversative δέ in the concluding clause, expresses the contrast between that and the antecedent clause. It is used (α) after hypothetical antecedent clauses, though ἀλλά also is often found instead of δέ; (β) after relative antecedent clauses, and such as denote comparison. (α) X. Cy. 5. 5, 21. ἀλλ' εἰ μὴδὲ τοῦτο, ἔφη, βούλει ἀποκρίσθαι, σὺ δέ τοῖντιδεν λέγε, so but say then. (β) 8. 5, 12. ὥς περ οἱ ὑπλῆται, οὕτω δέ καὶ οἱ πέλτασται καὶ οἱ τοξόται, so on the other hand, etc.

b. After an antecedent clause denoting time, *δέ* commonly has a contrasting force, yet sometimes an adversative also (very often in the Homeric language, also in Herodotus, but seldom in the Attic writers). *Od.* λ, 387. αὐτὰρ ἐπεὶ ψυχὴς μὲν ἀπὸ σπείδασ' ἄλλυδις ἄλλη ἄγχι Περσεφόρεια γυναικῶν θηλυτέρων, ἦλθε δ' ἐπὶ ψυχῇ Ἀγαμέμνονος Αἰτωίδης. So ὄφρα — τόφρα δέ, ὅποτε — δέ. *Εἰως* — δέ. *X. An.* 4. 1, 2. ἐπεὶ δέ ἀφίκοντο, ἐνθα ὁ μὲν Τίγρης ποιμὴς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος (*transitus*) δέ οἱ κ' ἦν —, ἐδόκει δέ τοῖς στρατιώταις διὰ τῶν ὁρέων πορεῖτόν εἶναι, *on the contrary*. As *δέ* is used after antecedent clauses, so also in like manner after participles. *Pl. Symp.* 220, b. καὶ ποτε ὅντος πάγου οἶον δεινυτάτου, καὶ πάντων — ἐνιλιγμένων τοῖς πύδας εἰς πύλους καὶ ἀρνακίδας, οὗτος δ' ἐν τοῖς ἐξῆς ἔχων ἰμάτιον —, οἷον περ καὶ πρῶτον εἰώθει φορεῖν. *X. C.* 3. 7, 8. θαιμάζω σου, εἰ ἐκείνους ῥαδίως χεῖρ οὐ μένος, τοῦτοις δέ μηδένα τρόπον οἶε δυνήσεσθαι προσερχθῆναι.

6. Ἀλλά (*Neut. Pl.* of ἄλλος), *but, (sed, at,) yet, however*, generally expresses difference and separation. It always stands at the beginning of the sentence. According to the nature of the preceding member, it denotes precisely the opposite of what is affirmed in the first member, so that the first member is abrogated by the last, and hence both cannot be true at the same time. Ἀλλά is so used (a) when a negative precedes, e. g. οἱ κ' οἱ πλούσιοι εὐδαιμόνεις εἰσιν, ἀλλ' οἱ ἀγαθοί; (b) when an affirmative clause precedes, and the negation of the opposite follows, where in English, we may or not translate *ἀλλά*, e. g. ἐκείθεν, ἀλλ' οὐ κ' ἐνθάδε ἤρπασθη. — Again *ἀλλά* merely denotes something different from what is affirmed in the first member, so that the first member is abrogated only in part, i. e. is only limited or restricted (*yet, however*).

Τοῦτο τὸ πρᾶγμα ὀφείμιον μὲν ἔστιν, ἀλλ' οὐ καλόν. The use of *ἀλλά* is very frequent in *objections* (= *at*), also in questions, when the question expresses a contrast, or when an objection is introduced in the form of a question. *Dem. Cor.* τί γὰρ καὶ βουλόμενοι μετεπέμπεσθ' αὐτούς, ἐπὶ τὴν εἰρήνην; ἀλλ' ὑπῆρχεν ἅπανσι. Ἀλλ' ἐπὶ τὸν πόλεμον; ἀλλ' αὐτοὶ περὶ εἰρήνης ἐβουλευσθε. *Eur. Med.* 325. λόγους ἀναλοῖς· οὐ γὰρ αὖν πείσαις ποτὶ. “Ἀλλ' ἐξελᾶς με, κοῦδὲν αἰδέσσαι λιτάς;” very frequently ἀλλ' ἢ —; *but really* —? *X. An.* 7. 6, 4. καὶ οἱ εἶπον· Ἀλλ' ἢ δημαγωγεῖ ὁ ἀνὴρ τοὺς ἄνδρας;

REM. 9. Ἀλλά is used in *negative, non-concessive* clauses, when by it not the opposite of the first member is to be expressed, but the general signification of the preceding negative clause is to be restricted by an exception. Here *ἀλλά* is the same as *πλὴν* or *εἰ μὴ*, *nisi*, and can be translated into English by *except, than*. Here also it expresses something different from the preceding negative clause, and not included in it. In the first member, ἄλλος (*ἕτερος*) is commonly placed, e. g. οὐδεὶς ἄλλος, ἀλλά, and this *ἄλλος* points forward to the following *ἀλλά*, corresponding with it. *X. An.* 6. 4, 2. ἐν τῷ μέσῳ ἄλλῃ μὲν πόλις οὐδεμία οὔτε φίλα, οὔτε Ἕλληνες, ἀλλὰ, Θερμαίης καὶ Βιθυνολέ.

REM. 10. In the frequent combination of ἀλλ' ἢ after a preceding negative, or after a question implying a negative, or even after the addition of ἄλλος, ἕτερος to the negation, thus, οὐκ, οὐδὲν ἀλλ' ἢ; οὐδὲν ἄλλο, ἀλλ' ἢ; οὐδὲν ἕτερον, ἀλλ' ἢ; τί ἄλλο, ἀλλ' ἢ; ἄλλο τι (with a preceding interrogative pronoun), ἀλλ' ἢ,—ἀλλ' seems to be merely ἄλλο, but on account of its close connection with ἢ, it appears to have changed its accent (ἀλλο ἢ) and to have lost it (ἀλλ' ἢ). X. An. 7. 7, 53. ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι. O. 2, 13. οὔτε ἄλλος πρόποιέ μοι παρίσχε τὰ ἐαυτοῦ διοικῆν, ἀλλ' ἢ σὺ νυνὶ ἐθέλεις παρίχειν. Pl. Phaed. 97, d. οὐδὲν ἄλλο σκοπεῖν προσήκειν ἀνθρώπων, ἀλλ' ἢ τὸ ἀρίστον καὶ τὸ βέλτιστον.

REM. 11. Also the following elliptical expressions are to be mentioned, viz. οὐ μὴν ἀλλὰ or οὐ μὲν τοι ἀλλὰ, yet, veruntamen, οὐ γὰρ ἀλλὰ, then certainly, certainly. These must be completed by joining with the negative the verb of the preceding clause, or in place of it, such expressions as τοῦτ' ἐγένετο, τοῦτ' ἐστίν. X. Cy. 1. 4, 8. ὁ ἵππος πίπτε εἰς γόνατι, καὶ μικροῦ κάκιστον ἐξετραχίλισεν· οὐ μὴν (scil. ἐξετραχίλισεν) ἀλλ' ἐπίμεινεν ὁ Κῆρος μόλις πως, καὶ ὁ ἵππος ἐξανίστη.

REM. 12. Ἀλλά is, moreover, used to denote a transition to a different or an opposite thought; this is the case in exhortations and exclamations, generally when the discourse is suddenly interrupted, and something new is quickly introduced, e. g. ἀλλ' ἐντροχίης!—ἀλλ' ἀνα!—ἀλλ' εἰα!—also when one answers or replies quickly and decidedly, e. g. ἀλλὰ βούλομαι, well, I will.

7. From the adverb αἶ, on the contrary, again, rursus, and ἄρα, igitur, have originated the Epic αὐτάρα and the prose αἰτάρα. They always stand at the beginning of the sentence, and have the signification of δὲ or ἀλλὰ, but, yet, as it seems with this difference, that, on account of their composition with ἄρα (igitur), they are more closely and intimately connected with what precedes.—Μέντοι has been already treated, § 316, Rem. Καίτοι, yet, verum, sed tamen, atqui (§ 317, 3), is used especially, when the speaker wishes to correct something he had said; the Latins use quamquam in the same way, e. g. καίτοι τί φημι; quamquam quid loquor? Ὅμως (from ὅμος, equal, like), nevertheless, yet, however, places the second clause, as an unexpected one, in opposition to the first. Th. 6, 50. Ἀμυχοῦ μὲν ταῦτα εἰπὼν ὅμως προσέθηκε καὶ αὐτὸς τῇ Ἀλκιβιάδου γυνάμει. Ἀλλ' ὅμως is still stronger.

§ 323. III. Disjunctive Coördinate Sentences.

(629—637.)

1. A disjunctive coördinate sentence is one in which the clauses composing the entire sentence, are united into one whole, one of which excludes the other; hence the one can be considered to exist only when the other does not. This disjunctive relation is denoted by,

ἢ, or, aut, vel, or more emphatically and definitely by ἢ—ἢ, aut—aut, vel—vel, either—or; εἴτε—εἴτε (with the Ind.) or εἰ μὴν—εἰ μὴν or

ἄντε — ἄντε (with the Subj.), *sive* — *sive*, *whether* — *or*, when the speaker wishes to show, that he does not know whether he should decide for the one or the other; on the mode used in these hypothetical disjunctive sentences, see § 339.

Ὁ πατήρ, ἢ ὁ υἱὸς αὐτοῦ ἀπέθανεν. — Ἡ ὁ πατήρ, ἢ ὁ υἱὸς αὐτοῦ ἀπέθανεν. Th. 4, 118. εἰ δέ τι ὑμῖν εἴτε κάλλιον, εἴτε δίκαιοτερον τούτων δοκεῖ εἶναι, ἴντις ἐς Λακιδυμόνα διδάσκειτε. Pl. Rp. 493, d. εἴτ' ἐν γυμνασίῃ, εἴτ' ἐν μουσικῇ, εἴτε δ' ἐν πολιτικῇ. Apol. 27, c. εἴτ' οὐν καινὰ, εἴτε παλαιά. 34, e. εἴτ' οὐν ἀληθείς, εἴτ' οὐν ψευδείς. Rp. 453, d. ἄντε τις εἰς κολυμβήθραν μικρὰν ἐμπέσῃ, ἄντε εἰς τὸ μέγιστον πύλαγος μέσῃ, ὅμως γε νεὶ οὐδὲν ἦτον.

REMARK 1. The following forms, also, are sometimes used, viz. εἴ — εἴτε (σι — *sive*); εἴτε — εἰ δέ (sive — *si vero*), when the second member contains something opposite to the first; εἴτε — ἢ; ἢ — εἴτε (seldom and only Poet.); when εἴτε is used but once it is poetic.

REM. 2. The disjunctive connectives ἢ — ἢ, in the Epic writers, very seldom in the Tragedians, are united with μέν and δέ, e. g. ἡ μέν — ἡ δέ. In this case, they do not have a disjunctive, but like καί — καί, τέ — τέ, a copulative force. Instead of ἡ δέ, ἰδή is also used according to the necessities of the verse. Il. ε, 128. ὕφ' ἐν γιγνώσκῃς ἡ μὲν θεόν, ἡ δέ καὶ ἄνδρα, *both — and, not only — but also*.

2. The particle ἢ is not only used to denote the disjunctive relation, but also in expressing comparison, in which it does not exclude or express the opposite of the preceding member, but only expresses *separation* or *difference*. As in its disjunctive relation, one ἢ corresponds with another, so here ἢ stands in relation to a word, which expresses a *difference*, e. g. ἄλλος, οὐδεὶς ἄλλος, ἄλλοιός, ἐναντίος, ἴδιος, διαφέρω, etc., also in relation to comparatives, as well as to all words which have the force of a comparative, e. g. διπλάσιος, πρὶν, φθάνω, etc. Pl. Phaed. 64, a. οὐδὲν ἄλλο αὐτοὶ ἐπιτηδεύουσιν, ἢ ἀποθνήσκουσιν τε καὶ τεθνάναι.

REM. 3. The comparative ἢ is sometimes used after the omitted μάλλον or after a positive. This is the case (a) after expressions of *willing*, *choosing*, and the like, because these contain the idea of difference, separation or preference, e. g. βούλεισθαι, ἐθέλειν, αἰρεῖσθαι, αἵρεσιν δοῦναι, ἐπιθυμεῖν, δέχασθαι, ζητεῖν, λυσitteλεῖν (= *potius esse*). Il. α, 117. βούλομ' ἐγὼ λαὸν σὸον ἔμμεναι, ἢ ἀπολείσθαι. Lysias de aff. tyr. 1. ζητοῦσι κερδαίνειν, ἢ ἡμᾶς πείθειν. X. Ag. 4, 5. (Ἀγροῖακος) ἢ ρεῖτο καὶ συν τῷ γενναίῳ μειονεκτεῖν, ἢ σὺν τῷ ἀδίκῳ πλέον ἔχειν. Andoc. Myst. 62. τεθνάναι νομίζουσα λυσitelεῖν, ἢ ζῆν.

3. The object with which another is compared, is expressed either in the manner mentioned under No. 2, in a coördinate sentence introduced by the comparative ἢ, or it is denoted by the Gen., (§ 275, 2). The Gen. can be used for all Cases, most frequently for the Nom. and Acc. But the

Gen. is not admissible, when ambiguity would be occasioned by the use of it, —and it is never admissible when the time of the two sentences is different.

Eur. Or. 1154. οὐκ ἔστιν οὐδὲν κρείσσον, ἢ φίλος σαφής, οὐ πολὺτος, οὐ τυραννίς (or οὐδὲν κρείσσον φίλου). Th. 7, 77. ἤδη τινὲς καὶ ἐκ δεινότερων ἢ τοιῶνδε ἐσώθησαν, *from a more dangerous situation than that from which we would save ourselves*. Il. α, 260. ἤδη γὰρ ποί' ἐγὼ καὶ ἀρεῖοσιν ἢ ἐπερ ὑμῖν ἀνδράσιν ὠμίλησα, *with braver men than with you*. Her. 7, 10. σὺ δὲ μέλλεις ἐπ' ἀνδρας στρατεύεσθαι πολὺν ἀμείνωνας, ἢ Σκύθας. But Eur. Or. 715. πιστὸς ἐν κακοῖς ἀνὴρ κρείσσων γαλήνης ναυτίλοισιν ἐσορεῖν (instead of ἢ γαλήνῃ). Th. 6, 16. προσίκε μοι μᾶλλον ἐτέρων — ἄρχειν (instead of ἢ ἐτέροις). Od. ι, 27. οὗτοι ἔγωγ' ἤς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδεῖσθαι. Her. 2, 134. πυρραμίδα δὲ καὶ οὗτος ἀπὸ πολλὸν ἐλάσσει τοῦ πατρὸς (instead of ἢ οὐ πατὴρ or properly instead of τῆς τοῦ πατρὸς).

REM. 4. With the neuters πλέον, πλείω, ἑλαττον, when they stand in connection with a numeral, ἢ is commonly omitted, without change of construction (comp. decem plus or amplius homines). Pl. Apol. 17, d. νῦν ἔγω' πρῶτον ἐπὶ δικαιοσύνην ἀναβέβηκα, ἔτη γεγωνὶς πλείω ἐβδομήκοντα (annos plus septuaginta natus). The neuters πλέον, μέιον, etc. often stand as *adverbs* in the Acc., in connection with substantives of a different Gender and Number. X. Cy. 2, 1, 5. ἐπλείας μὲν ἄξι οὐ μέιον δισμερίων.

REM. 5. Sometimes also the particle ἢ is found with the Gen. Such examples are to be explained in a two-fold manner. The Gen. either expresses a relation peculiar to itself, in which case it is wholly independent of the comparative, e. g. Pl. L. 765, a. μὴ ἑλαττον ἢ τριάκοντα γεγονώς ἐτῶν (so it is proper to say γίγνισθαι τριάκοντα ἐτῶν § 273, 2, c.); or the Gen. is a prepositional demonstrative pronoun, with which the clause introduced by ἢ may be regarded as in apposition or as explanatory of it. Od. ζ, 182. οὐ μὲν γὰρ τοῦ γε κρείσσον καὶ ἄρειον, ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχοντον ἀνὴρ ἠδὲ γυνή (= τοῦ ὅτε — ἔχοντον).

REM. 6. (*Comparatio compendiaria*.) In comparisons, the Greeks often compare not the attribute of one object with that of another, but the attribute of one object with the other object itself to which the attribute would belong. In this case the Gen. is regularly used. X. Cy. 3, 3, 41. χεῖραν ἔχετε οὐδὲν ἥττον ἢ μῶν (instead of τῆς ἡμετέρας) ἔνταμον. Moreover, in every other comparison, this mode of expression is often employed, e. g. Il. ρ, 51. αἵματι οἱ δύνοντο κόμαι Χαρίτεσσιν ὁμοῦσι (instead of ταῖς τῶν Χαρίτων). Comp. the examples under § 284, 4.

4. When two attributes or predicates (adjectives or adverbs), are compared with each other in the same object, then both are put in the comparative and the last is annexed by ἢ.

Θάττων, ἢ σοφώτερος, *celerior, quam sapientior, more swift than wise, or not so wise as swift*. Pl. Rp. 409, d. πλειονάκις πονηροῖς, ἢ χρηστοῖς ἐντυχάνων σοφώτερος, ἢ ἀμαθέστερος δοκεῖ εἶναι ἀντὶ τε καὶ ἄλ-

λους. Her. 3, 65. *ἐποίησα ταχύτερα, ἢ σοφώτερα* (celerius, quam prudentius).

5. The subject is compared with itself, i. e. the subject exhibits at some time a quality in a higher degree, than usual. In this case, the Gen. of the reflexive pronouns *ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ*, is used with the comparative, and the pronoun *αὐτός* with the pronoun of the third person. The other mode of expression by *ἢ* is not admitted here.

Βελτίων εἰμὶ ἐμαυτοῦ. Βελτίων εἰ σεαυτοῦ. Βελτίων ἐστὶν αὐτός ἑαυτοῦ. Th. 3, 11. *δυνατώτεροι αὐτοὶ αὐτῶν ἐγίνοντο.* In like manner, the superlative is used in connection with *αὐτός* and the Gen. of the reflexive pronouns, when the subject is to be represented, as, at a given time, exhibiting the quality belonging to it, in the highest degree (in a higher degree than at any other time). *Ἄριστος αὐτός ἑαυτοῦ. Ἄριστή αὐτὴ ἑαυτῆς.* X. C. 1, 2, 46. *εἶθε σοι, ὦ Περικλῆς, τότε συρρεγνόμενῃ, ὅτε δεινότατος σεαυτοῦ ταῦτα ᾔσθῃ,* when you had the highest distinction in these things, higher than at any other time.

6. There is a peculiar mode of comparison, when an object in relation to some quality, is compared not with another object, but with a whole thought (sentence), this thought being expressed by a substantive which is put in the Gen. depending on the comparative. Here also the other mode of expression by *ἢ*, does not occur.

Her. 2, 148. *ἦσαν αἱ πυραμίδες λόγου μέζονες* (oratione majores, i. e. majores, quam ut oratione explicari possit). Th. 2, 50. *γινόμενον κρείττοσόν λόγου τὸ εἶδος τῆς νόσου.* *Πρᾶγμα ἐλπίδων κρείττονον.* Instead of substantives, participles are also used, e. g. *δίωντος*. Pl. Rp. 410, d. *οἱ μὲν γυμναστικῇ ἀκράτῳ χρησάμενοι ἀγριώτεροι τοῦ δέοντος ἀποβυλίνουσιν.*

7. When it is to be indicated, that a predicate or an attribute is in a higher or lower degree than could be expected, considering the measure of another object, then the comparative is constructed with *ἢ κατὰ*, or (though seldom) *ἢ πόρος* with the Acc.

Th. 7, 75. *μείζω ἢ κατὰ δάκρυα πεπονθότας.* Pl. Rp. 359, d. *πρὸς μείζων ἢ κατ' ἄνθρωπον.* X. H. 3, 3, 1. (*Ἄγεις*) *ἐτυχε σεμνοτέρως ἢ κατὰ ἄνθρωπον ταφῆς.* Comp. Liv. 21, 29. *proelium atrocius, quam pro numero pugnantium, editur.* In English, we can say, in translating such passages, greater than could have been expected considering the number, and the like, or too great considering, etc.

8. If the predicate or attribute is represented as being in so high or low a degree, that another cannot exist with it, then the comparative is used

with ἢ ὥστε and the Inf. e. g. *Kakà μεῖζω ἢν, ἢ ὥστε κλαίειν*, evils greater than one could weep for. See § 341. 3, (a).

REM. 7. The comparative is frequently used without the second member of the comparison, and can then be translated by giving a strong emphasis to the positive, or more frequently by joining the adverbs *too, pretty, somewhat, a little, right*, to the positive. (Comp. English, *too sweet, pretty, somewhat, a little warm*). In all cases of this kind, such thoughts as, *than it was before, than was usual, proper, right, becoming*, were more or less distinctly before the speaker's mind. Her. 3, 145. *Μαινανδρίῳ δὲ τῷ τυφάνῳ ἢν ἁδιφροῦς ὑπομαργότερος* (hebetioris ingenii). 6, 108. *ἡμῖς ἔκαστῳ οἰκίσομεν, too far*. So particularly the neuters *ἄμεινον, βέλτιον* (better than is right), *κάλλιον, μᾶλλον, χεῖρον, αἰσχίον, κάκιον*, also *νωτέρον*, (more seldom *καινότερον*, as *καινός* is used synonymously with *νέωτερος*), and the like, especially with a negative, e. g. *οὐ κάλλιον, οὐκ ἄμεινον, οὐ κάκιον, οὐ κρείττον, οὐ χεῖρον, οὐ ἄλλον* (not so easy, as it seems), etc. Her. 3, 71. *ποιῶν ἀντίκα μοι δοκεῖ καὶ μὴ ὑπερβαλίσθαι*· οὐ γάρ ἄμεινον (scil. than if we did it immediately). Pl. Phaedon. 105, a. *πάλιν δὲ ἀναμνησκού· οὐ γὰρ χεῖρον πολλὰκις ἀκούειν*.

§ 324. IV. Causal Coördinate Sentences. (628—632.)

1. Finally, these sentences may be so arranged, that the last may denote either the cause or the effect of the preceding sentence, or the consequence flowing from it.

2. The Greeks denote the cause by *γάρ*, which is never the first word in a sentence, but is commonly placed immediately after the first word. *Γάρ* is compounded of *γέ* and *ἄρα*, and hence denotes both a confirmation, assurance, (*γέ, yes, certainly*), and at the same time, a result, consequence, (*ἄρα, igitur, now, therefore*). Hence, according as the one or the other meaning prevails, *γάρ* may express, (a) a reason, (b) an explanation, (c) a confirmation or assurance; and hence it may be translated, (a) by *for*, (b) *that is, for example*, (c) *indeed, certainly*.

Pl. Phaedr. 230, b. *νῆ τὴν Ἥραν, καλὴ γε ἢ καταγωγὴ· ἢ τε γὰρ πλείτερος αὕτη μᾶλ' ἀμφιλοφῆς τε καὶ ὑψηλὴ, certainly, by all means, = for*. *Γάρ* is used as explanatory, especially after demonstratives, and such phrases as *τεκμήριον δέ, μαρτύριον δέ, σημεῖον δέ, δῆλον δέ* scil. *ἐστὶ, δείκνυμι δέ, ἐδήλωσε δέ, σέφασθε δέ*, and the like. It expresses confirmation or assurance, particularly in rejoinders and replies. X. C. 3. 5, 10. *ἄρα λέγεις τὴν τῶν θεῶν κρίσιν, ἣν οἱ περὶ Κέκροπα δὲ ἀρετὴν ἔκριναν;—Λέγω γάρ, yea certainly*. 10, 2. *ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι;—Ποιοῦμεν γάρ, ἔφη, οὕτως*.—In sentences expressing a summons, desire, command and inquiry the meaning of *γάρ*, as denoting a consequence or result, clearly appears. Arist. Ran. 251. *τοῦτ' ἐπεὶ ἔμῳ λαμβάνω; Δεινὰ γὰρ πεισόμεθα! am I so treated by you? well! then*

we shall have hard things to bear! Κακῶς γὰρ ἐξόλοιο! *now so mayest thou,* etc. So, εἰ γὰρ, εἴθε γὰρ. X. C. 1. 7, 2. ὅτι δ' ἀληθῆ ἔλεγεν, ὥδε ἐδίδασκεν· Ἐνθιμώμεθα γὰρ, ἔφη, εἴ τις μὴ ὦν ἀγαθὸς ἀνελκτής δοκεῖν βούλοιο, τί ἂν αὐτῷ ποιητέον εἴη; *now then we would consider.* 1. 4, 14. οὐ γὰρ πάνν σοι κατάδηλον, ὅτι παρὰ τὰ ἄλλα ζῶα ὥσπερ θεοὶ ἄνθρωποι βιοτεύουσι; *now is it not clear to thee?* (nonne igitur—?). II. σ, 182. Ἴρι θεά, τίς γὰρ σε θεῶν ἐμοὶ ἄγγελον ἤκεν; *now then who has sent you?* X. C. 2. 3, 17. καὶ ὁ Χαιρεκράτης εἶπεν· Ἐὰν οὖν, ἐμοῦ ταῦτα ποιούντος, ἐκεῖνος μηδὲν βελτίων γίγνηται; Τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις, κ. τ. λ.; *now what else has happened then, that you will run the risk, etc.?* Dem. Ph. 1. 43, 10. γένοιτο γὰρ ἂν τι καινότερον, ἢ Μαικεδῶν ἀνὴρ Ἀθηναίους καταπολεμῶν; *why, can there be a greater novelty?* So, Τί γὰρ; *quid ergo?* Καὶ τί γάρ; *and how now then?* Πῶς γὰρ; and πόθεν γὰρ; as an emphatic negative answer = *by no means.* Πῶς γὰρ οὐ; (instead of it, πόθεν δὲ οὐ is used with an antithesis) as an emphatic affirmative answer. X. C. 4. 4, 13. οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἄδικα ἄδικος; Πᾶς γὰρ οὐ; *to be sure, how not?*

REMARK 1. The explanatory sentence with γὰρ very often, particularly in Herodotus, precedes the sentence to be explained, e. g. Her. 6, 102. καί, ἦν γὰρ ὁ Μαραθῶν ἐπιτηδεώτατον χωρίον τῆς Ἀττικῆς ἐνιππεύσαι, ἐς τοῦτό σφι κατηγέετο Ἰππίας. So especially with ἄλλα γὰρ, at enim, *indeed*, ἀλλ' οὐ γάρ. Pl. Apol. 20, c. ἡβρυνόμην ἄν, εἰ ἠπιστάμην ταῦτα· ἀλλ' οὐ γὰρ ἐπίσταμαι.

REM. 2. The two sentences, the preceding explanatory one with γὰρ, and the one which follows whose meaning is to be strengthened, are often so closely connected with each other, that the subject of the latter is transferred to the former, and then is made to depend on it. Th. 8, 30. τοῖς ἐν τῇ Σάμῳ Ἀθηναίοις ηὐρανοῖς γὰρ ἦσαν καὶ οἰκοθεν ἄλλαι νῆες καὶ στρατηγοί, καὶ τὰς ἀπὸ Χίου πάσας καὶ τὰς ἄλλας ξυναγαγόντες ἐβούλοντο, etc., instead of οἱ — Ἀθηναῖοι — ἐβούλοντο, αὐτοῖς γὰρ, κ. τ. λ.

REM. 3. Καὶ γὰρ commonly means *for also*, rarely *et enim*, but sometimes the καὶ corresponds to a following καί, thus, *nam et — et*.

3. The effect or result is denoted,

(a) By ἄρα (*hence, then*), which never stands as the first word in a sentence, though commonly near the beginning, but sometimes at the end for the sake of emphasis. It expresses an effect which is understood of itself, which comes as a matter of course. In many passages, it hardly admits of translation into English, since it often implies only a very slight consequence, and merely refers to something mentioned, to something existing in the context, or only in the conception of the speaker, in conformity with which the thing is in the state in which it is affirmed to be. Hence it is very often used like the English *indeed*, *that is to say*, in such explanatory clauses as more exactly define, or distinguish, something before said, or pointed out.

Luc. Jup. trag. 51. εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί· ἀλλὰ μὴν εἰσὶ βωμοί· εἰσὶν ἄρα καὶ θεοί. X. Cy. 7. 3, 6. ταῦτα ἀκούσας ὁ Κῦρος ἐπαίσατο ἄρα τὸν μηρόν, "when he had heard of the death of his friend, then he smote on his thigh," as was natural. It is often connected with an Impf., when the idea of being undeceived in regard to a former opinion, resulting from a better view now entertained, is to be expressed, e. g. I. 4, 11. ὦ παῖδες, ὡς ἄρα ἐφ' ἡλυσθεσιν, ὅτε τὰ ἐν τῷ παραδείσῳ θηρία ἐθροῶμεν· ὅμοιον ἔμοιγε δοκεῖ εἶναι, οἷον περ εἴ τις δεδισμένα ζῶα θηροῖη, "now how childish we were then, as I now indeed see." I. 3, 8. Σάκκ' δέ, φάναι τὸν Ἀστυάγην, τῷ οἰνοχόῳ, ὃν ἐγὼ μάλιστα τιμῶ, οὐδὲν δίδως; Ὁ δὲ Σάκκ' ἄρα καλὸς τε ὢν ἐτύγχανε, καὶ τιμὴν ἔχων προσάγειν τοὺς διομένους Ἀστυάγον, now the Saccian happened to be beautiful. 9. ὦ Σάκκ', ἀπόλωλας· ἐκβαλὼ σε ἐκ τῆς τιμῆς· τί τε γὰρ ἄλλα, φάναι, σοὺ κἄλλιον οἰνοχοήσω, καὶ οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον· οἱ δ' ἄρα τῶν βασιλέων οἰνοχόοι — καταφρόνοῦσι. Dem. Cor. 232, 22. ἐτόλμα λέγειν, ὡς ἄρα ἐγὼ — περικλυτῶς εἶην τὴν πόλιν (τὴν εἰρήμην) ποιήσασθαι, that I indeed. Hence the use of γάρ and the strengthened form γὰρ ἄρα. — Εἰ ἄρα and εἰ μὴ ἄρα correspond to the Latin *si forte, nisi forte, if perchance, if not*, often ironical. X. C. 1. 2, 8. πῶς ἂν οὖν τοιοῦτος ἀνὴρ διαφθείροι τοὺς νέους; εἰ μὴ ἄρα ἡ τῆς ἀρετῆς ἐπιμέλεια διαφθορά ἐστίν, (properly, that if such an excellent man can corrupt the young, then we must draw the conclusion that, etc. So also, εἰ ἄρα, *num forte, whether therefore*. X. C. 4. 3, 9. σκοπῶ, εἰ ἄρα τί ἐστι τοῖς θεοῖς ἔργον, ἢ ἀνθρώπων; Θεραπεύειν, whether the gods have any other employment than, etc. Ἄρα stands very often in interrogative sentences. Aesch. S. 91. τίς ἄρα ῥύσεται; τίς δ' ἄρ' ἐπαρξέσει θεῶν; *quis igitur defendet? quis igitur arcebit?*

REM. 4. Ἄρα seems to be derived from the verb Ἀρῶ, i. e. to be fitted, adapted, suitable, and hence to express the inward relation, the immediate connection of two thoughts, and in such a manner that one seems, as it were, to be entirely fitted to the other,—the one perfectly corresponding to the other (= *precisely, even*). In this sense it is used in Homer, e. g. Il. η, 182. ἐκ δ' ἔθορε κληῖρος κυνέης, ὃν ἄρ' ἠθέλον αὐτοί, *which precisely*, τῇ μοις ἄρα, *just then*, ὅτ' ἄρα, *even, when*, τότ' ἄρα, *precisely then*, εἰ μὴ ἄρα, *if not then*, ὥς ἄρα, *exactly so*; οὕτως —, ἀλλ' ἄρα, *not — but even*; ἐπεὶ εἰ ῥα, *since even*, γάρ ῥα, *for indeed*. Homer uses ἄρα, in general, in order to connect thoughts together, which are intimately related, and are unfolded from each other.

REM. 5. The lyric, tragic and comic writers also employ the lengthened form ἄρα instead of ἄρα. Thus εἰ ἄρα, εἴτ' ἄρα, instead of εἰ ἄρα, εἴτ' ἄρα. On the interrogative ἄρα and on ἄρα in interrogatives, see § 344.

(b) Οὕτως (Ion. ὥς), which commonly has the second or third place in a sentence, means, *consequently, hence, therefore (ergo, igitur)*; it appropriately points out the effect of a cause, the necessary consequence of what pre-

cedes, and is accordingly far stronger than ἄρα, and it is also used in a more general sense.

REM. 6. Οὕν is used as a suffix to pronouns and conjunctions, and in this case retains its meaning as denoting an effect, ὅστις οὕν, ὅσπερ οὕν, ὅσοι οὕν, μὲν οὕν. γοῦν, δ' οὕν, ἀλλ' οὕν, εἰτ' οὕν, γὰρ οὕν. It expresses a conclusion, a setting aside of everything else and a persisting in that which is affirmed; hence it may express a confirmation and assurance. So ὅστις οὕν, ὅς περ οὕν, *whoever he may be*, ὅσοι οὕν, *how many soever*, μὲν οὕν, *yes indeed*, § 316, Rem., γοῦν, *certainly, surely*, οὕκ οὕν, *truly, certainly not*, δ' οὕν, ἀλλ' οὕν, ἀτάρ οὕν, *but to be sure*, εἴτε οὕν, *be it this or that*, γὰρ οὕν, *for surely*, εἰ δ' οὕν, *if then*.

REM. 7. Οὕκ οὕν, as a Paroxytone, means, (a) *non ergo*, not with a question (thus οὕκ is used in connection with the syllogistic οὕν, *ergo*); still the form οὕκ οὕν occurs in this case; (b) *nullo modo, nequaquam, by no means*, not interrogatively (thus οὕκ is used in connection with the emphatic suffix οὕν), most frequently in answers, e. g. X. O. 1, 9. οὕκ οὕν ἐμοί γε δοκεῖ. — Οὕκ οὕν, as a Perispomenon, (a) in a question, *nonne igitur? nonne ergo?* X. C. 2, 2, 12. οὕκ οὕν, ἔφη ὁ Σ., καὶ τῷ γέλῳ βούλει σὺ ἀρίσκειν; — Ἐγωγε, ἔφη. Also in this case it occurs in the form οὕκ οὕν, as well as οὕκ οὕν, which last has been adopted in modern times, yet certainly it is to be limited to such questions as involve a special emphasis in the negative, and so οὕκ οὕν is equivalent to *nonne certe*; like S. Aj. 79. οὕκ οὕν γέλῳς ἡδίστος εἰς ἐχθροῖς γελᾷν; (b) not interrogatively, *ergo, igitur*. X. C. 3, 6, 6. οὕκ οὕν, ἔφη, τὸ μὲν πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλοῦμεθα. This last arises from its use as an interrogative, and οὕκ οὕν is in this case properly *nonne igitur?* The frequent use of this interrogative form has caused a gradual weakening in the interrogatory tone, and hence its sense as implying a question has become obscure, e. g. “*is it not true therefore that we shall put off? = consequently we shall put off.*”

(c) Τοῖνυν, which never stands as the first word in a sentence, is derived from the Epic τῷ, *therefore*, and the slightly deductive νύν, *now*, derived from the adverb of time, νῦν; it is used, (a) in order to make a transition, thus, in a particular manner, καὶ τοῖνυν, *and now*, εἰτι τοῖνυν, *moreover then*; (b) in order to indicate a conclusion, *therefore now, so then*. Τοίγαρ (compounded of the Epic τῷ, *therefore*, and γάρ) corresponds to the Latin *ergo, therefore*; still stronger is τοίγαρτοι, *on this account even*, and τοίγαροῦν, *on this account then*. They commonly stand as the first word in a sentence.

§ 325. Remark on the Asyndetic (disjunctive) Connection of Sentences. (CXX.)

1. In certain cases sentences are connected without any conjunction (ἀσυνδέτως),

(a) In pathetic and impassioned discourse, e. g. Il. χ, 295. (of Hector) σιῇ δὲ καταφύσας, οὐδ' ἀλλ' ἔχε μελλινον ἔγχος· Δηϊφροβον δ' ἐκάλει λεικυσπίδα,

μακρόν ἄνσας, ἥ τι εἰ μιν ὄρνυ μακρόν.—(b) The asyndeton is very common in explanatory clauses, which are elsewhere connected by ἄρα, (*therefore, then, that is*), and γάρ. The second clause gives a more exact explanation of what was stated only in a general, indefinite, indistinct manner in the first. So particularly when there stands in the first clause what may be called a preparative demonstrative, e. g. τοῦτο, τόδε, οὕτως, ὥδε, etc. X. An. 3. 2, 19. ἐνὶ μόνῳ προέχουσιν ἡμᾶς οἱ ἱππεῖς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν, ἢ ἡμῖν.—(c) Related to the above is the asyndetic construction in the beginning of a discourse or new paragraph, which is intended to strengthen a preceding thought. Pl. Phaedon. 91, c. Ἄλλ' ἵέον, ἔφη. Πρωτῶν με ἐπομνήσατε ἃ ἐλέγετε, εἰ μὴ φαίνωμαι μνησμένος.—(d) The connecting particle is often wanting, but is, in a certain degree, involved in another word. This appears especially with demonstratives, e. g. οὕτως, τόσος, τοῖος, etc., as in Latin with *sic, talis, tantus*, etc.—(e) Asyndeton is very common before τὰ τοιαῦτα, *cetera*, ἄλλα, οἱ ἄλλοι in the enumeration of several objects, καὶ being omitted, as *et* before *ceteri, alii, reliqui*, in Latin, when these words have a collective sense, i. e. when one would bring together in these expressions all which is still to be named in addition to that which has been already mentioned. Pl. Gorg. 503, c. οἷον εἰ βούλει ἰδεῖν τοὺς ζωγράφους, τοὺς οἰκοδόμους, τοὺς ναυπηγούς, τοὺς ἄλλους πάντας δημιουργούς.—(f) In poetry, particularly in Epic, two or four adjectives, belonging to one substantive (of which each two form a whole), or even three are often placed together, without a connective, if they are the so-called *Epitheta ornantia*, which, as it were, paint the object. Il. π, 140, 802. ἔγχος βριθῆ, μέγα, στιβαρόν, κεκορυθμένον. Od. α, 97. καλὰ πίδαλα, ἀμβρόσια, χρύσεια.

SECTION VIII.

B. Subordinate Sentences.

§ 326. *Principal and Subordinate Sentences.*

(634—637.)

1. When sentences, which together present one united thought, are so related, as to their import, or contents, that the one appears as a dependent and merely completing or limiting member of the other, then their connection may be expressed either by coördinate conjunctions, as καί, δέ, γάρ, ἄρα, etc., e. g. τὸ ἔαρ ἦλθε, τὰ δὲ ῥόδα ἀνθεῖ; or in such a manner that the sentence, which, as to its import merely completes or limits the other, is manifestly in its outward form, a dependent, or a sim-

ply completing, or limiting member of the other, e. g. ὅτε τὸ ἔατο ἡλθε, τὰ ῥόδα ἀνθῆ. This mode of connection is called the *Subordinate*.

2. The clause to which the other as a supplementary member belongs, is called the principal clause; the limiting or defining clause, the subordinate clause, and the two together, a compound sentence.

E. g. In the words, "The man, who came from the camp of the enemy, announced to Cyrus, as night began, that the enemy had fled,"—*the man announced*, is the principal sentence; the remainder, are subordinate sentences. Every principal sentence, if it refer to another sentence and is made dependent on it, is, in relation to that, a subordinate sentence, e. g. *Xenophon relates that a man, who — had announced*; so every subordinate sentence, when new subordinate sentences arise from it, may be considered in reference to these, as a principal sentence, e. g. "that the enemy, *when they had received information from Cyrus*, fled."

3. Subordinate sentences stand in the place of a substantive (substantive subject or object), or of an attributive adjective, or of an adverb, and hence must be regarded as substantives or adjectives, or adverbs, expanded into a sentence; accordingly, there are three classes of subordinate sentences, viz. substantive sentences, adjective sentences and adverbial sentences.

Thus, e. g. in the sentence, "The victory of Cyrus over the enemy was announced," the subject may be expanded into a subordinate sentence, viz, "That Cyrus had conquered the enemy, was announced;" further, in the sentence, "Sing to me, O Muse, the far-wandering man," the attributive *far-wandering*, may be expanded into a subordinate sentence, "ἀνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ πλάγχθη." Comp, "He announced the victory of Cyrus over the enemy," with "He announced, *that Cyrus had conquered the enemy*;" "In the Spring the roses bloom," with, "*when the Spring is come*, the roses bloom."

REMARK 1. The use of subordinate sentences in Greek is not so common as in English, since the Greek makes a much more frequent use of Participials than the English. Comp. "when the enemy had come," with τῶν πολεμίων ἐλθόντων; "when he had done this, he went away," with ταῦτα πράξας ἀπέβη; "Cyrus, who had conquered the enemy, came back to the camp," with Κύρος τοὺς πολεμίους νικήσας εἰς τὸ στρατόπεδον ἀνῆλθεν.

REM. 2. To substantive sentences belong also interrogative subordinate sentences, or dependent (oblique) interrogative sentences; for these form the object of the principal governing verb, e. g., "He asked me *whether* my father had returned, i. e. *concerning, or after, the return of my father*;

"He showed, *who had plotted the conspiracy*, i. e. "he showed the author of the conspiracy;" "He wrote me, *when he should depart*, i. e. the time of his departure," etc. Still, the laws relating to dependent interrogative sentences, and those relating to direct sentences, are so often blended together, that both will be treated in a special section in the sequel.

REM. 3. The relation of subordinate sentences to the principal sentence, is indicated in Greek by conjunctions, and also by the relative pronoun, which in an adjective sentence has the meaning of an adjective or participle. Conjunctions are correlatives, i. e. relatives which stand in a reciprocal relation to demonstratives in principal sentences, e. g. *Οὐ τίς ἐστιν ὁ ἀνὴρ, ὃν εἶδες. Τὸ ῥῆδον, ὃ ἀνθεῖ ἐν τῷ κήπῳ, κάλλιστόν ἐστιν. Ἐλεξε τοῦτο, ὅτι ὁ ἀνθρώπος ἀθάνατός ἐστιν. Τοῦτο οἶος; ὅσῳ—τοσοῦτις; ὡς ἔλεξα, οὕτως ἐγένετο. Οὕτω καλῶς πάντα ἔπραξεν, ὥς τε ἐπαίνου μεγίστου ἄξιός ἦν. Ὅτε ὁ Κῦρος ἦλθε, τότε πάντες μεγάλως ἐχάρησαν. Ἐμεινέ μέχρι τούτου, οὗ ὁ βασιλεὺς ἐπῆλθεν.* A substantive may also stand instead of a demonstrative correlative, e. g. *ἐν ταύτῃ τῇ χρόνῳ, ὅτε* (instead of *τότε, ὅτε*). Still, when the reciprocal relation is not to be brought out emphatically, the demonstrative is commonly not expressed, e. g. *Ἐλεξεν, ὅτι ὁ ἀνθρώπος ἀθάνατός ἐστιν. Καλῶς πάντα ἔπραξεν, ὥς τε κτλ. Ὅτε ὁ Κῦρος ἦλθε, πάντες μεγάλως ἐχάρησαν. Ἐμεινέ, μέχρι οὗ ὁ βασιλεὺς ἐπῆλθεν*, etc. Even both pronouns may be in certain cases omitted, e. g. *Ἐμεινέ, μέχρι ὁ βασιλεὺς ἐπῆλθεν*.

REM. 4. The form of a demonstrative, in the principal sentence, either actually expressed or understood, determines the nature of the subordinate sentence. The substantive demonstrative refers to a substantive sentence; the adjective, to an adjective sentence; the adverbial, to an adverbial sentence. The subordinate sentences, however, have particular characteristics by which they may be distinguished from each other, viz. the introductory conjunctions and the construction connected with these.

§ 327. Succession or Sequence of Tenses in Subordinate Sentences. (638.)

1. The relation of time in a subordinate sentence, is, in general, not to be referred directly to the present time of the speaker, but to the relation of time in the principal sentence, it being defined by this relation. Hence the following rule, "The Tenses of subordinate sentences must correspond to those of the principal sentences," thus,

(a) The principal tenses, in the principal sentences, viz. the Present, Perfect, Future and Future Perfect, are followed in the subordinate sentences by a principal tense in the Indicative or Subjunctive, (on the Aorist Subj., see § 257, Rem. 1,) namely, (α) by the Present, when the predicate of the subordinate sentence refers to the same time with that of the principal sentence; (β) by the Perfect, when the predicate of the subordinate sentence denotes an action which is *completed before* that of the principal sentence; (γ) by the Future, when the predicate of the "subordi-

nate sentence is future in relation to the predicate of the principal sentence, e. g. Ἀγγέλλεται, ἡγγέλται, ἀγγελθήσεται, ὅτι οἱ πολέμοι φεύγουσιν — ὅτι οἱ πολέμοι πεφεύγασιν — ὅτι οἱ πολέμοι φεύζονται; the Aorist, (ἔφηνον) may take the place of the Perf., as has been seen § 256, Rem. 1. Τοῦτο λέγω, τοῦτό μοι λέλεκται, τοῦτο λέξω, ἵνα γιγνώσκῃς or ἵνα γνῷς.

РЕМ. 1. The historical tenses often follow the principal tenses. This occurs, (a) when a subordinate sentence stands in a reciprocal relation to another subordinate sentence, so that the predicate of the former does not refer directly to the relation of time expressed in the principal sentence, but to the relation of time expressed in the other predicate. Dem. Ph. 3. 118, 30. ἴστε, ὅτι, ὅσα μὲν ὑπὸ Λακεδαιμονίων ἢ ὑφ' ἡμῶν ἔπασχον οἱ Ἕλληνες, ἀλλ' οὖν ὑπὸ γησίων γε ὄντων τῆς Ἑλλάδος ἡδικοῦντο. The same principle holds, when the predicate of the subordinate sentence is conditioned by the predicate of another sentence, e. g. Φημί, ὅτι, εἰ τοῦτο λέγοις, ἀμαρτάνοις ἄν. Φημί, ὅτι, εἰ τοῦτο ἔλεγες (ἔλεξας), ἡμαρτες ἄν; (b) the Impf. Ind. stands, when a past action is to be considered as continuing at the time spoken of. Her. 3, 89. λέγουσι Πέρσαι, ὡς Δαρειὸς ἦν κἀπῆλος.

(b) An Historical tense, viz. the Impf., Plup. and Aor. in a principal sentence, is followed in a subordinate sentence by an Hist. tense in the Ind. or Opt., namely, (α) by the Impf. in order to denote something then occurring; (β) by the Plup. so as to denote an action already completed; (γ) by the Aor., (§ 256, Rem. 1); (δ) by the Fut. Opt. to denote an action still future, e. g. ἠγγέλλετο, ἡγγέλτο or ἡγγέλθη, ὅτι οἱ πολέμοι ἔφηνον, ἔφηνον, φεύγειν, ἐπεφεύγεσαν, πεφεύγοιεν, φεύζοιντο. Τοῦτο ἔλεγον, τοῦτό μοι ἐλέλετο, ἵν' εἰδείης. Ἐδίδουν, ἐδιδάκειν, ἔδωκά σοι τὸ βιβλίον, ἵνα λάβῃς.

РЕМ. 2. Very often, however, in lively narration, the Greeks refer the predicate of a subordinate sentence directly to the present time of the speaker, without any regard to the principal sentence, so that, therefore, an historical tense in the principal sentence is followed by the same tenses which accompany the principal tenses. A dependent clause then assumes the character of an independent or direct clause or discourse (an objective mode of expression); the speaker, in his lively conceptions, brings the past into present view; the past becomes present to him. By placing in contrast the Hist. tenses in the principal sentence to the principal tenses with their conjunctions in the subordinate sentences, the subordinate sentences become more important than the principal. X. An. 2. 1, 3. οὔτοι ἔλεγον, ὅτι Κύρος τίθνηκεν. Cy. 2. 2, 1. ἐπεμέλετο ὁ Κύρος, ὅποτε συσκηνοῖεν, ὅπως εὐχαριστότατοι λόγοι ἐμβληθήσονται. Her. 1, 29. Σόλων ἀπεδήμησε ἔτι δέκα, ἵνα δὴ μή τινα τῶν νόμων ἀναγκασθῇ λύσαι τῶν ἔθετο. Comp. the remarks on oblique discourse.

§ 328. I. Substantive Sentences.

(639.)

Substantive sentences are substantives or infinitives expanded into a sentence, and, like substantives, constitute the subject, as well as the attribute and object of a sentence.

§ 329. A. Substantive Sentences introduced by
ὅτι or ὥς, that. (640—643.)

1. Substantive sentences introduced by ὅτι and ὥς, that, express the object of *verba sentiendi* and *declarandi*, e. g. ὀρέων, ἀκούειν, τοῖν, μανθάνειν, γιγνώσκειν, etc.; λέγειν, δηλοῦν, δεικνύναι, ἀγγέλλειν, etc., § 306, 1, (b); the subordinate sentences, in the second place, introduced by ὅτι, express the object of verbs of feeling and emotion, e. g. θαυμάζειν, ἄχθεσθαι, ἀγαπᾶσθαι, αἰσχύρεσθαι, μέμψεσθαι, etc.; ὅτι is also used in order to introduce a subordinate sentence, which contains an explanation of the principal sentence, or of a single word in it.

REMARK 1. Sometimes ὅπως and the Poet. οὕνεκα (properly *in as for as*), also ὁ θοόυνεκα, in the tragic poets, are used nearly in the same sense with ὅτι, that.

REM. 2. When a subordinate clause is referred to a Pass. verb or to an impersonal phrase with εἶναι, e. g. δῆλον, δεινόν, αἰσχυρόν ἐστίν, and the like, it stands as the grammatical subject.

2. The predicate of this substantive sentence may be expressed, (a) in the Ind., (b) in the Opt., (c) in the Opt. with ἄν, (d) in the Ind. of Hist. tenses with ἄν.

3. The Ind. of all the tenses is used, when what is affirmed is to be represented as a fact or phenomenon, something certain or actual. In a special manner the Ind. is used regularly, when the verb of the principal sentence is a principal tense, viz. the Pres., Perf. or Fut. On the Opt. occurring after a principal tense, see § 327, Rem. 1.

4. The Opt., on the contrary, is used, when what is affirmed is a supposition, therefore, in a special manner, when what is stated as the opinion of another is to be indicated as such, § 345. When the Ind. is changed to the Opt., then one thought is represented as a fact, the other, as a mere conception, something uncertain.

X. Cy. 1. 4, 7. οἱ δ' ἔλεγον, ὅτι ἄρτοι πολλοὺς ἤδη πλησιάσαντας διέφθιραν. Th. 1, 114. ἠγγέλθη, ὅτι Μέγαρα ἄφ' ἐστιας, καὶ Πελοποννήσιοι μέλλονσιν ἐμβάλλειν ἐς τὴν Ἀττικὴν. Her. 3, 140. πυνθάνεται (Hist. Pres.) ὁ Σπυλοῦν, ὥς ἡ βασιλεὺς περιεληλύθει ἐς τοῦτον τὸν ἄνδρα. X. An. 1. 1, 3. Τισσαφέρους διαβάλλει (Hist. Pres.) τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὥς ἐπιβουλεύει αὐτῷ. Cy. 1. 1, 3. ὅτε μὲν δὴ ταῦτα ἐνε-

21. (δοκῇ ὁ τοιοῦτος) ὁ ἥλος νῆ Δί' εἶναι, ὅτι ἄ ῥετο εἰδέναι οὐκ οἶδεν. X. O. 1, 19. ὅτι πονηρότατοι εἰσι, οὐδὲ σὲ λανθάνουσιν.

REM. 5. In the place of a substantive sentence introduced by ὅτι or ὥς, the Inf. (Acc. with the Inf.) or the Part. may stand after several of the verbs mentioned in No. 1. That there is a difference in respect to the meaning between the construction with the Inf. and that with the Part., has been seen in § 311; but the difference between the construction with a Part. and that with ὅτι or ὥς, is only in form. The difference between the construction with ὅτι and ὥς with the finite verb and that of the Inf. (Acc. with Inf.) is this, viz. that in the former, the affirmation is more objective and definite; in the latter, on the contrary, subjective and indefinite. That the distinction between the three modes of construction is often very unessential, is clearly seen from the fact, that examples are found in which the same thought is expressed by the same writer in different places in each of the three forms, e. g. Her. 6, 63. ἐξαγγέλλει, ὥς οἱ παῖς γέγονε. 65. ὅτι οἱ ἐξήγγειλε ὁ οἰκίτης παῖδα γεγονέναι. 69. οἱ αὐτῷ σὺ ἡγγέλθης γεγεννημένος.

REM. 6. The verbs μέμνημαι, οἶδα, ἀκούω and others of similar meaning, are not unfrequently followed by an adverbial sentence, introduced by ὅτε, instead of a substantive sentence introduced by ὅτι or ὥς. This construction seems to arise from an ellipsis, as τοῦ χρόνου, e. g. μέμνημαι (τοῦ χρόνου), ὅτε ταῦτα ἔτεξας, as in Eng. "I remember very well when the war broke out." X. Cy. 1. 6, 8. μέμνημαι καὶ τοῦτο, ὅτε, σοῦ λέγοντος, συνιδόκει καὶ ἐμοὶ ὑπερμέγεθες εἶναι ἔργον τὸ καλῶς ἄρχειν. Comp. meminī, quum darem; vidī, quum prodiret; audivi eum, quum diceret.

REM. 7. Verbs expressing emotion, No. 1, are often followed, (instead of by a substantive sentence introduced by ὅτι or ὥς), by a subordinate sentence, introduced by a conditional or interrogative εἰ, if, whether, when the object of admiration, etc., is not to be represented as actually existing, but as merely possible, or as still a matter in question, e. g. θαυμάζω, ὅτι ταῦτα γίγνεται and εἰ ταῦτα γίγνεται. Attic politeness, which often blends in its language a coloring of doubt and a certain indeterminate manner of expression, often employs this form even in settled and undoubted facts. Aeschin. Ctes. οὐκ ἀγαπᾷ, εἰ μὴ δίκην ἔδωκεν, he is not satisfied, that. Pl. Lach. 194, α. ἀγανακτῶ εἰ οὐτως αὐνοῶ μὴ οἷός τ' εἶμι εἰπεῖν. Rp. 348, e. τόδε ἐθαύμασα, εἰ ἐν ἀρετῇ καὶ σοφίᾳ τίθης μέρεϊ τὴν ἀδικίαν, τὴν δὲ δικαιοσύνην ἐν τοῖς ἐναντίοις. Dem. Mid. 30, 548. οὐκ ἦ σχύνθῃ, εἰ τοιοῦτο κακὸν ἐπάγει τῷ, that he occasions such a calamity for one.

REM. 8. Instead of ὅτι οὕτως, the relative ὥς, that, often stands, and instead of ὅτι τοιοῦτος or ὅτι τόσος the relatives οἷος, ὅσος are used. Pl. Phaed. 58, e. εὐδαίμων μοι ὁ ἀνὴρ ἐφαίνετο, ὥς ἄδεως καὶ γενναίως ἐτελείετα, that he so, etc. Her. 1, 31. αἱ Ἀργεῖαι ἐμακάριζον τὴν μητέρα, οἷον τέκνων ἐκίχησε, that she is possessed of such children.

§ 330. B. Final Substantive Sentences, introduced by ἵνα, etc.

(644—649.)

1. The second class of substantive sentences are the *final*, i. e. those which indicate an *end, intention, aim*. These sentences

are introduced by the following conjunctions, ἵνα, ὥς, ὅπως (ὁφρα Poet.), ἵνα μή, ὥς μή, ὅπως μή.

2. The mode used in final sentences is commonly the subjunctive or optative, since an intention or aim is something that is imagined or conceived. When the verb of the principal sentence is in a principal tense, i. e. Present, Perfect, Future, or an Aorist with the signification of the present, §§ 256, 257, then the final conjunction, i. e. the conjunction expressing the aim, intention, is followed by the Subj. mode; but when the verb of the principal sentence is in an historical tense, i. e. Impf., Plup., Aor., then the final conjunction is followed by the optative.

Taῦτα γράφα, γέγραφα, γράψω, ἵν' ἔλθῃς, ut venias, that thou mayest come. Λέξον (with the sense of the Pres.), ἵν' εἰδῶ, dic, ut sciam, that I may know. Ταῦτα ἔγραφον, ἐγγράφειν, ἔγραψα, ἵν' ἔλθῃς, ut venires, that thou mightest come. Il. λ, 289 sq. ἀλλ' ἰδὺς ἐλάυνε τι μώνυχας ἵππους ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρῃσθαι, ut gloriam vobis paratis; but, Il. ε, 1—3. ἔνθ' αὖ Τυδείδῃ Διομήδῃ Παλλὰς Ἀθήνη δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν Ἀργείοισι γένοιτο, ἰδὲ κλέος ἐσθλὸν ἄροιο, ut clarus fieret et gloriam sibi pararet. τ, 347. Jupiter said to Minerva, ἀλλ' ἴθι οἱ νέκταρ τε καὶ ἄμβροσίνην ἑρατεινὴν στάξον (with the sense of the Pres.), ἐνὶ στήθεσσι, ἵνα μὴ μιν λιμὸς ἵκηται, ut ne fames eum occupet; but, 352. ἦ δ' Ἀχιλλῆϊ νέκταρ ἐνὶ στήθεσσι καὶ ἄμβροσίνην ἑρατεινὴν στάξ', ἵνα μὴ μιν λιμὸς ἀτερπῆς γούναθ' ἵκοιτο, ut ne occuparet. Dem. Cor. 239, 39. γέγραφα ὑμῖν, ἵνα μὴ ἐπὶ πλείον ἐνοχλήσθαι περὶ τούτων. X. Cy. 2, 1, 4. τί οὖν, ἔφη ὁ Κύρος, οὐ καὶ τὴν δύναμιν ἐλεξάς μοι = λέξον μοι, § 256, 4, (e), ὅπως — βουλευώμεθα, ὅπως ἂν ἄριστα ἀγωνιζόμεθα; 1, 2, 3. (ἐκ τῆς τῶν Περσῶν ἐλευθέρως ἀγορᾶς καλουμένης) τὰ μὲν ὦντα καὶ οἱ ἀγοραῖοι ἀπελήλανται εἰς ἄλλον τόπον, ὥς μὴ μιν γυνῆται ἢ τούτων τύρβῃ τῇ τῶν πεπαιδευμένων εὐκοσμίᾳ. 15. ἵνα δὲ σαφέστερον δηλώθῃ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπανειμή, paucis repetam. 4, 25. Καμβύσης τὸν Κύρον ἀπεκάλει, ὅπως τὰ ἐν Πέρσῃς ἐπιχώρια ἐπιτελοίη.

REMARK 1. The Subj. often follows an historical tense, namely, (a) in a lively narration, where past actions are regarded as present (objective manner of representation, § 327, Rem. 2); (b) when the intention or effect of the same is to be represented as continuing in the present time of the speaker. (a) Her. 1, 29. Σόλων ἀπεδήμησε ἔτα δάκα, ἵνα δὴ μή τινα τῶν νόμων ἀναγκασθῇ λύσαι τῶν ἔθετο, "Solon was absent ten years, in order that he might not be compelled," etc. 7, 8. σύλλογον Περσέων τῶν ἀρίστων ἐποίησετο, ἵνα γνώμας τε πύθῃται σφέων καὶ αὐτὸς ἐν πᾶσι εἴπῃ τὰ θίλει. Th. 4, 1. καὶ ἐς ἐββλήσσαν ἅμα ἐς τὴν Ῥηγίνων οἱ Λακωνικοί

νιοι, ἵνα μὴ (οἱ Ἑργίνοι) ἐπιβροθῶσι τοῖς Μεσσηνίοις.—(b) Od. λ, 93. τίπτε αὐτὶ, ὃ δούστην, λιπὼν φόος ἡλλόιο ἤλυσθες, ὄφρα ἴδῃ νέκυνς καὶ ἀτέρπια χώρον. Her. 7, 8. διὸ ἑμέας νῦν ἐγὼ συνέλεξα, ἵνα τὸ (= δ) νοέω πρήσσειν ὑπερθέωμαι ὑμῖν. Dem. Phil. 3. 117, 26. τὰς πόλεις αὐτῶν παρήρηται καὶ τετραρχίας κατέστησεν, ἵνα μὴ μόνον κατὰ πόλεις, ἀλλὰ καὶ κατὰ ἔθνη δουλεύωσιν. Pl. Crit. 43, b. ἐπιτηδές σε οὐκ ἔγειρον, ἵνα ὥς ἡδιστα διαγῇς.

REM. 2. On the contrary, an introductory principal tense, or an Aor. with the meaning of the Pres., is sometimes followed by an Opt., (a) when the present of a principal sentence is an historical present, or when the speaker has contemplated a past action as connected with the present time; (b) when the speaker adduces the intention or purpose which a person entertains, not as coming from his own, i. e. the speaker's mind, but from that of the person himself, so that the intention is indicated as one that had a previous existence; (c) when in a principal sentence, the Opt. stands with or without ἄν, §§ 259, 3, (a) and 260, 2, (4), (a), then an Opt. commonly follows, for the conceptions in the principal and subordinate sentences are represented as separated from the present time of the speaker, § 259, 3; still a Subj. may follow, when the sense expressed by the Opt. relates to the present time. (a) Eur. Hec. 10. πολὺν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάθρα πατήρ, ἵν', εἰποὶ Ἰλίον τέχῃ πέσοι, τοῖς ζῶσιν εἴη παῖσὶ μὴ σπάνις βίον. X. An. 4. 6, 1. τοῦτον δ' Ἐπισθέναι — παρὰ δίδωσι φυλάττειν, ὅπως, εἰ καλῶς ἡγήσαιο, ἔχων καὶ τοῦτον ἀπίοι. Ar. Ran. 24. αὐτὸς βαδίξω καὶ πονῶ, τοῦτον δ' ὄχῳ, ἵνα μὴ ταλαπαίπωροϊτο, μηδ' ἄχθος φέροι, I let this one ride on an ass = I placed him on an ass, in order that he might not suffer hardship. (b) Pl. Rp. 410, b. ἀρ' οὖν, ἢν δ' ἐγώ, ὃ Γλαύκων, καὶ οἱ καθιστάντες μουσικῇ καὶ γυμναστικῇ παιδεύειν οὐχ οὐ ἐνεκά τινες οἰοῦνται καθιστᾶσιν, ἵνα τῇ μὲν τὸ σῶμα θειραπέυοιεντο, τῇ δὲ τὴν ψυχὴν; the view of the lawgiver, i. e. his purpose. X. An. 2. 4, 4. ἴσως δὲ πού (βασιλεὺς) ἢ ἀποσκάπτει τι ἢ ἀποτεγχίζει, ὥς ἀπορος εἴη ἡ ὁδός, the view of the king. (c) Theogn. 881. εἰρήνη καὶ πλοῦτος ἔχου πόλιν, ὄφρα μετ' ἄλλων κομπύζοιμι. Soph. Aj. 1217 sq. γενοίμαν, ἵν' ἑλῶν ἐπιστο πότοντο πρόβλημ' ἀλκίνοστον — τὺς ἑρῶς ὅπως προσεῖποιμεν Ἀθήνας. Ph. 325. θυμὸν γένοιτο χεῖρὶ πληρῶσαι ποιε, ἵν' αἱ Μικῆναι γνοῖεν —, ὅτι καὶ Σκύρος ἀνδρῶν ἀλκίμων μήτηρ ἔφν. Eur. Troad. 698. παῖδα τόνδε παιδὸς ἐκθρέψαις ἄν, Τροίας μέγιστον ὠφέλημ', ἵν' οἱ ποτε ἐκ σοῦ γεγόμενοι παῖδες Ἰλίον πάλιν κατοικίσειαν καὶ πόλιν γένοιτ' ἐτι. X. Cy. 1. 6, 22. εἰ δὴ πείσαις ἐπαινεῖν σε πολλούς, ὅπως δόξαν λάβοις —, ἄρτι ἐξηπατηκῶς εἴης ἄν. 2. 4, 17. καὶ αὐτὸς δὲ ἔχων τὴν ἄλλην δύναμιν πεῖρσέ μ' ἤν (sc. ἄν) μὴ πρόσω ὑμῶν εἶναι, ἵνα, εἰ πού ποτε εἴη, ἐπιφανείη. On the contrary, Pl. Apol. 28, d. αὐτίκα, φησί, τεθναλὴν δόξαν ἐπιθείς τῷ ἀδικοῦντι, ἵνα μὴ ἐνθάδε μένῃ καταγέλαστος. X. An. 2. 4, 3. οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσθαι περὶ παντός ἄν ποιήσαιο, ἵνα καὶ τοῖς ἄλλοις ἔλλῃσι φόβος ἢ ἐπὶ βασιλεὺς μίαν στρατιάν;

3. When two or more final sentences follow each other, the Subj. is sometimes changed to the Opt. The two sentences are then placed in a kind of antithesis to each other, since the

former expresses the consequences of the purpose or aim as certain; the latter, without this accessory idea, and thus as uncertain, undetermined, or only derived from something gone before.

Il. ο, 597 sq. Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι Πριαμίδῃ, ἵνα νηυσὶ κορωνίσιν θεσπιδαῖς πῦρ ἐμβάλῃ ἀκάματον, Θέτιδος δ' ἐξάισιον ἀρῇν πᾶσαν ἐπικρήνεια. Her. 9, 51. ἐς τοῦτον δὴ τὸν χρόνον ἐβουλεύσαντο μεταστῆναι, ἵνα καὶ ὕδατι ἔχωσι χρᾶσθαι ἀφθόνῳ, καὶ οἱ ἱππῆες σφῆας μὴ σενοίαιτο. 8, 76. τῶνδε δὲ εἵνεκεν ἀνήγον (οἱ Πέρσαι) τὰς νῆας, ἵνα δὴ τοῖσι Ἕλλησι μὴδὲ φυγέειν ἐξῆ, ἀλλ' ἀπολαμφθῆντες ἐν τῇ Σαλαμῖνι δοῖεν τῶν ἐπ' Ἀρτεμισίῳ.

4. The final conjunctions, ὥς and ὅπως (more seldom ἵνα), are sometimes followed by the modal adverb ἄν, which points to a conditioning sentence.

Od. ε, 167 sq. πέμψω δέ τοι οὖρον ὅπισθεν, ὥς κε μάλ' ἀσκήθης σὴν πατρίδα γαῖαν ἵκηαι, αἵ κε θεοὶ γ' ἐθέλωσι. Θ, 20 sq. καὶ μιν μακρότερόν καὶ πάσσονα θῆκε ἰδύσθαι, ὥς κε ν Φαιήκεσσι φίλος πάντεσσι γένοιτο, sc. εἰ πρὸς τοὺς Φαίηκας ἀφίκοιτο. Her. 3, 44. ἐδεήθη, ὅπως ἂν καὶ παρ' ἐαυτὸν πέμψας ἐς Σάμον δέοιτο στρατοῦ, ut, si opus esset, exercitum a se peteret. X. Cy. 5. 2, 21. διὰ τῆς σῆς χώρας ἄξεις ἡμᾶς, ὅπως ἂν εἰδῶμεν, ἃ τε δεῖ φιλία καὶ πόλεμα νομίζειν, "in order that, when we set our foot on the land, we may know," etc. H. 4. 8, 16. ἔδωκε χρήματα Ἀνταλκίδῃ, ὅπως ἂν, πλερωθεέντος ναυτικοῦ ὑπὸ Ἀακισδαίμωνίῳ, οἷ τε Ἀθηναῖοι καὶ οἱ σύμμαχοι αὐτῶν μᾶλλον τῆς εἰρήνης προσδέοιντο.

5. The final conjunctions, ἵνα and ὥς (more seldom ὅπως), are connected with the Ind. of the historical tenses, when an intention is to be expressed, which is not accomplished, or which cannot be accomplished. In this case, in principal sentences, the Ind. of an historical tense stands both with and without ἄν.

Ar. Pac. 135. οὐκοῦν ἐχρήνσε Πηγάσου ζεύξαι πτερόν, ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος. Pl. Criton. 44, d. εἰ γὰρ ὧφελον οἶοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἷοί τε ἦσαν αὐτὸ καὶ ἀγαθὰ τὰ μέγιστα, καὶ καλῶς ἂν εἶχε. Lys. Simon. 98, 21. ἐβουλόμην δ' ἄν — Σίμωνι τὴν αὐτὴν γνώμην ἐμοὶ ἔχειν, ἵνα' ἀμφοτέρων ἡμῶν ἀκούσαντες τάληθῃ ῥηθῶς ἔγνωτε τὰ δίκαια.

6. Verbs which express *care, anxiety, consideration, endeavor*—

ing or striving after an object, effecting, and admonishing, e. g. ἐπιμελεῖσθαι, φροντίζειν, δεδιέναι, φυλάττειν, σκοπεῖν, σκέψασθαι, βουλεύεσθαι, ὁρᾶν, ποιεῖν, πράττειν (curare), μηχανᾶσθαι, παρακαλεῖν, παραγγέλλειν, προειπεῖν, αἰτεῖσθαι, ἀξιοῦν, ἄγε, up then, and the like, are followed by the conjunctions ὅπως (ὅπως μὴ), sometimes also by ὥς, accompanied either by (according to No. 2), the Subj. and Opt., or by the Fut. Ind. when the accomplishment of the intention is to be represented as something definitely occurring and continuing.

X. Cy. 1. 2, 3. οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι πονηροῦ ἢ αἰσχροῦ ἔργον ἐφίεσθαι. 3. 2, 13. ὥς δὲ καλῶς ἔξει τὰ ὑμέτερα, ἣν φίλοι γένησθε, ἐμοὶ μελήσει. Dem. Ol. 1. 21, 12. σκοπεῖσθε — τοῦτο, ὃ ἄνδρες Ἀθηναῖοι, ὅπως μὴ λόγους ἐροῦσιν μόνον οἱ παρ' ὑμῶν πρόσβεις, ἀλλὰ καὶ ἔργον τι διεκνύειν ἔξουσιν. Pl. Ion. 530, b. ἄγε δὴ, ὅπως καὶ τὴ Παναθήναια νικήσομεν. The Fut. Ind. also stands very often after an historical tense, according to § 327, Rem. 2; far more rare in this case is the use of the Fut. Opt. X. Cy. 8. 1, 43. ἐπιμελεῖτο δ' ὅπως μήτε ἄσιτοι, μήτε ἄποτοί ποτε ἔσονται.

REM. 3. Sometimes ὅπως ἂν is connected with the Fut. Ind., and it then refers to a condition implied in the same clause. Her. 3, 104. οἱ δὲ δὴ Ἰνδοὶ τῷ τρόπῳ τοιούτῳ καὶ ζεύξει χρεώμενοι ἐλαύνουσι ἐπὶ τὸν χρυσὸν λιλογισμένως, ὅπως ἂν καύματων τῶν θερμοτάτων ἐόντων ἔσονται ἐν τῇ ἀρπαγῇ (i. e. ὅταν καύματα θερμοτάτα ᾖ).

REM. 4. Ὅπως or ὅπως μὴ with the Fut. Ind., or with the Subj., sometimes has relation to a word to be supplied, viz. ὄρα, ὄρατε, vide, videte. X. An. 1. 7, 3. ὅπως οὖν ἔσισθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, "(see) then that ye are men worthy of liberty." Pl. Menon. 77, a. ἀλλ' ὅπως μὴ οἷός τ' ἔσομαι πολλά τοιαῦτα λέγειν. A similar ellipsis occurs in the phrase, δεῖ σ' (sc. σκοπεῖν) ὅπως in the Attic poets. Soph. Aj. 556. δεῖ σ' ὅπως πατὴρ δειλεῖς ἐν ἐχθροῖς, οἷος ἐξ οἴου τράφης.

REM. 5. Verbs expressing care, anxiety, are very often followed by ὅπως (sometimes also by ὥς) ἂν with the Opt., in order to express the idea of anxiety, solicitude how something might happen, § 260, 2, (4), (a). In this case, ὅπως and ὥς are clearly adverbs, (how). X. Cy. 2. 1, 4. βουλευσόμεθα, ὅπως ἂν ἄριστα ἀγωνιζόμεθα.

§ 331. II. Adjective Sentences. (550, 551.)

Adjective sentences are adjectives or participles expanded into a sentence, and they express, like adjectives, an attribute, or a more exact definition of a substantive or substantive pronoun. They are introduced by the adjective relative pronouns, ὃς, ἥ,

ὁ, ὅς τις, ἥ τις, ὅ τι, οἷος, etc., which, like the adjective, agree with their substantive in Gender and Number.

Οἱ πολέμιοι, οἱ ἀπέφυγον = οἱ ἀποφυγόντες πολέμιοι. Τὰ πράγματα, ἃ Ἀλέξανδρος ἐπραξεν (τὰ ὑπὸ Ἀλεξάνδρου πεπραγμένα πράγματα ἢ τὰ τοῦ Ἀλεξάνδρου πράγματα). Ἡ πόλις, ἐν ᾗ ὁ Πυρρίστρατος τύραννος ἦν = ἡ ὑπὸ τοῦ Πυρρίστρατος τυραννευθεῖσα πόλις.

REMARK 1. Homer often uses the pronoun ὅς in a demonstrative sense. II. φ, 198. ἀλλὰ καὶ ὅς δαίδοιτε Διὶς μέγαλοιο κεραννόν. So also, οἷ—οἷ, *these, those, the one, the other*. In the Attic writers, as well as in Ionic prose, this usage is confined to the following instances, (a) καὶ ὅς, καὶ ἥ, instead of καὶ οὗτος, καὶ αὕτη. X. Cy. 5. 4, 4. καὶ ὅς ἐξαπατηθεὶς διώκει ἀνὰ κράτος. 4. 5, 52. καὶ οἱ γιλάσαντες εἶπον. Antiph. 1. 113, 16. καὶ ἡ ἐπέσχετο. In the oblique Cases only the article, § 247, 3, is used, e. g. καὶ τόν, et eum.—(b) ὅς μιν—ὅς δέ in Demosthenes, yet very seldom, often in later writers, and earlier in Doric writers, as well as in Hippocrates; and it occurs not only in the Nom., but also in all the Cases of the Sing. and Plural. Dem. Cor. 248. πόλις Ἑλληνίδας ἃς μιν ἀναιγών, εἰς ἃς δέ τοις φυγάδας κατὰγον.—(c) ὅς καὶ ὅς, *this and that*, it not being determined who, *any one that you please*, (very seldom). Her. 4, 68. τὰς βασιληῖας ἰστίας ἐπιόρηκε ὅς καὶ ὅς, exclusively in the Nom., in the Acc. τὸν καὶ τόν, τὸ καὶ τό, see § 247, 3.—(d) in the phrase ἡ δ' ὅς, ἡ δ' ἡ, *he, she said*.

REM. 2. The reciprocal relation in which the substantive stands to an adjective sentence, and an adjective sentence to a substantive, is expressed thus, viz. a demonstrative adjective pronoun, or the article ὁ ἡ τό, standing in a principal sentence, refers to a relative adjective pronoun standing in a subordinate sentence, while this adjective pronoun, on the other hand, refers to the demonstrative or the article, e. g. οὗτος ὁ ἀνὴρ, ὃν εἶδες, τὸ φόνον ὃ ἀνθι. So also, τοιοῦτος, οἷος, τοσοῦτος, ὅσος, § 326, Rem. 3. But when the object, to which the relative refers, is to be represented as expressing a general meaning, then the article is omitted, and the relative is referred immediately to the substantive, e. g. ἀνὴρ, ὃς καλὸς ἐστίν = ἀνὴρ καλός. When the relative is referred to a personal pronoun, then the relative takes the place of the demonstrative, e. g. ἐγώ, ὃς—σύ, ὃς, etc. When these pronouns have no especial emphasis, they are omitted, and the relative is referred to the person indicated by the inflection of the verb, e. g. καλῶς ἐποίησας, ὃς ταῦτα ἐπραξας.

REM. 3. The demonstrative, to which the relative refers, is often omitted, and not only when the Cases are the same, but when they are unlike, if the pronoun has no particular emphasis; hence this takes place especially when the omitted demonstrative denotes some indefinite object, and is equivalent to *τις, some one*, or when the relative ὃς, ὅστις, may be resolved into *ei quis*. Eur. Or. 591, 3. γάμοι δ' ὅσους μιν εὐ πλείτουν βροτῶν, (τοῦτοις sc.) μακάριος αἰὼν· οἷς δὲ μὴ πλείτουν εὐ, (οὔτοις sc.) τὰ ἔχον εἰς τὰ τε θύραζε δυστυχίης. Th. 2. 41. οὐδὲν προσδεόμενοι οὔτε Ὀμήρου ἐπαινέτου, οὔτε (τινὸς sc.) ὅστις ἔπεισι μὲν τὸ ἀντίκα τέρεμι κτλ.

REM. 4. When the relative stands as a substantive, i. e. when it refers to a substantive pronoun, either expressed or understood, then the adjective sentence, like the adjective standing without a substantive, has the mean-

ing of a substantive, e. g. ἤλθον οἱ ἀριστοὶ ἦσαν = ἤλθον οἱ ἀριστοὶ (sc. ἄνδρες). — Here belongs also, the phrase, ἔστιν, οἱ, e. g. λέγουσι, sunt, qui dicant, *there are who say it, some people say so*. This phrase has become so fixed, that commonly neither the number of the relative has any effect on the verb ἔστι, nor does the tense undergo any change, when the discourse relates to past or future time; thus this phrase has assumed throughout, the character of a substantive pronoun, (ἐνιοί), and thus, since ἔστιν may be connected with every case of the relative, has a full inflexion, e. g.

Nom. ἔστιν οἱ (= ἐνιοί) ἀπέφυγον
Gen. ἔστιν ὧν (= ἐνίων) ἀπέσχητο
Dat. ἔστιν οἷς (= ἐνίοις) οὐχ οὕτως ἔδοξεν
Acc. ἔστιν οὓς (= ἐνίοις) ἀπέκτεινεν.

Th. 2. 26. Κλειόπομπας τῆς παραθαλασσίῳ ἔστιν ἃ ἰδῆωσι. So in the question, ἔστιν οἵτινες; X. C. 1. 4, 2. ἔστιν οὓς τινας ἀνδρῶπων τε θαύμακας ἐπὶ σοφίᾳ;

REM. 5. In like manner, the following phrases, formed with ἔστιν, are used like adverbs to express any time,

ἔστιν ὅτε = ἐνίοτε, est quando, i. e. interdum, e. g. ἔστιν ὅτε ἔλθῃ;

ἔστιν ὧν or ὅπου, est ubi, i. e. aliquando;

ἔστιν οὗ or ἐνθα, est ubi, *somewhere, in some places*;

οὐκ ἔσθ' ὅπου, nunquam;

ἔστιν ἢ or ὅπῃ, quodammodo, *in whatever manner*;

οὐκ ἔστιν ὅπως, nullo modo, οὐκ ἔστιν ὅπως οὐ, *certainly*.

ἔστιν ὅπως; in the question, *Is it possible, that?*

§ 332. Agreement of the Relative Pronoun. (653—659.)

1. The relative pronoun agrees in Gender and Number with the substantive or substantive pronoun (standing in the principal sentence), to which it refers; the Case of this relative, however, depends on the construction of the subordinate sentence, and hence is determined either by the predicate, or by some other word in the subordinate sentence, or it stands as the subject in the Nom.

Ὁ ἀνὴρ, ὃν εἶδες, φίλος μου ἔστιν. Ἡ ἀρετή, ἥς πάντες οἱ ἀγαθοὶ ἐπιθυμοῦσιν, μέγα ἀγαθόν ἔστιν. Οἱ στρατιῶται, οἷς ἐμαχισάμεθα, ἀνδρεότατοι ἦσαν. Θανμάζομεν Σωκράτη, ὃν ἡ σοφία μεγίστη ἦν. Ἐπιθυμοῦμεν τῆς ἀρετῆς, ἥ πηγὴ ἐστὶ πάντων τῶν καλῶν.

2. The person of the verb in the adjective sentence is determined by the substantive or substantive pronoun (which is either expressed or implied) to which the relative refers. When the relative is connected with the first or second person, then the English uses the form, *I am the one who, I who, Thou who, etc.*

Ἐγώ, ὃς γράφω, σύ, ὃς γράφεις, ὁ ἀνὴρ or ἐκεῖνος, ὃς γράφει. Th. 2. 60. εἰ μὴ οἱ τοιοῦτοι ἀνδρὶ ἀργίλῃσθε, ὃς οὐδενὸς οἴομαι ἦσσαν εἶναι. Isocr. Paneg. πῶς οὐκ ἤδη δίκαιόν ἐστιν ἡμᾶς ἐπαινεῖν, οἵτινες — τὴν ἀρχὴν κατασχέειν ἢ δυνήσῃμεν; after the Voc., the second person commonly stands, e. g. ἄνθρωπε, ὃς ἡμᾶς τοιαῦτα κακὰ ἐποίησας.

3. When the relative refers to two or more objects, it stands in the plural, and agrees in Gender with the substantives, when they are of the same Gender; often, however, it stands in the neuter, when the substantives denote inanimate objects.

Pl. Apol. 18, a. ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν οἷς περ ἐπεθράμμην. Th. 3, 97. ἡ μάχη, διώξεις τε καὶ ὑπαγωγαί, ἐν οἷς ἀμφοτέροισι ἦσσαν οἱ Ἀθηναῖοι. X. Cy. 1. 3, 2. ὁρῶν αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ, καὶ χρώματος ἐντρίψει καὶ κόμῃσι πρὸς θέτοις, ἃ δὴ νόμιμα ἦν ἐν Μήδοις. Isocr. Panath. 278, b. ταῦτα δ' εἶπον, οὐ πρὸς τὴν εὐσέβειαν, οὐδὲ πρὸς τὴν δικαιοσύνην, οὐδὲ πρὸς τὴν φρόνησιν ἀποβλήσας, ἃ σὺ διήλθες.

4. If the substantives are of different gender, then the relative, when persons are spoken of, agrees in gender with the Masc. rather than the Fem., etc. § 242, 1; but where things are spoken of, it is usually in the neuter.

Od. β, 284. θάνατον καὶ Κῆρα μίλαιναν, ὃς δὴ σφι σχεδὸν ἐστι. Isocr. de Pac. 159, a. ἤκομεν ἐκκλησιάζοντες περὶ τε πολέμου καὶ εἰρήνης, ἃ μεγίστην ἔχει δύναμιν ἐν τῷ βίῳ τῶν ἀνθρώπων. Dem. Cor. 317, 273. ἐλπίδων καὶ ζήλου καὶ τιμῶν, ἃ πάντα προσῆν τοῖς τότε πραττομένοις ὑπὲρ ἐμοῦ. Sometimes, also, the relative takes the gender of the last substantive, e. g. Isocr. l. d. 163, a b. ἦν δὲ τὴν εἰρήνην ποιησώμεθα, μετὰ πολλῆς ἀσφαλείας τὴν πόλιν οἰκήσομεν, ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν.

5. There are many exceptions to the rule stated under No. 1, respecting the agreement of the relative. In relation to gender and number there are the following cases,

(a) *Constructio κατὰ σύνεσιν*, § 241, 1, not often in prose with the names of persons, but frequently with collective nouns, or substantives which are to be considered as such.

Her. 8, 128. περιέδραμε ὄμιλος — οἱ αὐτίκα τὸ τόξον λαβόντες — ἔφερον ἐπὶ τοὺς στρατηγούς. Th. 3, 4. τὸ τῶν Ἀθηναίων ναυτικόν, οἱ ὤφρουν ἐν τῇ Μαλίῃ. Pl. Phaedr. 260, a. πλῆθός ἐστι, οἵπερ δικάσουσι.

REMARK 1. The following cases belong here,

(a) The substantive to which the relative refers, is in the Sing., but the relative is in the Pl., when it does not refer to a definite individual of the class, but to the *whole class*, and in this way takes the signification of *οἶος*. This usage, however, is more frequent in poetry, than in prose. Od. μ, 97. καὶ τὸς, ἃ μυρία βόσκει ἀγαστονος Ἀμφιτρίτη. Pl. Rp. 554, α. σὺχμηρός γέ τις ὢν καὶ ἀπὸ παντὸς περισσίσαν ποιοῦμενος, θησαυροποιὸς ἀνὴρ, οὗς δὲ (cujusmodi homines) καὶ ἐπαινᾷ τὸ πλῆθος.

(b) On the contrary, a relative in the singular refers to a Pl. substantive, when the relative has a *collective* signification, e. g. ὅστις, ὃς ἄν with the Subj., quisquis, quicumque. Il. λ, 367. νῦν αὖ τοὺς ἄλλοις ἐπιέσομαι (persequar), ὃν κε κηλείω. So in particular, πάντες, ὅστις or ὃς ἄν (never πάντες οἵτινες, but always πάντες ὅσοι or ὅστις), e. g. Th. 7, 29. πύρις ἐξῆς, ὃ τῷ ἐντίχοις, καὶ παῖδας καὶ γυναῖκας κτείνοντες. Pl. Rp. 566, d. ἀσπάζεται πύρις, ὃ ἄν περιτυγχάνη.

REM. 2. The relative is put in the Neut. without reference to the gender of its substantive, when the idea contained in the substantive is not to be considered as a particular one, but as *general*, § 241, 2, or the relative is not so much to be referred to the substantive alone, as to the whole sentence. S. O. T. 542. ἃρ' οὐκ ἰμῶρόν ἐστι τοῦ χειρὸς σου, ἄνευ τε πλήθους καὶ φίλων τυράννιδος θηρῶν, ὃ πλῆθει χρημάτων θ' ἄλλασται.

(b) When a predicative substantive, in an adjective sentence, is in the Nom., § 240, 2, or in the Acc. § 280, 4, the Gender and Number of the relative frequently do not correspond with that of its substantive, but by means of a kind of attraction, with that of the predicative substantive, which is considered the more important.

Her. 2, 17. ἡ μὲν (ὃ δὲ) πρὸς ᾧ τρέπεται, τὸ (= ὃ) καλεῖται Πηλοῦσιον στόμα. 5, 108. τὴν ἄκρην, αἱ καλεῦνται κληῖδες τῆς Κύπρου. 7, 54. Περιεὶκόν ξίφος, τὸν (= ὃν) ἀκινάκην καλεοῦσι. Pl. Phaedr. 255, c. ἡ τοῦ ἑνόςματος ἐκείνου πηγὴ, ὃν ἱμερον Ζεὺς Γανυμήδους ἐρῶν ὠνόμασε. Phileb. 40, α. λόγοι μὴν εἰσιν ἐν ἐκάστοις ἡμῶν, αἳ ἐλπιδας ὀνομάζομεν.

REM. 3. So also when the relative does not follow its own substantive immediately, but a predicative substantive, it sometimes agrees with the latter, as being the more important, instead of agreeing with the former. Pl. L. 937, d. καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλόν, ὃ πάντα ἡμέρωκε τὰ ἀνθρώπινα; Gorg. 460, e. οὐδέ ποτ' ἂν εἴη ἡ φηγορικὴ ἀδίκον προγαγ-μα, ὃ γ' αἰεὶ περὶ δικαιοσύνης τοὺς λόγους ποιῆται.

6. In relation to the Cases, there are the following exceptions to the rule stated under No. 1. When the relative should be in the Acc., and refers to a substantive in the Gen. or Dat., then, when the adjective sentence has almost entirely the force of an attributive adjective or participle, the relative is commonly put

in the same Case, as its substantive. This construction is called *attraction*. Attraction also takes place, when instead of the substantive, a substantive demonstrative, § 331, Rem., is used. The demonstrative, however, is omitted, when it contains no special emphasis. By means of attraction, the substantive is frequently transposed and stands in the adjective sentence. See No. 8.

Th. 7, 21. ἄγων ἀπὸ τῶν πόλεων ὧν ἔπεισε (= τῶν πεισθεῖσων) στρατιάν. X. Cy. 3. 1, 33. σὺν τοῖς θησαυροῖς οἷς ὁ πατήρ κατέλιπε (= τοῖς ὑπὸ τοῦ πατρὸς καταλειφθεῖσι). 2. 4, 17. ὅποτε δὲ οὐ προσελλυθείης σὺν ἡ ἔχοις θυνάμει. 3. 1, 34. ἐγὼ δὲ ὑπισχνούμαι, ἣν ὁ θεὸς εὖ διδῶ, ἀνθ' ὧν ἂν ἐμοὶ δανεῖσθης, ἄλλα πλείονος ἄξια εὐεργετήσῃν, instead of ἀντὶ τούτων, ἄ. Pl. Gorg. 519, a. ὅταν τὰ ἀρχαῖα προσπολλύωσι πρὸς οἷς ἐκτίσαντο, instead of πρὸς τούτοις, ἄ. Phaedon. 70, a. (ἡ ψυχὴ) ἀπηλλαγμένη τούτων τῶν κακῶν ὧν σὺ νῦν δὴ διτλήθης. Isocr. Paneg. 46, 29. ὧν ἔλαβεν ἅπασιν μετίδωκεν, instead of τούτων ἄ. Evag. 198. τοιοῦτοις ἔθουσιν οἷοις Εὐαγόρας μὲν εἶχεν. Th. 5, 87. ἐκ τῶν παρόντων καὶ ὧν ὄρατε, instead of καὶ ἐκ τούτων, ἄ ὄρατε. The preposition is frequently repeated, e. g. Dem. Chers. 96, 26. ἀφ' ὧν ἀγείρει καὶ προσαιτεῖ καὶ δανίζεται, ἀπὸ τούτων διάγει, instead of ἀπὸ τούτων διάγει ὧν ἀγείρει σ' ἀφ' ὧν ἀγείρει — διάγει without ἀπὸ τούτων.

REM. 4. By attraction, the adjective sentence acquires entirely the nature of an adjective or participle, which combines with its substantive to form a single idea, and which also agrees with it in form, e. g. χαίρω ταῖς ἐπιστολαῖς αἷς ἔγραψας (= χαίρω ταῖς ὑπὸ σοῦ γραφείσαις ἐπιστολαῖς). The connection of the adjective sentence with its substantive by attraction, is still more clear and beautiful, when the adjective sentence is transposed and stands in the place of the substantive, e. g. χαίρω αἷς ἔγραψας ἐπιστολαῖς.

REM. 5. When predicative substantives or adjectives belong to an attracted relative, these must also be attracted. Dem. Cor. 325, 298. ἐμὲ οὔτε καιρὸς — προσηγάγετο ὧν ἔκρινα δικάειων καὶ συμφερόντων τῇ πατρίδι οὐδὲν προδοῦναι, instead of ἄ ἔκρινα δίκαια καὶ συμφέροντα. Ph. 2. 70, 17. οἷς οὐσιν ὑμετέροισι ἔχει (Φίλιππος), τούτους — ἀσφαλῶς κέκτηται.

REM. 6. The Nom. and Dat. of the relative very seldom suffer attraction. Her. 1, 78. οὐδὲν κοινὸν εἰδότες τῶν (= ὧν) ἣν περὶ Σάρδεις τε καὶ αὐτὸν Κροῖσσον, instead of τούτων ἃ ἦν. X. Cy. 5. 4, 39. ἦγετο δὲ καὶ τῶν ἑαυτοῦ τῶν τε πιστῶν, οἷς ἦδετο, καὶ ὧν (for ἐκείνων, οἷς) ἡπίσται πολλοῖς, i. e. secum duxit multos suorum, et fidorum, quibus delectabatur, et eorum, quibus dif-fidebat.

REM. 7. Adverbs of place, also, sometimes suffer attraction, since the relative adverb takes the form of the demonstrative adverb, or, when instead of the demonstrative adverb a substantive precedes, the relative adverb *e* form, which expresses the relation denoted by the substantive.

Th. 1, 89. *διεκομίζοντο εὐθύς* (sc. *ἐντεῦθεν*) *ὅθεν* (instead of *οὗ*, ubi) *ἐπεξέθεντο* *παιδας*. S. Ph. 481. *ἐμβάλου μ' ὅπη* *θείλεις ἄγων*, *ἐς ἀντιλίαν*, *ἐς πρῶραν*, *ἐς πρύμνην ὑποί* (instead of *οὗ*, ubi) *ἥμισυ μέλλω* *τοὺς παρόντας ἀλγυνεῖν*.

7. The relatives *οἷος*, *ὅσος*, *ὅστις* *οὗν*, *ἡλίκος*, are attracted not only in the Acc. but also in the Nom., when the verb *εἶναι* and a subject formally expressed are in the relative clause, e. g. *οἷος σὺ εἶ*, *οἷος ἐκείνος* or *ὁ Σωκράτης ἐστί*. This attraction is made in the following manner. The demonstrative referring to the relative, which is in the Gen., Dat. or Acc., is omitted, but the relative is put in the Case of the preceding substantive or of the omitted substantive demonstrative, and the verb *εἶναι* of the adjective clause is also omitted, and the subject of the relative clause is put in the Case of the relative. Such a blended or attracted adjective clause, has, in all respects, the force of an inflected adjective; the connection of the adjective clause with its substantive is still more complete and intimate, when the substantive is placed in the adjective clause, e. g. from *χαρίζομαι ἀνδρὶ τοιούτῳ*, *οἷος σὺ εἶ*, is formed *χαρίζομαι ἀνδρὶ οἷῳ σοί*, or, by transposition, *χαρίζομαι οἷῳ σοὶ ἀνδρί*. In English the above relatives may be translated by *as* or *such as*.

Gen.	ἐρῶ οἷον σοῦ ἀνδρός	ἐρῶ οἷον σοῦ
Dat.	χαρίζομαι οἷῳ σοὶ ἀνδρί	χαρίζομαι οἷῳ σοί
Acc.	ἐπαινῶ οἷον σέ ἀνδρα	ἐπαινῶ οἷον σέ
Gen.	ἐρῶ οἷων ὑμῶν ἀνδρῶν	ἐρῶ οἷων ὑμῶν
Dat.	χαρίζομαι οἷοις ὑμῖν ἀνδράσι	χαρίζομαι οἷοις ὑμῖν
Acc.	ἐπαινῶ οἷους ὑμᾶς ἀνδρας	ἐπαινῶ οἷους ὑμᾶς

Th. 7, 21. *πρὸς ἀνδρας τοιμηροὺς οἷους καὶ Ἀθηναίους*, instead of *οἷοι Ἀθηναῖοι εἰσιν*. Lucian. Toxar. c. 11. *οὐ φαῦλον τὸ ἔργον, ἀνδρὶ οἷῳ σοὶ πολεμιστῇ μορομαχῆσαι*. Pl. Soph. 237, c. *οἷῳ γε ἐμοὶ παντέπασιν ἄπορον* (sc. *ἐστί*, instead of *τῷ τοιούτῳ*, *οἷος γε ἐγὼ εἰμι, ἄπορόν ἐστιν*. Her. 1, 160. *ἐπὶ μισθῷ ὅσῳ δή*, *mercede, quantulacunque est*. Pl. Rp. 335, b. *ἔστιν ἄρα δικαίον ἀνδρὸς βλάπτειν καὶ ὄντιν οὗν ἀνθρώπων*, instead of *ἀνθρώπων καὶ ὅστις οὗν ἐστιν*. X. An. 6. 5, 8. *ἔτησαν ἀπείχοντες ὅσον πεντεκαίδεκα σταδίους*, instead of *τοσούτο, ὅσον εἰς π. στάδιοι*.

REM. 8. Attraction also takes place, when *οἷος* or *οἷός τε*, is used instead of *ὥς τε*, and is constructed with the Inf., signifying, *I am of such a nature, character, that*, (is sum, qui with the Subj.). The relatives in such cases can be translated by *such as to*, *such as can*, *are accustomed*, *ready*, etc., § 341, Rem. 2 Dem. Ol. 1. 23, 19. (*περὶ αὐτὸν ὁ Φίλιππος ἔχει*) *τοιούτους ἀνθρώπους οἷους μεθύσθοντας ὀρχεῖσθαι*. Luc. Hermot. c. 76.

Στωϊκῶ τοιοῦτῳ οἷῳ μήτε λυπεῖσθαι μήτ' ὀργίζεσθαι. The demonstrative is commonly omitted. X. C. 1. 4, 12. μόνην τήν τῶν ἀνθρώπων (γλῶτταν) ἐποίησαν (οἱ θεοὶ) οἷαν ἄρ' ὁροῦν τε τήν φωνήν, κ. τ. λ.

REM. 9. When the adjective clause has the signification of a substantive, § 331, Rem. 4, the article is sometimes placed before the attracted οἶος, ἡλίκος, and, in this way, the adjective substantive clause acquires the force of an inflected substantive, e. g.

Nom.	ὁ οἶος σὺ ἀνὴρ	οἱ οἶοι ὑμεῖς ἄνδρες
Gen.	τοῦ οἴου σοῦ ἀνδρός	τῶν οἴων ὑμῶν ἀνδρῶν
Dat.	τῷ οἷῳ σοὶ ἀνδρὶ	τοῖς οἰοῖς ὑμῖν ἀνδράσι
Acc.	τὸν οἶον σὲ ἀνδρα	τούς οἰοὺς ὑμᾶς ἄνδρας.

X. Cy. 6. 2, 2. οἱ δὲ οἱοὶ περ ὑμεῖς ἄνδρες πολλὰκις καὶ τὰ βουλευόμενα καταμανθάνουσιν, *men like you*. H. 2. 3, 25. γνόντες μὲν τοῖς οἰοῖς ἡμῖν τε καὶ ὑμῖν χαλεπὴν πολιτείαν εἶναι δημοκρατίαν, *such men as we and you*. Ar. Eccl. 465. ἐκείνο δεινὸν τοῖσιν ἡλίκοιςιν ᾤν, instead of *τηλικούτοις, ἡλικοὶ νῶ ἔσμεν*.

REM. 10. A similar kind of attraction occurs also in such modes of expression as *Θαυμαστὸν ὅσον προὔχωρησε* = *θαυμαστὸν ἔστιν ὅσον προὔχωρησε*, *mirum quantum processit*, instead of *mirum est, quantum processerit*. Even in Pl. Rp. 350, d. μετὰ ἰδρωτός *θαυμαστοῦ ὅσου*, instead of *θαυμαστὸν ἔστιν μεθ' ὅσου*. Hipp. M. 282, c. χρήματα ἔλαβε *θαυμαστά ὅσα*, instead of *θαυμαστὸν ἔστιν, ὅσα*. Her. 4, 194. οἱ δὲ (sc. *πίθκοι*) σφι ἄφ' ὅνοι ὅσοι ἐν τοῖς οὔρεσι γίνονται. Also in the adverbs *θαυμαστῶς ὥς, θαυμασίως ὥς*, e. g. *θαυμασίως ὥς ἄθλιος γίγνεται*, instead of *θαυμάσιόν ἔστιν, ὥς ἄθλιος γίγνεται*. Pl. Phaed. 66, a. ὑπερφύως ὥς ἀληθῆ λέγεις. Symp. 173, c. ὑπερφύως ὥς χαίρω, instead of *ὑπερφύεις ἔστιν, ὥς χαίρω*.

REM. 11. Sometimes an attraction takes place directly the opposite of that mentioned in the adjective clause under No. 6, since the relative does not take the Case of its substantive, but the substantive, the Case of the relative which refers to it. This may be called *inverted attraction* (*Attractio inversa*). This attraction occurs most frequently, when the substantive of the principal clause attracted by the relative, should stand in the Nom. or Acc. S. Tr. 283. τὰς δ' ἄσπερ εἰσφεῖς, ἐξ ὀβελίων ἄζηλον εἰρῶσαι βίαν, ἤκουσι πρὸς σε. Lysias pro bon. Arist. 649. τήν οὐσίαν ἣν κατέλιπε τῷ νείῃ, οὐ πλείονος ἀξία ἔστιν. X. H. 1. 4, 2. ἔλεγον, ὅτι Λακεδαιμόνιοι πάντων ὧν δέονται πεπραγότες εἰεν παρὰ βασιλείῳς. Sometimes the demonstrative pronoun is found in the principal clause, to supply the Case of the substantive which is attracted into the Case of the relative. Pl. Men. 96, c. ὡμολογήκαμεν, πρᾶγμα τος οὐ μήτε διδάσκαλοι, μήτε μαθηταὶ εἰεν, τοῦτο διδακτὸν μὴ εἶναι.

REM. 12. This inverted attraction is very common with οὐδεὶς ὅστις οὐ after an omitted *ἔστιν*. Pl. Prot. 317, c. οὐδεὶς ὅτου οὐ πάντων ἂν ὑμῶν καθ' ἡλικίαν πατήρ εἴην. Phaed. 117, d. κλαίων καὶ ἀγανακτῶν οὐδένα ὄντινα οὐ κατέκλεισε τῶν παρόντων. Dem. Cor. 295, 200. περὶ ὧν οὐδένα κίνδυνον ὄντιν' οὐχ ὑπέμειναν οἱ πρόγονοι. In this way the phrase οὐδεὶς ὅστις οὐ appears as a pronominal substantive (*nemo non*), which can be declined through all the Cases, e. g.

Nom.	οὗδεὶς	ὅστις	οὗκ ἂν ταῦτα ποιήσειεν
Gen.	οὗδενός	οὗτου	οὗ κατεγέλασεν
Dat.	οὗδενι	ὅτι	οὗκ ἀπεκρίνατο
Acc.	οὗδένα	ὅντινα	οὗ κατέκλαυσεν.

REM. 13. The inverted attraction is also found sometimes with adverbs of place, since the demonstrative adverb takes the form of the relative. S. OC. 1227. βῆναι καὶ θεν ὅθεν περ ἦκει (instead of καῖσε, ὅθεν). Pl. Crit. 45, b. πολλαχοῦ γάρ καὶ ἄλλοσε ὅποι ἂν ἀφίκη, ἀγαπήσουσι σε (instead of ἀλλαχοῦ ὅποι).

8. The adjective clause very frequently stands before the principal clause; then, when the relative refers to a substantive, the substantive is transferred from the principal to the adjective clause and subjected to the government of the verb in the adjective clause. This change of the substantive into the adjective clause is called *transposition*. When the attributive qualification expressed by the adjective clause is emphatic, a demonstrative, referring to the substantive which is connected with the relative, follows in the principal clause. But the demonstrative is often used for perspicuity also. The transposition of the substantive can also take place, when the demonstrative stands before the adjective clause.

Ὁς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησεν, οὗτος ἀπέθανεν, or ὅς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησεν, ἀπέθανεν, or οὗτος ἀπέθανεν, ὅς ἡμᾶς κτλ., or ἀπέθανεν, ὅς κτλ. — Ὁν εἶδες ἄνδρα, οὗτός ἐστιν, or οὗτός ἐστιν, ὃν εἶδες ἄνδρα. Pl. Lys. 222, d. πάλιν ἄρα —, οὗς τὸ πρῶτον λόγους ἀπεβαλόμεθα περὶ φιλίας, εἰς τοὺτους εἰσπεπτώκαμεν. Eur. Or. 63, sq. ἦν γὰρ κατ' οἴκους ἔλιψ', οἷ' ἐς Τροίαν ἔπλει, πάρεθρον —, ταῖτη γέγηθε.

REM. 14. When attributive adjectives belong to the substantive, they are frequently separated from their substantive in the principal clause, and introduced into the adjective clause, when they serve at the same time to explain more fully the adjective clause or are to be made emphatic. Or the substantive together with the attributives is introduced into the adjective clause. Sometimes also the attributive adjective remains, while the substantive with which it agrees, is transferred to the adjective clause; then the attributive is emphatic. Eur. Or. 842. πότιν' Ἠλέκτρα, λόγους ἄκουσον, οὗς σοι δυστυχεῖς ἦκω φέρων, *hear the words which I bring to you as sad, i. e. the sad words, etc.* Th. 6, 30. τοῖς πλοίοις καὶ ὅση ἄλλη παροασκευὴ ξυνέπετο, πρότερον εἶρητο κτλ. (instead of καὶ τῇ ἄλλῃ παρασκευῇ, ὅση). Eur. H. F. 1164. ἦκω ξὺν ἄλλοις, οἷ παρ' Ἀσώπου ῥοῦς μένουσιν ἔνοπλοι γῆς Ἀθηναίων πόροι. Ar. Ran. 889. εἰεροι γάρ εἰσιν, οἷσιν εὐχομαι θεοῖς;

REM. 15. A word in apposition with the substantive to which the relative sentence refers, is sometimes attracted into the subordinate clause, and subjected to its government. A word thus transposed serves to explain

more fully the adjective clause. Od. α, 69. *Κύκλωπος κεχόλωται, ὃν ὀφθαλμοὺ ἀλάσσειν ἀντίθρον Πολύφημον*, *whom Ulysses blinded, although he was the god-like Polyphemus*. Pl. Hipp. Maj. 281, c. τί ποτε τὸ αἴτιον, ὅτι οἱ παλαιοὶ ἐκεῖνοι, ὧν ὀνόματα μεγάλα λέγεται ἐπὶ σοφίᾳ, Πιττακοῦ καὶ Βίαντος, φαίνονται ἀπεχόμενοι τῶν πολιτικῶν πράξεων;

9. When a clause, or a participle used instead of it, is subordinate to the adjective clause, the two are commonly united together, the relative taking not the construction of the adjective clause, but that of the subordinate clause, i. e. the relative assumes the form which the omitted demonstrative of the subordinate clause would have had.

Isocr. de Pace p. 16, 168. ἀνθρώπους αἰρούμεθα τοὺς μὲν ἀπόιδας, τοὺς δ' αὐτομόλους, οἷς ὁπόταν τις πλείονα μισθὸν διδῶ, μετ' ἐκείνων ἐφ' ἡμᾶς ἀκολουθήσουσιν (instead of οἷ, ὁπόταν τις αὐτοῖς διδῶ, ἀκολουθήσουσιν). Pl. Rp. 466, a. ὅτι τοὺς φύλακας οὐκ εὐδαίμονας ποιοῖμεν, οἷς ἐξὸν πάντα ἔχειν τὰ τῶν πολιτῶν, οὐδὲν ἔχοιεν, (instead of οἷ, ἐξὸν αὐτοῖς —, οὐδὲν ἔχοιεν). Dem. Phil. 3. 128, 68. πολλὰ ἂν εἰπεῖν ἔχοιεν Ὀλύνθιοι νῦν, ἂ τότ' εἰ προείδοντο, οὐκ ἂν ἀπώλοντο, (instead of οἷ, εἰ ταῦτα τότε προείδ., οὐκ ἂν ἀπ.).

§ 333. *Modes in Adjective Sentences.* (660—662.)

1. The Indicative is used, when the attributive qualification, is to be represented as *actual* or *real*, e. g. ἡ πόλις, ἣ κτιζεται, ἣ ἐκτίσθη, ἣ κτισθήσεται. The Fut. Ind. is very frequently used to denote *what should be done* or the *purpose*, e. g. στρατηγὸς αἰροῦνται, οἱ τῷ Φιλίππῳ πολεμήσουσιν, § 255, 3. Also after negatives, the Greek employs the Ind., where the Latin has the Subj., e. g. παρ' ἐμοὶ οὐδεὶς, ὅστις μὴ ἱκανὸς ἐστίν ἴσα ποιεῖν ἐμοί (nemo, qui non possit).

2. The Ind. is also used, as in Latin, in such adjective sentences, as are introduced by the indefinite relatives, e. g. ὅστις, quisquis, ὅστις δὴ, quicunque, ὅστις δὴ ποτε, ὅσος δὴ, ὅσος οὖν, quantuscunque, ὅπόσος, ὅποσοςοῦν, etc.

Her. 6. 12. δουλήτην ὑπομῖναι, ἣ τις ἔσται, qualiscunque erit. X. An. 6. 5, 6. ἔθαπτον, ὁπόσους ἐπελάμβανεν ἡ στρατιά. Here the idea of indefiniteness is denoted by the relative, and need not be further expressed by the verb; but it is otherwise, when this idea of indefiniteness is contained in the predicate, see No. 3, and 4.

REMARK 1. The Fut. Ind. with *κε* (only Epic) is used, when it is represented, that something will take place in the future under some condition, § 260, 2. (1). II. ι, 155. *ἐν δ' ἄνδρες ναίουσι πολυόρητες, πολυβοῦται, οἳ κε ἐδωτῆρσι θεῶν ὥς τιμήσουσιν*, who will honor him, IF HE SHALL COME TO THEM.

3. The relative with *ἄν*, e. g. *ὅς ἄν, ἣ ἄν, ὃ ἄν, ὅστις ἄν*, etc., is followed by the Subj., when the verb of the principal clause is one of the principal tenses (Pres., Perf. or Fut.), if the attributive qualification or the idea expressed by the verb, is to be represented as merely conceived or assumed. Hence it is also used in indefinite designations of *quality* or *size*, and also in expressing an *indefinite frequency*, (*as often as*). The adjective clause can commonly be considered as a conditional clause, i. e. as one which expresses a condition under which the action of the principal clause will take place, and the relative with *ἄν* can be resolved into the conjunction *εἰάν* with *τις* or any other pronoun and the Subj.

X. Cy. 3. 1, 20. *οὗς δ' ἄν βελτίους τινές ἐαντῶν ἤ γήσωνται, τοίοις πολλάκις καὶ ἄνευ ἀνάγκης ἐθέλουσι πείθεσθαι*. 1. 1, 2. *ἄνθρωποι δὲ ἐπ' οὐδένας μᾶλλον συνίστανται, ἣ ἐπὶ τούτους, οὗς ἄν αἴσθωνται ἄρχην αὐτῶν ἐπιχειροῦντας*. 7. 5, 85. *οὗς ἄν ὁρῶ τὰ καλὰ καὶ τὰ γαδὰ ἐπιτηδεύοντας, τοίτους τιμήσω*. 8. 8, 5. *ὅποιοί τινες γὰρ ἄν οἱ προητάται ᾧσι, τοιοῦτοι καὶ οἱ ἐπ' αὐτοὺς ὥς ἐπὶ τὸ πολὺ γίγνονται*. Her. 6, 139. *ἣ δὲ Πυθίη σφείας (κτελεῖ) Ἀθηναίοισι δίκας δίδοναι τάντας, τὰς (= ἄς) ἄν αὐτοῖς Ἀθηναῖοι δικάσωσι* (*quascunque — constituerint*). II. β, 391. *ὃν δὲ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νόησω μιμνᾶσθαι παρὰ νηυσὶ κορυφαίαν, οὗ οἱ ἔπειτα ἄρκιον ἐσσεῖται φηγεῖν κύνας ἢ δ' οἰωνούς*, AS OFTEN AS I perceive or shall perceive.

REM. 2. The Subj. is also used, when the adjective clause forms a part of a comparison, viz. when the adjective clause contains the *condition* or *assumption*, under which the object to which the adjective clause refers, belongs to the comparison. In this case, the principal clause may have either a principal or historical tense. II. γ, 179. *ὃ δ' αὐτ' ἔπειτα, μῆλη ὥς, ἣ τ' ὄρεος κορυφῇ — χαλκῷ ταμνομένη τέρενα χθονὶ φίλλα πελάσσῃ*. ε, 110. *ὥς τε λῆς ἡγέμενος, ὃν ἔα κύνες τε καὶ ἄνδρες ἀπὸ σταθμοῦ διώκοντα*.

REM. 3. The modal adverb *ἄν* is so closely united with the relative, as to form with it one word, as in *ὅταν, ἐπὶν*, etc., § 260, 2. (3.) (d), and hence should be separated from the relative only by smaller words, such as *δέ*. This *ἄν* is very frequently omitted in the Homeric language, often also in the Tragedians, and sometimes in Herodotus, seldom in the Attic prose writers.

4. The relative (without *ἄν*) is connected with the Opt., in the

first place, with the same signification as when followed by the Subj. and *ἄν* (No. 3.), but referring to an historical tense in the principal sentence. Hence it is used in general and indefinite statements; so also in expressing indefinite frequency,—in which case the verb of the principal clause is usually in the Impf. or in the Iterative Aor. Here also, the adjective clause may be resolved by *εἰ* with the Opt.

Th. 7, 29. πάντας ἐξῆς ὅτῳ ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντες. Il. β, 188. ὅντινα μὲν βασιλῆα καὶ ἔσοχον ἄνδρα κιχίειη τὸν δ' ἄγανοῖς ἐπέσσειν ἐρητύσασκε παραστιάς. 198. ὃν δ' αὖ δήμου τ' ἄνδρα ἔδοι, βοόωντά τ' ἐφεύροι, τὸν σκήπτρῳ ἐλάσασκε. Th. 2. 67. πάντας γὰρ δὴ κατ' ἀρχὰς τοῦ πολέμου οἱ Λακεδαιμόνιοι, ὅσους λάβοιεν ἐν τῇ θαλάσῃ, ὡς πολέμιους διέφθειρον. X. Cy. 3, 3, 67. ἐπετεύουσιν (*Hist. Pres.*), ὅτῳ ἐντυγχάνοιεν, μὴ φύγειν.

5. In the second place, the Opt. without *ἄν* is used without reference to the tense of the principal clause, when the attributive qualification is to be represented as a mere supposition, conjecture or assumption, or as an uncertain and doubtful condition, § 259, 3. (a). Then, the adjective clause commonly forms a member of a principal clause expressed as a wish.

X. Cy. 1. 6, 19. τοῦ μὲν αὐτὸν λέγειν, ἃ μὴ σαφῶς εἰδεῖη, φείδεσθαι δέ, *he must beware of saying anything, which he does not know or unless he knows it.* Il. ρ, 640. εἴη δ' ὅς τις ἑταῖρος ἀπαγγεῖλαι τάχιστα Πηλεΐδῃ. Ar. Vesp. 1431. ἔρδοι τις, ἣν ἕκαστος εἰδεῖη τέχνην. Pl. Phaedr. 279, c. τὸ δὴ χρυσοῦ πλῆθος εἴη μοι, ὅσον μήτε φέρειν, μήτ' ἄγειν δύναιτ' ἄλλος, ἣ ὁ σῶφρων. X. S. 8, 17. τίς μιστεῖν δύναιτ' ἄν, ὅφ' οὗ εἰδεῖη καλός τε καὶ ἀγαθός νομιζόμενος;

6. The Opt. with *ἄν* is used, when the attributive explanation is to be represented as a conditional supposition, conjecture or assumption, § 260, 2, (4) (a).

X. C. 1. 2, 6. τοὺς δὲ λαμβάνοντας τῆς ὁμιλίας μισθὸν ἀνδραποδιστὰς αὐτῶν ἀπεκάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι, παρ' ὧν ἄν λάβοιεν τὸν μισθόν, *from whom they might or could receive a reward.* Pl. Phaedon. 89, d. οὐκ ἔστιν ὅτι ἄν τις μῆζον τούτου κακὸν πάθοι.

7. The Ind. of the historical tense is used with *ἄν*, when it is indicated that the attributive qualification could take place only under a certain condition, but did not take place, because the condition was not fulfilled, § 260, 2, (2), (α).

Od. ε, 39 sq. πῶλλ', ὅσ' ἄν οὐδέποτε Τροίης ἐξήρατ' Ὀδυσσεύς, εἴπερ ἀπήμων ἦ λ' ὅ ε, λαχὼν ἀπὸ ληϊδοῦς αἴσαν. Eur. Med. 1339. οὐκ ἔστιν ἡ τις τοῦτ' ἄν Ἑλληνὶς γυνή ἐτλη, quae sustinisset hoc. Pl. Apol. 38, d. οἷς ἄν (λόγοις) ἐπεισα, εἰ ᾧ μὲν δεῖν ἅπαντα ποιεῖν καὶ λέγειν. On the Ind. of the historical tenses in intermediate clauses of a conditional sentence, see § 339, Rem. 1.

REM. 4. On the Inf. in adjective clauses, in the oratio obliqua, see § 345, 6.

§ 334. *Connection of several Adjective Clauses.—Exchange of the Subordinate Clause with the Adjective Clause.—Relative instead of the Demonstrative.* (663—665.)

1. When two or more adjectives follow each other, which either have the same verb in common, or different verbs with the same construction, the relative is commonly used but once, and thus the two adjective clauses are united in one, e. g. ἀνὴρ, ὃς πολλὰ μὲν ἀγαθὰ τοῖς φίλοις, πολλὰ δὲ κακὰ τοῖς πολέμοις ἐπραξεν — ἀνὴρ, ὃς παρ' ἡμῖν ἦν καὶ (ὃς) ὑπὸ πάντων ἐφιλείτο — ἀνὴρ, ὃν ἐθανμάζομεν καὶ (ὃν) πάντες ἐφίλου. But when the adjective clauses have different verbs with a different construction, the Greek commonly either omits the relative in the second adjective clause, or introduces, in the place of the relative, a demonstrative pronoun, mostly αὐτός, or a personal pronoun; in this way the relative clause is changed into a demonstrative one, and acquires the nature of a principal clause. (a) Od. ι, 110. ἄμπειλοι, αἵ τε φέρονσιν οἶνον ἐριστάφυλον καὶ (sc. ἃς) σφιν (Κυκλώπεςσι) Διὸς ὄμβρος ἀέξει. Isocr. Panath. τὸν λόγον, ὃν ὀλίγω μὲν πρότερον μεθ' ἡδονῆς διήλθον, μικρῶ δ' ὕστερον ἡμελλέ με λυπήσειν, and which was to grieve me. Lys. Dardan. 166. οἷς ὑμεῖς χαριεῖσθε καὶ (sc. οὓς) προσθυμότερους ποιήσετε. Dem. Cor. 252, 82. αὐτῶν, οὓς ἡ μὲν πόλις ὡς ἐχθρούς — ἀπῆλασε, σοὶ δὲ ἦσαν φίλοι (sc. οἱ). X. An. 3. 2, 5. Ἀριαῖος δέ, ὃν ἡμεῖς ἠθέλομεν βασιλεῖα καθιστάναι καὶ (sc. ᾧ) ἐδώκαμεν καὶ (sc. παρ' οὗ) ἐλάβομεν πιστά —, ἡμᾶς τοὺς Κίρου φίλους κακῶς ποιεῖν πειρᾶται. — (b) Pl. Rp. 505, e. ὃ δὲ δῶκε μὲν ἅπαντα ψυχὴ καὶ τοῦτο ἕνεκα πάντα πράττει. Dem. Phil. 3. 123, 47. Ἀσπιδαιμόνιοι, οἱ θαλάττης μὲν ἦρχον καὶ γῆς ἀπάσης, βασιλεῖα δὲ σύμμαχον εἶχον, ἐφίστατο δ' οὐδὲν αὐτοῦς instead of οὓς οὐδὲν ἐφίστατο, quibus nihil non, cessit. X. Cy. 3. 1, 38. ποῦ δὲ ἐκείνός ἐστιν ὁ ἀνὴρ, ὃς συνεθήρα ἡμῖν καὶ σύ μοι μύλα ἐδόκεις θαναμάζειν αὐτόν.

2. The adjective clause frequently takes the place of other subordinate clauses, e. g. Θανμαστὸν ποιεῖς, ὃς ἡμῖν μὲν οὐδὲν δίδως, in *that or because you give us nothing*, X. C. 2. 7, 13. The adjective clause is very frequently used instead of a hypothetical adverbial clause, comp. 333, 3; so also instead of an adverbial clause introduced by ὥστε; the last case occurs,

- (a) after οὕτως or ὥδε. Dem. Chers. 100, 44. οὐ γὰρ οὕτω γ' ἐνήθης ἐστὶν ὑμῶν οὐδεὶς, ὃς ὑπολαμβάνει. X. Cy. 6. 1, 14. τίς οὕτως ἰσχυρός, ὃς λίμφη καὶ φύγει δύναται ἂν μαχόμενος στρατεῖν οὐδαι.
(b) after τοιοῦτος, τηλικούτος, τοσοῦτος. In most instances, these demonstratives are followed by the corresponding relatives οἷος, ὅσος, which, like the adverbial clause introduced by ὥστε, usually

have an Inf. depending upon them. Pl. Apol. *ἐγὼ τυγχάνω ὧν τοιοῦτος, οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδόσθαι*. X. An. 4. 8, 12. *δοκεῖ τοσοῦτον χωρίον κατασχεῖν* —, ὅσον ἔξω τοὺς ἐσχατοὺς λόχους γενέσθαι τῶν πολέμων κεράτων.

3. The relative pronoun serves not only to connect subordinate clauses with the principal one, but it is also used to connect clauses in general, inasmuch as it takes the place of a demonstrative standing in the sentence and referring to a word of the preceding clause. This mode of connecting sentences belongs to the Latin as well as to the Greek, although it occurs very rarely in the latter compared with the former. Thus in Greek, e. g. it is altogether common for clauses to begin like *ταῦτα δὲ εἰπόντες, ταῦτα δὲ ἀκούσαντες, μετὰ δὲ ταῦτα, ἐκ τούτου δὲ, ὡς δὲ ταῦτα ἐγένετο*, etc., where the Latin generally uses the relative *qui*.

§ 335. III. *Adverbial Sentences.* (666.)

Adverbial sentences are adverbs or participles and substantives used adverbially, expanded into sentences, and, like adverbs, denote an adverbial object, i. e. such an object as does not complete the idea of the predicate, but merely defines it. Hence, they express a more full explanation of the place, time, reason, manner and mode. Adverbial sentences are connected with the principal sentence by relative adverbs, e. g. *οὗ, ὅθι, ὡς, ὅτε*, etc. The relative adverbs of the subordinate clause, have, in the principal clause, corresponding demonstrative adverbs expressed or understood, by which both clauses are united into one, e. g. *ὅτε τὸ ἔαρ ἦλθε, τότε τὰ ἄνθη θάλλει* — ὡς ἔλεξας, οὕτως ἐπραξας.

§ 336. A. ADVERBIAL SENTENCES OF PLACE. (667.)

Adverbial sentences denoting place are introduced by the relative adverbs of place, *οὗ, ὧ, ὅπη, ὅπου, ἐνθα* (ubi); *ὅθεν, ἐνθεν* (unde); *οἷ, ὅποι, ὧ, ὅπη* (quo), and, like adverbs of place, express the three relations of direction, *where, whence* and *whither*. The use of the Modes in these sentences, is in all respects like that in adjective sentences, § 333.

Her. 3, 39. *ὅπου γὰρ ἐθύσειε στρατεύεσθαι, πάντα οἱ ἐχώρει ἐντυχίως* (indefinite frequency). Th. 2, 11. *ἔπισθε (ἐκείσε), ὅποι ἂν τις ἤγῃται*. X. An. 4, 2, 24. *μαχόμενοι δὲ οἱ πολέμοι καὶ, ὅπη εἴη στενὸν χωρίον, προκαταλαμβάνοντες ἐκώλυνον τὰς παρόδους* (Opt. on account of ἐκώλυνον). Cy. 3, 3, 5. *ἐθήρα ὅπου περ ἐπιτυχάνοιεν θηρίους, ἠερεστερ.* Pl. Apol. 28, d. *οὗ ἂν τις ἐαυτὸν τάξῃ, ἐνταῦθα δὲ μένοντα κινδυνεύειν*.

§ 337. B. ADVERBIAL SENTENCES OF TIME. (668—674.)

1. Adverbial sentences denoting time, are introduced by the following conjunctions, ὅτε, ὁπότε, ὥς, ἡνίκα, *when*, ἐν ᾧ, ἕως, *while*; ἐπεὶ, ἐπειδὴ, *postquam*, ἐξ οὗ, ἐξ ὅτου, also ἐξ ὧν, *ex quo*, and ἀφ' οὗ, *since*; πρὶν, πρὶν ἢ, *priusquam*, ἕως, ἕως οὗ, εἰς ὃ, ἔστε, μέχρι ὃ, ἄχρι οὗ, μέχρι ὅτου, μέχρι, *till, until*.

2. On the use of the Modes, the following things are to be observed,

3. The Ind. is used, when the statement is to be represented as a fact; hence in mentioning actual events or occurrences.

Her. 7, 7. ὥς ἀνεγνώσθη Ξέρξης στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, ἐν-
θαῦτα στρατιῇν ποίεσται. 1, 11. ὥς ἡμίρην τάχιστα ἐγγέγονε (ὥς τά-
χιστα, *quum primum, as soon as*). X. H. 1. 1, 3. ἐμάχοντο, μέχρις οἱ
Ἀθηναῖοι ἀνέπλευσαν. An. 1. 3, 11. καὶ ἕως γε μένομεν αὐτοῦ,
σπεύτεον μοι δοκεῖ εἶναι, ὅπως ὥς ἀσφαλίστατα μενοῦμεν.

4. The conjunction ἕως, *till*, like the final conjunctions, § 330, 5, is followed by the Ind. of the historical tenses, when an object is to be represented as unattained or not to be realized.

Pl. Gorg. 506, b. ἡδέως ἂν Καλλικλῆϊ τοῦτ' ἔτι διελεγόμην, ἕως αὐτῷ
τὴν τοῦ Ἀμφίπορος ἀπέδωκα φῆσιν ἀντὶ τῆς τοῦ Ζήθου, *lubenter cum hoc*
Callicle collocutus essem, usque dum eum (Calliclem) ad philosophiae studium
revocassem.

5. The Subj. is used, when the statement of time or the as-
sertion contained in the predicate, is to be represented not as
something definite, but merely as something conceived and gene-
ral, not as unconditioned, but as depending on circumstances,
and is to be referred to the predicate of the principal sentence, the
verb of which is in one of the principal tenses. In the Common
Language, the conjunctions take the modal adverb ἄν — ὅταν,
ὁπότεν, ἡνίκα ἄν, ἐπὶ ἄν (ἐπὶ ἥν), ἐπειδάν; πρὶν ἄν, ἕως ἄν, μέχρι ἄν, ἔστ' ἄν,
§ 260, 2, (3), (d).

6. Accordingly the Subj. is used with the above conjunctions
from ὅταν to πρὶν ἄν, when the statement of time is also to
be represented as the condition under which the predicate of the
principal sentence will take place. The Subj. is also very fre-
quently used, to denote indefinite frequency, comp. § 333, 3.

But with conjunctions which signify *till*, the Subj. expresses an object expected and aimed at.

Pl. Prot. 335, b. ἐπειδὴν σὺ βούλη διαλέγεσθαι, ὥς ἐγὼ δύναμαι ἔπαισαι, τότε σοι διαλέξομαι. Dem. Ph. 3. 128, 69. ἔως ἂν σώζηται τὸ σπᾶφος, τότε χρὴ καὶ ναύτην καὶ κυβερνήτην προθύμους εἶναι, *cum servari possit*. X. Cy. 3. 1, 18. πόλιν δ', ἔφη, οὐπω εὐρακας ἀντιπατομένην πρὸς πόλιν ἐτάσαν, ἥτις, ἐπειδὴν ἡττήθη, παραχρῆμα ταύτην ἀντὶ τοῦ μάχεσθαι πείθεσθαι ἐθέλει. 3. 3, 26. ὅπερ καὶ νῦν εἶποιούσιν οἱ βάρβαροι βασιλεῖς· ὁ πόταν στρατοπέδευονται, τάφρον περὶ βάλλονται· εὐπετῶς διὰ τὴν πολυχυρίαν, *as often as*.

REMARK 1. The Subj. is also used in the Epic language, when the adverbial clause forms a member of a comparison, since here a case is supposed, comp. § 333, Rem. 2. Il. ξ, 16. ὥς δ' ὅτε πορφύρεη πύλαγος — ὥς ὁ γάρων ὤμαινε. ο, 624. ἐν δ' ἔπασ', ὥς ὅτε κύμα θοῇ ἐν νηὶ πείσῃσιν.

REM. 2. On the Subj. after an historical tense instead of the Opt., and on ὅταν, ἐπεί, πρὶν ἂν, etc. with the Opt. in the *oratio obliqua*, see § 345, Rem. 4.

REM. 3. The mode of connection by ὅτε, ὁπότε, πρὶν, etc. without ἂν with the Subj., is frequently found in the Epic language, sometimes also in Ionic prose, and not seldom in the Attic writers with *μήτε* and *πρὶν*.

7. The Opt., like the Subj., is used with conjunctions of time, but in reference to an historical tense of the principal clause. When the Opt. is used to denote indefinite frequency, an Impf. or an Iterative Aor. usually stands in the principal clause, and the conjunctions ὅτε, ἐπεί, etc. (except those which signify *before* and *until*), are translated by *as often as*.

Od. ε, 385. ὅρσε δ' ἐπὶ κραιπνὸν βορέην, πρὸ δὲ κύματ' ἔαζεν, ἔως ὅγε Φαιήεσσι φιληρέτμοισι μεγείη (but ὄρνυσι βορέην καὶ ἄγνυσι κύματα, ἔως ἂν — *μεγῆ*). Il. κ, 14. αὐτὰρ ὅτ' ἐς νῆάς τε ἰδοὶ καὶ λαὸν Ἀχαιῶν, πολλὰς ἐκ κεφαλῆς προθυέλμους ἔλκετο χαλκας, *as often as*. Her. 6, 61. ὅπως δυνείσεις ἢ τροφὸς (τὸ παιδίον), πρὸς τε τᾶγαλμα ἴστα καὶ ἐλίσσεται τὴν θρόν ἀπαλλάξαι τῆς δυσμορφίης τὸ παιδίον, *as often as*. Pl. Phaedon. 59, d. περιμένομεν οὖν ἐκάστοτε, ἔως ἀνοχθείη τὸ δεσμωτήριον. X. An. 6. 1, 7. ὁπότε δὲ (οἱ Ἕλληνες) αὐτοῖς (τοῖς πολεμίοις) ἐπίοισιν, ῥαδίως ἀπέφενγον.

REM. 4. On ἂν in the principal clause, see § 260, 2, (2), (β).

8. Moreover, the Opt. without ἂν is used with conjunctions of time, without reference to the time of the principal clause, when the statement of time is to be represented as an uncertain and doubtful condition, as a mere supposition, conjecture or

assumption; generally when the subordinate clause forms a part of a principal clause expressing a wish, § 333, 5.

Pl. Amat. 133, a. ὅποτε τὸ φιλοσοφεῖν αἰσχρὸν ἡγησάμην εἶναι, οὐδ' ἂν ἄνθρωπον νομίσαιμι ἐμαντὺν εἶναι, *when I shall assume*. X. Cy. 3. 1, 16. πῶς δ' ἂν τότε πλείστον ἄξιοι γίγνοιτ' οἱ ἄνθρωποι, ὅποτε ἀδικούντες ἀλίσκοιντο;—Pl. σ, 465. αἶ γάρ μιν θανάτοιο δυσχερὲς ὥδε δυνάμην—ἀποκρῦψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι. Pl. Rp. 501, c. καὶ τὸ μὲν ἄν, οἶμαι, ἐξαλείφουσιν, τὸ δὲ ἐγγράφουσιν, ἕως ὅτε μάλιστα ἀνθρώπεια ἦθ' εἰς ὅσον ἐνδέχεται θιοφιλή ποιήσεται.

9. The conjunctions *πρίν* (*πρότερον* ἢ), besides the constructions mentioned, is also followed by the Inf. The different constructions of *πρίν* are to be distinguished as follows,

(a) When a past event, one that has actually occurred, is spoken of, the Ind. of an historical tense is used, (No. 3).

(b) When a future action, one merely conceived, is spoken of, which can be considered as the condition of the principal clause, the Subj. is used, if the subordinate clause refers to a Pres., Perf. or Fut. in the principal clause, but the Opt., when the subordinate clause refers to an historical tense in the principal clause (No. 5 and 7), in both cases, however, only when the principal clause is negative.

(c) But when the action is to be represented only as a conception, a conceived limit, not as an independent occurrence, but only as a subordinate and incidental designation of time, the Inf. is used. Hence the Inf. can stand both for the Ind. of an historical tense, and for the Subj. or Opt., when it does not serve to define more fully the subordinate clause.

Isocr. de Big. 348, b. οὐ πρότερον ἐπαύσαντο, πρίν τόν τε πατέρα ἐκ τοῦ στρατοπέδου μετεπέμψαντο, καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέκτειναν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον. X. An. 6. 1, 27. οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες, πρίν ἐποίησαν πῦσαν τὴν πόλιν ὁμολογεῖν Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι. Eur. Med. 279. οὐκ ἄπειμι πρὸς δόμους πάλιν, πρίν ἂν σε γαίας τερμόνων ἔξω βάλω (= ἐὰν μὴ πρότερόν σε ἐβάλω). X. An. 5. 7, 12. μὴ ἀπέλθῃτε, πρίν ἂν ἀκούσῃτε. Pl. φ, 580. Ἀγῆνωρ οὐκ ἔθειλεν φεύγειν, πρίν πειρήσαστ' Ἀχιλῆος (= εἰ μὴ πρότερον πειρήσαστο). X. An. 7. 7, 57. οἱ ἐπιτήδευοι ἐν τῷ στρατοπέδῳ (αὐτοῦ) ἐδέοντο μὴ ἀπελθεῖν, πρίν ἀπαγάγοι τὸ στράτευμα καὶ Θίβρωνι παραδολῇ. Her. 6, 119. Δαρῖος, πρίν μὲν αἰχμαλώτους γενέσθαι τοὺς Ἑρετριάς, ἐνεῖχε σφι δεινὸν χόλον. 7, 2. ἔσαν Δαρῖω, καὶ πρότερον ἢ βασιλεῦσαι, γεγονότες τρεῖς παῖδες. X. An. 1. 8, 19. πρίν δὲ τόξευμα ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. 10, 19. πρίν γὰρ δὴ καταλῦσαι τὸ στράτευμα πρὸς ἄρι-

στον, βασιλεὺς ἐφάνη. An. 4. 1, 7. ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσφορος, πρὶν τινα αἰσθίσθαι τῶν πολέμων. Cy. 7. 1, 4. πρὶν δὲ ὁρᾶν τοὺς πολέμους, εἰς τρεῖς ἀνέκασε τὸ στράτευμα. 2. 2, 10. πιθανοὶ δ' οὕτως εἰσὶ τινες, ὥστε, πρὶν εἰδέναι τὸ προστασόμενον, πρότερον πεύδονται.

REM. 5. The Homeric *παρος*, when it is not used merely as an adverb, is always constructed with the Inf. Il. σ, 245. ἐς δ' ἀγορὴν ἀγίροντο, παρος δόρποιο μέδισθα.

C. CAUSAL ADVERBIAL SENTENCES.

§ 338. I. *Adverbial Sentences denoting Cause.*

(675.)

1. Such as express the cause in the form of adverbial sentences denoting time by means of conjunctions of time, viz. *ὅτε*, *ὁπότε*, *ὥς*, *ἐπεὶ*, *quoniam*, *puisque*, *because*, *since*, *ἐπειδὴ*, *quoniam*, and *ὅπου*, *quandoquidem*. In these adverbial sentences, the Ind. is the prevailing Mode, but yet the Opt. with *ἄν*, § 260, 2, (4) (a) and the Ind. of the historical tenses with *ἄν*, § 260, 2, (2) (a), can also be used.

Il. φ, 95. μή με πτεῖν, ἐπεὶ οὐχ ὁμογαστριος ἔκτορός εἰμι, *quoniam sum*. X. An. 3. 2, 2. χαλεπὰ μὲν τὰ παρόντα, ὁπότε (since) ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν. Dem. Ol. 1, in. ὅτε τοίνυν ταῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθάλειν ἀκούειν. Pl. Prot. 335, d. δέομαι οὖν σοῦ παραμεῖναι ἡμῶν, ὥς ἐγὼ οὐδ' ἄν ἐνὸς ἡδιστοῦ ἀκούσαιμι ἢ σοῦ. Il. ο, 228. ὑπέειξεν χεῖρας ἐμάς, ἐπεὶ οὐκ ἐν ἀνδροτὶ γ' ἐτελείσθη, *since, if he had not escaped, the thing would not have been accomplished without effort.*

REMARK. *Ἐπεὶ* also introduces interrogative and imperative clauses, where we must then translate it by *for*. For the explanation of this use, see § 341, Rem. 4.

2. Such as express the reason in the form of substantive sentences by the conjunctions *ὅτι* and *διότι* (formed from *διὰ τοῦτο*, *ὅτι*) and the Poet. *οὕνεκα* (formed from *τούτου ἕνεκα*, *ὅ*) or *ὁθ' οὕνεκα* (instead of *ὅτου ἕνεκα*). The Ind. is here, also, the prevailing mode, when the statement is not contingent.

Pl. Euthyphr. 9, c. ἀρα τὸ ὅσιον, ὅτι ὁσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, ὁσιόν ἐστι;

§ 339. II. *Conditional Adverbial Sentences.*

(876—883.)

1. The second kind of adverbial sentences are such as express a condition and are introduced by the hypothetical conjunctions *εἰ* and *εἰάν* (*ἤν*, *ἄν*, which must not be confounded with the modal adverb *ἄν*). The principal clause expresses what is conditioned by the subordinate clause, or the consequence and effect of the subordinate clause. As the conditioning clause precedes the conditioned, or the reason, the result, the former (the subordinate clause) is called the *Protasis*, and the latter (the principal clause) the *Apodosis*.

2. The relation which the conditioning and conditioned statement have to the conviction or persuasion of the speaker, in Greek, is expressed in the following manner,

I. In the first place, the condition is expressed by the Ind., as a reality or fact, and hence as something certain. Two cases are here to be distinguished,

(a) In the *Protasis*, *εἰ* with the Ind. of all tenses is used, and also the Ind. of all tenses is used in the *Apodosis*, when both the condition and that which is subject to the condition or results from the condition, are considered by the speaker as a reality or fact, and hence as certain, whether the thing spoken of is objective or not. The result is very frequently a necessary one. If the *Apodosis* contains a command, the Imp. is used, and when this command is negative, the Subj. also, § 259, 5.

Εἰ τοῦτο λέγεις, ἁμαρτάνεις. Εἰ θεός ἐστι, σοφός ἐστιν. X. Cy. 1. 5, 13. *εἰ δὲ ταῦτα ἐγὼ λέγω περὶ ὑμῶν ἄλλα γινώσκων, ἐμάντων ἐξαπατῶ* (here something is spoken of, which in his heart the speaker wholly denies). *Εἴ τι ἔχεις, δός.* *Εἰ τοῦτο πεποίηκας, ἐπαινεσθαι ἄξιός ἐῖ.* Her. 3, 62. *ὃ δέσποτα, οὐκ ἔστι ταῦτα ἀληθία, οὐκ* (= οὐ) *κοτὶ σοὶ Σμέρδης ἀδελφεὸς ὃ σὺς ἐπανάστηκε — ἐγὼ γὰρ αὐτὸς — ἔθαψά μιν χερσὶ τῆσι ἐμεωῦτοῦ· εἰ μὲν γυν οἱ τεθνεῶτες ἀνεστήσασι, πρὸς δέ κε ὅ τοι καὶ Ἀστυάγεια τὸν Μῆδον ἐπαναστήσεται· εἰ δ' ἔστι, ὥσπερ προτοῦ, οὐ μὴ τί τοι ἔκ γε κείνου νεώτερον ἀναβλαστήσει* (here in the first conditional clause, something is spoken of, the opposite of which the speaker is persuaded is true). *Εἴ τι εἶχει, καὶ ἐδίδου.* *Εἰ τοῦτο ἐπεποίηκας, ζημίας ἄξιός ἦσθα.* *Εἰ ἐβρόντησε, καὶ ἤστραψεν.* *Εἰ τοῦ-*

το λείξει, ἀμαρτήσῃ. X. Cy. 2. 1, 8. εἴ τι πείσονται Μῆδοι, εἰς Πέρσας τὸ δεινὸν ἦξει. 7. 1, 19. εἰ φθάσομεν τοὺς πολεμίους κατακτανόντες, οὐδεὶς ἡμῶν ἀποθανεῖται.

(b) In the Protasis, εἰ with the Ind. of the historical tenses is used; in the Apodosis, also, the Ind. of an historical tense is used, but in connection with ἄν, when the reality, both of the condition and that which is subject to the condition, is to be denied. This form is used only of the past, or where there is a reference to the past; here it is affirmed that something could take place under a certain condition, but did not, because the condition was not fulfilled. The use of the tenses is the same as in simple sentences. See § 256.

Here the negation of the reality is not contained in the form of expression itself, for the Ind. of the historical tenses necessarily always denotes a past occurrence or fact; the negation is merely an inferred one, that is to say, it consists in this, that a conclusion or inference is drawn from the past and applied to the present, and a reality in the past is opposed to what is not a reality in the present. The past reality expressed in the conditional sentence stands in opposition to another present reality (either expressed or to be supplied from the context), which contains precisely the opposite of that past reality, e. g. *if the enemy came, we were destroyed*, i. e. *if the enemy had come, we should have been destroyed*, BUT NOW THE ENEMY HAS NOT COME; from this contrast it is now inferred, that the assumed fact *if the enemy came*, did not take place.

Εἰ τοῦτο ἔλεγες, ἡμάρτανες ἄν, *si hoc diceres, errares, if you said this, you erred, or if you had said this, you would have erred*; but you have not said it, consequently you have not erred. Pl. Apol. 20. b, c. τίς, ἦν δ' ἐγώ, καὶ ποδαπός; καὶ πόσου διδάσκει; Εὐηνος, ἔφη, ὃ Σώκρατες, Πάριος, πάντε μιν. Καὶ ἐγὼ τὸν Εὐηνον ἐμακάρισα, εἰ ὡς ἀληθῶς ἔχει αὐτὴν τὴν τέχνην καὶ οὕτως ἐμμελῶς διδάσκει· ἐγὼ γοῦν καὶ αὐτὸς ἐκαλλυνόμην τε καὶ ἡβρυνόμην ἄν, εἰ ἡπιστάμην ταῦτα· ἀλλ' οὐ γὰρ ἐπίσταμαι, ὃ ἄνδρες Ἀθηναῖοι (here also something past is spoken of, as is evident from ἐμακάρισα). 31. d. εἰ ἐγὼ πάλοι ἐπεχέιρῃσα πράττειν τὰ πολιτικὰ πράγματα, πάλοι ἄν ἀπολώλῃ καὶ οὗτ' ἄν ὑμᾶς ὠφελήκη, οὗτ' ἄν ἐμαντόν. Th. 1, 9. οὐκ ἄν οὖν νήσων ἐκράτει (Ἀγαμέμνων), εἰ μὴ τι καὶ ναυτικὸν εἶχεν (he would not have ruled over the islands unless he had a fleet; but he had a fleet, consequently he could rule over the islands). Pl. Gorg. 516, e. εἰ ἦσαν ἄνδρες ἀγαθοί, οὐκ ἄν ποτε ταῦτα ἔπασχον, *if they — Cimon, Themistocles and Miltiades — had been good men, they would never have experienced this injustice*. X. Cy. 1. 2, 16. ταῦτα

δὲ οὐκ ἂν ἐδύναντο (οἱ Πέρσαι) ποιεῖν, εἰ μὴ καὶ διαίτη μετρία ἐχρῶντο. 3. 3, 17. εἰ μὲν μίζων τις κίνδυνος ἔμελλεν ἡμῖν εἶναι ἐκεῖ (sc. ἐν τῇ πολεμίᾳ), ἣ ἐνθάδε (sc. ἐν τῇ φιλίᾳ), ἴσως τὸ ἀσφαλέστατον ἢ ἂν αἰρετέον· νῦν δὲ ἴσοι μὲν ἐκείνοι (οἱ κίνδυνοι) ἔσονται, ἣν τε ἐνθάδε ὑπομένωμεν, ἣν τε εἰς τὴν ἐκείνων (τῶν πολεμίων) ἰόντες ὑπαντῶμεν αὐτοῖς (here also a past action is spoken of), "if a greater danger impended over us when we were in a hostile country, than in one that was friendly, perhaps then the safer course ought to be chosen; but now, since we are armed, the danger here and there will be equal." 8. 3, 44. ἀληθῆ, ἔφη, λέγεις· εἰ γὰρ τοι τὸ ἔχειν, οὕτως, ὥσπερ τὸ λαμβάνειν, ἡδὺν ἦν, πολὺν ἂν διεφερον εὐδαιμονίᾳ οἱ πλοῖσιοι τῶν πενήτων, in reference to the preceding conversation. An. 7. 6, 9. ἡμῖς μὲν, ὦ Λακεδαιμόνιοι, καὶ πάσαι ἂν ἡμεν παρ' ἡμῖν, εἰ μὴ Ξινοφῶν δεῦρο ἡμᾶς πείσας ἀπήγαγεν. Lys. defens. Call. 102, 1. εἰ μὲν περὶ ἄλλου τινὸς ἢ τοῦ σώματος — Καλλίας ἡ γωνίῳ ἔειπε, ἐξήρει ἂν μοι καὶ τὰ παρὰ τῶν ἄλλων εἰρημένα· νῦν δέ μοι δοκεῖ αἰσχρὸν εἶναι — μὴ βοηθῆσαι Καλλίᾳ τὰ δίκαια. Purg. sacril. 109, 15. εἰ μὲν αἰσχρὸν ἦν μόνον τὸ πρᾶγμα, ἴσως ἂν τις τῶν παριόντων ἡμέλησε· νῦν δὲ οὐ περὶ αἰσχύνης, ἀλλὰ περὶ τῆς μεγίστης ζημίας ἐκινδύνεον.

REMARK 1. On the omission of ἂν in the Apodosis, see § 260, Rem. 3. Intermediate sentences, which are joined to such conditional sentences, are likewise expressed by the Ind. of the Hist. tenses (without ἂν), if they stand in close connection with those tenses. X. C. 1. 4, 14. οὔτε γὰρ βοῶς ἂν ἔχων σῶμα, ἀνθρώπου δὲ γνώμην, ἐδύνατ' ἂν πράττειν ἃ ἐβούλετο (efficere posset, quae vellet). 3. 5, 8. εἰ μὲν ἐβουλόμεθα χρημάτων αὐτοὺς ἂν οἱ ἄλλοι εἶχον ἀντιποιεῖσθαι (si vellemus eos sibi vindicare opes, quas alii haberent).

II. The condition is expressed, in the second place, as a conception. The Greek has two different forms to denote this relation,

(a) In the Protasis, εἰ stands with the Opt., and in the Apodosis, the Opt. also stands, but in connection with ἂν. (The Fut. Opt. is here not used). By this form, both the condition, and the thing conditioned, are represented as a present or future uncertainty, as an undetermined possibility, a mere conjecture or supposition, without any respect to its actual existence or the contrary, its possibility or impossibility. This form corresponds to the English usage, where historical conjunctions are used in the Protasis and Apodosis, e. g. *If thou hadst gold, then thou wouldst give it.*

Εἰ τοῦτο λέγοις, ἀμαρτάνοις ἂν, *if thou shouldst say this, then thou*

wouldst err. — Pl. Symp. 175, d. εἰ ἄν ἔχοι —, εἰ τοιοῦτον εἶη ἡ σοφία, ὥςτ' ἐκ τοῦ πληρεστέρου εἰς τὸν κενώτερον φεῖν ἡμῶν, ἐὰν ἀπώμεθα ἀλλήλων· εἰ γὰρ οὕτως ἔχει καὶ ἡ σοφία, πολλοῦ τιμῶμαι τὴν παρὰ σοὶ κατάκλισιν. Lysid. 206, c. εἰ μοι ἐθέλῃσαις αὐτὸν ποιῆσαι εἰς λόγους ἐλθεῖν, ἴσως ἂν δυνάμην σοὶ ἐπιδειξάμεν, ἃ χρὴ αὐτῷ διαλέγεσθαι. Menex. 236, a. καὶ τί ἄν ἔχοις εἰπεῖν, εἰ δέοι σε λέγειν; Hipp. Maj. 282, d. εἰ γὰρ εἰδείης, ὅσον ὑργυρίου εἰργασμαι, θαυμάσαις ἄν. Ion. 537, e. εἰ σε ἐροίμην, εἰ (whether) τῇ αὐτῇ τέχνῃ γινώσκωμεν τῇ ἀριθμητικῇ τὰ αὐτὰ ἐγώ τε καὶ σύ, ἢ ἄλλῃ, φαίης ἂν δῆπου τῇ αὐτῇ. Th. 4, 61. τάχιστα δ' ἂν ἀπαλλαγὴ αὐτοῦ γένοιτο, εἰ πρὸς ἀλλήλους ξυμβαίημεν. X. An. 5. 1, 11. εἰ οὖν αἰτησάμενοι παρὰ Τραπεζουντίων μακρὰ πλοῖα κατάγοιμεν —, ἴσως ἂν οὐκ ἀπορήσαιμεν κομιδῆς. 5. 6, 9. καὶ ὁ Παρθένιος ἄβατος· ἐφ' ὃν ἐλθοῖτε ἄν, εἰ τὸν Ἄλυν διαβαίητε. 6. 2, 21. εἰ οὖν καταλιπόντες τὰ σκεῖτη ἐν τῷ ἐρυμνῷ χωρίῳ ὥς εἰς μύχην παρεσκευασμένοι ἴοιμεν, ἴσως ἂν τὰ ἱερὰ μᾶλλον προχωροίη ἡμῖν.

(b) In the Protasis, ἐάν stands (ἦν, ἄν) with the Subjunctive, and in the Apodosis, the Ind. of a principal tense, commonly the Future (also the Imperative). By this form, the condition is represented as such, that its actual existence still depends on circumstances, and hence is expected by the speaker, and is regarded as possible. The thing conditioned, or the inference drawn from the principal clause, is expressed by the Ind. as what is certain or necessary.

REM. 2. Since the Greek Subj. always refers to the future, hence ἐάν with the Subj. almost always corresponds to εἰ with the Fut. Ind.; the only distinction is, that by εἰ with the Fut. Ind. the condition is expressed as what *will* take place in future; but by ἐάν with the Subj. the condition is expressed as such that its existence as an actual fact, is merely supposed or expected by the speaker. The Subj. does not have its ground in the conditioned relation itself, but in the fact, that, aside from this relation, it is used to denote a concession expected by the speaker, § 259, Rem. 4.

Ἐάν τοῦτο λέγῃς, ἀμαρτήσῃ, if thou sayest this, shalt say it, thou wilt err. Ἐάν τι ἔχωμεν, δώσομεν. — Ἐάν τοῦτο λέξῃς, ἀμαρτήσῃ (si hoc dixeris, errabis). Pl. Rp. 473, d. ἐάν μὴ ἡ οἱ φιλόσοφοι βασιλεύωσιν ἐν ταῖς πόλεσιν, ἢ οἱ βασιλεῖς τε νῦν λεγόμενοι καὶ δυνάσται φιλοσοφήσωσι γηστίως τε καὶ ἱκανῶς, καὶ τοῦτο εἰς ταὐτὸν ξυμπέσῃ, δύναμις τε πολιτικὴ καὶ φιλοσοφία, οὐκ ἔστι κακῶν παῖλα ταῖς πόλεσι. Lysid. 210, c. ἐάν μὲν ἄρα σοφὸς γένη, ὃ παῖ, πάντες σοὶ φίλοι καὶ πάντες σοὶ οἰκῆοι ἔσονται. X. An. 1. 8, 12. καὶ τοῦτο, ἔφη, νεκῶμεν, πάνθ' ἡμῖν πεποιήται.

REM. 3. Ἐάν with the Subj. and εἰ with the Opt. are also used in re-

spect to an indefinite frequency. Comp. § 333, 3 and 4. In the place of *ἐάν* with the Subj., *εἰ* with the Opt. occurs, when the conditioning sentence is made to depend on an Hist. tense. Still, see § 345, 4. On *ἐάν* with the Opt. and *εἰ* with the Inf. in *orat. obliq.*, see § 345, Rem. 4, and No. 6.

3. In addition to the common forms of the Apodosis which have been mentioned, and which correspond to those of the Protasis, the Apodosis is very often found in a form that does not correspond to the Protasis. The following cases occur,

(a) The Opt. with *ἄν* in an Apodosis, very often follows *εἰ* with the Ind. and *ἐάν* with the Subj., when the thing conditioned or deduced is contrasted as uncertain, doubtful, an undetermined possibility, with a condition which is certain, or which is received as certain. The Greek, particularly the Attic dialect, very often employs this form of the Apodosis in a certain kind of polite way, when speaking of settled convictions, § 260, 2, (4), (a).

(a) *Εἰ τοῦτο λέγεις, ἀμαρτάνοις ἄν*, if thou assertest this, thou wouldst err. Pl. Ap. 37, c. πολλὴ μὲν ἄν με φιλοφυχία ἔχοι, εἰ οὕτως ἀλόγιστός εἰμι. 30, b. εἰ μὲν οὖν ταῦτα λέγων διαφθείρω τοὺς νέους, ταῦτ' ἄν εἴη βλαβερά. Alc. II. 149, c. καὶ γὰρ ἄν δεινὸν εἴη, εἰ πρὸς τὰ δῶρα καὶ τὰς θυσίας ἀποβλέπουσιν ἡμῶν οἱ θεοί, ἀλλὰ μὴ πρὸς τὴν ψυχὴν, ἄν τις ὅστις καὶ δίκαιος ὢν τυγχάνῃ. X. C. I. 2, 28. εἰ δ' αὐτὸς (Σωκράτης) σωφρονῶν διετέλει, πῶς ἄν δικαίως τῆς οὐκ ἐνούσης αὐτῷ κακίας αἰτίαν ἔχοι; Th. 6, 92. εἰ πολέμιός γε ὢν σφόδρα ἐβλαπτον (nocebam), καὶ ἄν φίλος ὢν ἰκανῶς ὠφελοίην.

(β) *Εἰ* with the Ind. of the historical tenses is used in speaking of the denial of a fact, and in the Apodosis, the Opt. is used with *ἄν*. In this case, the Opt. with *ἄν* either refers to the present and future, or to the past. Il. β, 80. εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν, ψεῦδος κεν φαίμεν καὶ νοσφίζοιμεθα μάλλον· νῦν δ' ἴδεν, ὅς μὲν ἄριστος Ἀχαιῶν εἵχεται εἶναι, "if another had told the dream, we should assert it to be a falsehood, and not believe it." Il. ε, 311. καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὁξὺ νόησε Διὸς θυγατὴρ Ἀφροδίτη, "and Æneas would certainly have perished there, if Aphrodite had not observed it."

(γ) X. Apol. 6. ἦν δὲ αἰσθάνωμαι χείρων γιγνόμενος καὶ καταμήμφομαι ἑμαυτόν, πῶς ἄν ἐγὼ ἄν ἡδέως βιοτεύοιμι; Pl. Menex. 239, c. ἐάν οὖν ἡμεῖς ἐπιχειρώμεν τὰ αὐτὰ λόγῳ φιλοῦ κοσμεῖν, τάχ' ἄν δεῦτεροι φανοίμεθα, then we should have been inferior.

(b) On the contrary, the Ind. sometimes follows *εἰ* with the Opt. in the Apodosis. Her. 1, 32. οὐ γάρ τοι ὁ μέγα πλοῦσιος μάλλον τοῦ ἐπ' ἡμῶν

ἔχοντος ὀλβιώτερός ἐστι, εἰ μὴ οἱ τύχη ἐπισποιετο, πάντα καλὰ ἔχοντα τελευτῆσαι εὖ τὸν βίον. X. C. 1. 5, 2. εἰ δ' ἐπὶ τελευτῇ τοῦ βίου γεγόμενοι βουλοίμεθα τῷ ἐπιτρέψαι ἢ παιδας ἄφθενας παιδεῦσαι, ἢ θυγατέρας παρθένους διαφυλάξαι, ἢ χρήματα διασῶσαι, ἂρ' ἀξιόπιστον εἰς ταῦτα ἡ γη-σόμεθα τὸν ἀκρατῇ;

(c) The Ind. of the historical tenses with ἄν in an Apodosis follows,

(α) sometimes εἰ with the Ind. of a principal tense, if the condition is regarded as a fact or something actually existing, while the thing conditioned or deduced, is not considered as a real existence. X. Hier. 1, 9. εἰ γὰρ οὕτω ταῦτ' ἔξει, πῶς ἄν πολλοὶ μὲν ἐπισθύμουν τυραννεῖν —, πῶς δὲ πάντες ἐζήλουν ἄν τοὺς τυράννους; *if this were really so, why should many strive after the tyranny, and all esteem tyrants as happy?* Eur. Or. 565 sq. εἰ γὰρ γυναῖκες εἰς τόδ' ἤξουσιν θράσους, ἄνδρας φονεῖν, καταφυγὰς ποιοῦμεναι εἰς τέκνα —, παρ' οὐδὲν αὐταῖς ἢ ἄν ὀλλύναι πόσεις;

(β) rarely εἰάν with the Subj., Pl. Phaedr. 256, c. but very often εἰ with the Opt., when, in the Apodosis, an action repeated in past time, is indicated, see § 260, 2, (2), (β), but seldom when the reality of the thing deduced is denied, e. g. X. Cy. 2. 1, 9. εἰ ἔχοιμι, ὥς τάχιστ' ἄν ὄπλα ἐποιούμην πᾶσι Πέρσαις τοῖς προσιοῦσιν. Pl. Alc. I. 111, e. εἰ βουληθεῖμεν εἰδέναι μὴ μόνον, ποιοὶ ἄνθρωποι εἰσιν, ἀλλ' ὅποιοι ὑγινοί, ἢ νοσώδεις, ἄρα ἱκανοὶ ἄν ᾗσαν διδάσκαλοι οἱ πολλοί;

(d) The Ind. of a principal tense in the Apodosis, is sometimes contrasted with the Ind. of an historical tense in the Protasis, (α) affirmatively, Dem. Cor. 293, 195. εἰ μετὰ τῶν Θηβαίων ἡμῖν ἀγωνιζομένοις οὕτως εὖμαρτο πράξαι, τί χρὴ προσδοκᾶν;—(β) negatively, Th. 3, 65. εἰ μὲν γὰρ ἡμεῖς αὐτοὶ πρὸς τὴν πόλιν ἐλθόντες ἐμαχόμεθα (pugnassimus) καὶ τὴν γῆν ἐδηοῦμεν (devassimus) ὥς πολέμοι, ἀδικοῦμεν· εἰ δὲ ἄνδρες ὑμῶν οἱ πρῶτοι — ἐπεκαλέσαντο (advocaverunt), τί ἀδικοῦμεν;

§ 340. Remarks.

(684, 683.)

1. Ellipsis of the Protasis. The Opt. with ἄν often stands without the conditional Protasis; yet this is contained in an adjective sentence, or in a participle, or, in general, in a word of the sentence which may be expanded into a conditional Protasis, e. g. in the adverb οὕτως, in a preposition, or it is indicated in what precedes or follows. "Ὅς ταῦτα λέγοι, ἀμαρτάνοι ἄν, *whoever should say these things, would err.* Ταῦτα λέξας, ἀμαρτάνοις ἄν. Οὕτω γ' ἄν ἀμαρτάνοις. Very often, however, the Protasis is actually wanting; particularly general Protases are almost always omitted, since they can be easily supplied, by such phrases as, "when one wishes," "If it is allowed," "If I can," "If circumstances should favor," e. g. Βο-

λοίμην ἄν (scil. εἰ θυνάμην), *velim*, ἡδέως ἄν ἀκούσαιμι; often also, the conditioned Apodosis must be supplied, as well as the conditioning Protasis, e. g. Her. 9, 71. ἀλλὰ ταῦτα μὲν καὶ φθόγγῳ ἄν εἴποιεν (sc. εἰ εἴποιεν). Comp. § 260, 2, (4), (a). Under like conditions, also, the Ind. of the historical tenses with ἄν often stands without a conditional Protasis, e. g. Ταῦτα λέξας ἡμαρτες ἄν. Ἄνευσσις μοῦ οὐκ ἄν τοῦτο συνείβη. Ἐβούλομην ἄν (sc. εἰ ἐδυνάμην), *vellem* (different from βούλομην ἄν, as *vellem* from *velim*), ἐβούληθ' ἄν, *vellem* or *voluissem*. Ἐνθα δὲ ἔγνωσ ἄν (sc. εἰ παρῆσθα), *tum vero videres*. See § 260, Rem. 2.

2. Ellipsis of the Apodosis. On the contrary, the Apodosis may be omitted in certain cases,

(a) In expressions of *desire*, e. g. εἴθ' εἰς τοῦτο γένοιτο (sc. εὐτυχὴς ἄν εἴην), *O that this might be!* εἴθ' εἰς τοῦτο ἐγένετο (sc. εὐτυχὴς ἄν ἦν), *O that this had been!* Comp. § 259, 3, (b), and Rem. 6.

(b) Often in agitated, impassioned discourse, (*Aposiopesis*). Il. α, 340 sq. εἴποτε δ' αὖτε χρεὶά ἐμὸιο γένηται ἀικέα λογὸν ἀμῦναι τοῖς ἄλλοις —.

(c) When the Apodosis may be easily supplied from the context; this occurs in Homer in the phrase εἰ δ' ἐθέλλεις with or without an Inf. Il. φ, 487. εἰ δ' ἐθέλλεις πολέμοιο δαήμεναι (sc. ἄγε, μάχον ἐμοί)· ὄφρ' εὖ εἰδῆς. Very often also in Attic writers, where two conditional clauses are placed in contrast by εἰ (ἐάν) μὲν — εἰ (ἐάν) δὲ μή; in the first the Apodosis is omitted, since it contains a thought which can be easily supplied, and the discourse hastens on to the following more important thought. Pl. Prot. 325, d. καὶ ἐάν μὲν ἐκὼν πείθεται (sc. καλῶς ἔχει)· εἰ δὲ μή, — εὐθύνουσιν ἀπειλαῖς καὶ πληγαῖς.

3. A partial ellipsis of the Protasis occurs in the Homeric phrase εἰ δ' ἄγε, i. e. εἰ δὲ βούλει, ἄγε. Il. α, 524. εἰ δ' ἄγε τοι κεφαλῇ κατανύσομαι. Also when εἰ δὲ or εἰ δ' ἄγε is used as an antithesis, where the verb must be supplied from the context. Il. α, 302; ι, 46. ἀλλ' ἄλλοι μνέουσι καρηκομόωντες Ἀχαιοί, εἰςὼς περ Τροίην διαπέρσσωμεν· εἰ δὲ καὶ αὐτοί (sc. μὴ μνέουσι), φηνόγντων σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν.

4. Εἰ δὲ is used instead of εἰ δὲ μή and εἰ δὲ μή instead of εἰ δὲ. When two hypothetical clauses are contrasted with each other, εἰ δὲ is often used, instead of εἰ δὲ μή, since by the corresponding member alone, the first member is negated. Pl. Prot. 348, α. καὶ μὲν βούλῃ ἔτι ἐρωτᾷν, εἰτοιμός εἰμι σοι παρέχειν (sc. ἐμέ) ἀποκρινόμενος· ἐάν δὲ βούλῃ, σὺ ἐμοὶ παράσχε. On the contrary, a negative clause is followed by εἰ δὲ μή, instead of εἰ δὲ, since this form has become altogether common in negating the antecedent clause. X. Cy. 3. I, 35. πρὸς τῶν Θεῶν, μὴ οὕτω λέγε· εἰ δὲ μή, *otherwise*, οὐ θαρσύντά με ἔξεις.

5. When εἰ μή has the meaning of *except*, another εἰ is sometimes

joined, thus εἰ μὴ εἰ, like *nisi si, except, unless*, while the predicate of εἰ μὴ is omitted. Pl. Symp. 205, ε. οὐ γὰρ τὸ ταυτῶν, οἶμαι, ἕκαστοι ἀσπάζονται, εἰ μὴ εἴ τις τὸ μὲν ἀγαθὸν οἰκεῖον καλεῖ.

6. Ἄν in the Protasis with εἰ and the Opt. or the Ind. of the historical tenses. Sometimes ἄν is found, also, in the Protasis, so that it contains a condition for the Apodosis, while itself is dependent on another condition, not commonly expressed but implied, e. g. εἰ ταῦτα λέγοις ἄν means, "If thou shouldst say these things, in case circumstances should permit, in case an opportunity should present, in case one should ask thee," etc. X. Cy. 3. 3, 55. τοῖς δ' ἀπαιδευτοῖς παντάπασιν ἀρετῆς θαυμάζοιμ' ἄν, εἴ τι πλέον ἄν ὤφελ' ἦσιν λόγος καλῶς ᾗθεις εἰς ἀνδραγαθίαν, ἢ τοὺς ἀπαιδευτοὺς μουσικῆς ἥσμα μάλα καλῶς ᾗσθ' εἰς μουσικήν. Pl. Prot. 329, h. ἐγὼ εἴπερ ἄλλῃ τῷ ἀνθρώπῳ περὶ θοίμην ἄν, καὶ σοὶ περὶ θομαι, si ulli alii, si id mihi affirmet fidem habeam.

7. When καί is connected with εἰ (εἰάν), the hypothetical Protasis contains a concessive meaning, and the Apodosis, an adversative meaning; the Protasis denotes a concession; the Apodosis, often in connection with ὅμως, *tamen*, denies the expected consequence, and places another consequence in opposition to that expectation. Καί either follows εἰ, e. g. εἰ καὶ — or precedes the same, e. g. καὶ εἰ —. In the first case, καί means *also*, and refers not merely to εἰ, but to the entire concessive clause, and εἰ καὶ means *if also*. In the last case, καί means *even, but also* (implying degrees), and singly refers only to the condition, and καὶ εἰ means *even if*, e. g. εἰ καὶ θνητὸς εἰμι, *if I also am mortal*, καὶ εἰ ἀθάνατος ἦν, *even if I were immortal*. S. O. R. 302. πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως, οἷα νόσῳ ξύνεστιν, *etsi (quamquam) caecus es, vides tamen, quo in malo versetur civitas*. Aesch. Choeph. 296. καὶ μὴ πέποιθα, τοῦργον ἔστ' ἐγγραστὸν, *etiamsi non fido, perpetrandum facinus est*.

REMARK. Concessive clauses are far oftener expressed in an abridged form by the participle, either alone, or in connection with καί, καίπερ, etc., § 312, 4, (d) and Rem. 8.

§ 341. III. Adverbial Sentences denoting Consequence or Effect. (686—689.)

1. Adverbial sentences, denoting a consequence or effect, are adverbs of way and manner expanded into a sentence, and are introduced by the conjunctions ὥστε and more seldom ὡς, to which, in the principal sentence, the demonstrative adverb οὕτως, (either expressed or understood), corresponds, e. g. οὕτω καλὸς ἐστίν, ὥστε θαυμάζεσθαι (= θαυμασίως καλὸς ἐστίν).

Still, these sentences have often the meaning of a substantive or Inf. standing in the Acc. and denoting an effect, and hence must be considered as substantive sentences. In this last case, the relative *ὥστε* of the subordinate clause corresponds to a demonstrative substantive pronoun, either expressed or to be supplied, e. g. *τοῦτο*, in the principal sentence, e. g. *ἀνέπεισε Ξέρξης τοῦτο, ὥστε ποιεῖν ταῦτα*, Her.

2. The Ind. is used in these sentences, when the consequence or effect, is to be indicated as a fact, as something palpably and actually exhibited; when the consequence does not refer to a single word of the principal sentence, but to the entire principal sentence, *ὥστε* can be translated by *itaque*. The negative is in this case, *οὐ*, § 318, 2.

Her. 6, 83. *Ἄργος δὲ ἀνδρῶν ἐχηρώθη οὕτως, ὥστε οἱ δοῦλοι αὐτέων ἔσχον πάντα τὰ πράγματα*. X. Cy. 1. 4, 5. *ταχὺ δὲ καὶ τὰ ἐν τῷ παραδείσῳ θηρία ἀνελώναι, ὥστε ὁ Ἀστυάγης οὐκέτι εἶχεν αὐτῷ συλλέγειν θηρία*. 15. *καὶ τοιοῦτον οὕτως ἦσθη τῇ τότε θήρῃ (ὁ Ἀστυάγης), ὥστε αὐτὸς οἷόν τε εἶναι, στυγερώσει τῷ Κύρῳ, καὶ ἄλλους τε πολλοὺς παρὲλ ἀμβανε*.

3. The Inf., on the contrary, is used, when the effect is to be represented as merely conceived, existing only in the mind of the speaker, limited to the inward relation of things, or admitted as possible. The principal and the subordinate sentences stand in the closest relations to each other. On attraction with the Inf., see § 307, 4, and on the negative, § 318, 2. The particular cases where the Inf. is used, are the following,

(a) When an effect or consequence is specified, which has its ground in the nature or condition of an object. X. C. 1. 2, 1. *ἔτι δὲ πρὸς τὸ μετρίων δέσθαι πεπαιδευμένος (ὁ Σωκράτης) οὕτως, ὥστε παντὶ μικρὰ κεκτημένος πάντῃ ῥαδίως ἔχειν ἀρκοῦντα*. Cy. 1. 1, 5. *ἐδυνήθη δὲ (Κύρος) ἐπιθυμίαν ἐμβυλιῖν τοσαύτην τοῦ πάντας αὐτῷ χαρίζεσθαι, ὥστε ἀεὶ τῇ αὐτοῦ γνώμῃ ἀξιοῦν κυβερνᾶσθαι*. 2, 1. *φῦναι δὲ ὁ Κύρος λέγεται — φιλοτιμώτατος, ὥστε πάντα μὲν πόρον ἀνατλήναι, πάντα δὲ κίνδυνον ἑπομένειν αὐτῷ τοῦ ἐπαινεῖσθαι ἔνεκα*. For the same reason, *ἢ ὥστε* (*quam ut*) is used with the Inf., after a comparative. Her. 3, 14. *ὦ παῖ Κύρου, τὰ μὲν οἰκίῃα ἢ μεζῶ κακία, ἢ ὥστε ἀνακλιεῖν, greater than that any one can bear it, i. e. too great, etc.* X. C. 3. 5, 17. *φοβοῦμαι αὐτὸ, μή τι μεζῶν ἢ ὥστε φέρειν δύνασθαι κακόν τῃ πόλει συμβῇ*. Hence *ὥστε* with an Inf. may also be used to explain a foregoing sentence, e. g. Th. 4, 23. *Πειλοποι*

δὲ ἐν τῇ ἡπείρῳ στρατοπεδευόμενοι, καὶ προςβολὰς ποιούμενοι τῷ τείχει, σπο-
ποῦντες καὶ ῥόν, εἴ τις παραπίσσι, ὥς τε τοὺς ἄνδρας σῶσαι, *waiting*
for an opportunity, if any should occur, by which their fellow-citizens could be
saved. X. C. 1. 3, 6. ὁ τοῖς πλείστοις ἐργωδίστατον ἐστίν, ὥς τε φυλάξασ-
θαι τὸ ὑπὲρ τὸν καιρὸν ἐμπέλασθαι, τοῦτο ῥαδίως πάνυ (Σωκράτης) ἐφυλάτ-
τετο.

(b) When the consequence is to be represented as barely possible. X.
An. 2. 2, 17. κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥς τε καὶ τοὺς πο-
λεμίου ἀκούειν, *ut etiam hostes audire possent*, ὥς τε οἱ μὲν ἐγγύτατα τῶν
πολεμίων καὶ ἔφηνον, a fact. 1. 4, 8. οὐτὲ ἀποπεφύγασιν· ἔχω γὰρ τριήρεις,
ὥς τε εἰλεῖν τὸ ἐκείνων πλοῖον.

(c) When the consequence or effect includes, at the same time, the idea
of intention or aim. X. R. Eq. 12, 11. ὥς μὲν δὲ μὴ βλάβις σθαι,
θεῶν ἡμεῶν ὄντων, ταῦτα ὅπλα· ὥς δὲ τοὺς ἐναντίους βλάβις εἶναι, μάχαι-
ραν μὲν μάλλον, ἢ ξίφος ἐπαινοῦμεν. Th. 2, 75. προκαλίμματα εἶχε διόφεις
καὶ διφθίρας, ὥς τε τοὺς ἐργαζομένους καὶ τὰ ξύλα μήτε πυρφόροις οὐστοῖς
βλάβις σθαι, ἐν ἀσφαλείᾳ τε εἶναι.

(d) When the consequence is to be indicated as a condition of what is
affirmed in the principal sentence, (*under the condition, that, or it is presup-
posed, that*). Dem. Ph. 2. 68, 11. ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων,
ὥς τ' αὐτοὺς ὑπακούειν βασιλεῖ, *quum possent ceteris Graecis ita imperi-
tare, ut ipsi dicto audientes essent regi*. X. Cy. 3. 2, 16. καὶ τοῦτο ἐπίστα,
ἔφη, ὁ Κύρις, ὅτι ἐγώ, ὥς τε ἀπελάσαι Χαλδαίους ἀπὸ τούτων τῶν ἄκρων,
πολλαπλάσια ἂν ἔδωκα χρήματα, ὢν σὺ νῦν ἔχεις παρ' ἐμοῦ. Dem. Cor. 252,
8. πολλὰ μὲν ἂν χρήματα ἔδωκε Φιλιστίδης, ὥς τ' ἔχειν Ἰφρόν.

(e) When instead of an Inf. alone, the Inf. with ὥς τε is used for the
sake of emphasis. Th. 1, 119. δεηθέντες—ἐκάστων ἰδίᾳ, ὥς τε ψηφί-
σασθαι τὸν πόλεμον. 2, 101. ἀναπαίθεται ὑπὸ Σεύθου—, ὥς τ' ἐντά-
χει ἀπελάθειν. 6, 88. καὶ οἱ Κορίνθιοι εὐθύς ψηφισάμενοι αὐτοὶ πρῶ-
τοι, ὥς τε πάση προθυμίᾳ ἀμύνειν κτλ. X. H. 6. 1, 9. καὶ Ἀθηναῖοι
δὲ—πάντα ποιήσασιν ἅν, ὥς τε σύμμαχοι ἡμῖν γένεσθαι.

(f) In general, when the speaker, without respect to the objective rela-
tion of things, apprehends, in his mind, solely the causal connection be-
tween the cause and the effect. In this way a consequence actually exist-
ing may be expressed by ὥς τε with an Inf. X. An. 1. 5, 13. ἤλανθεν ἐπὶ
τοὺς Μίνωνος, ὥς τ' ἐκείνους ἐκπεπλήχθαι καὶ αὐτὸν Μίνωνα καὶ τρέ-
χειν ἐπὶ τὰ ὅπλα.

(g) In oblique discourse. X. Cy. 1. 3, 9. (τὸν Κύρον) εὐσχημόνως πως
προσενεγκεῖν καὶ ἐνδοῦναι τὴν φιάλην τῷ πάμπφ, ὥς τε τῇ μητρὶ καὶ τῷ
Ἀστυάγει πολὺν γίλωνα παρὰ σχεῖν.

REMARK. 1. When the Inf., connected with ὥς τε depends on a condition, the

modal adverb ἄν is subjoined to the Inf., § 260, 2, (5), (a). Th. 2, 49. τα ἐντός οὕτως ἐκαίετο, ὥς τε ἡδιστα ἄν ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς εἰπτεῖν. X. An. 6. 1, 31. καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμεναν, ὥς τε καὶ ἰδιώτην ἄν γινώσκει, ὅτι ταύτης τῆς μοναρχίας ἀπέχεσθαι με δεῖ (i. e. καὶ εἰ τις ἰδιώτης εἴη).

REM. 2. Instead of ὥς τε with an Inf., a relative, particularly οἷος, ὅσος, is very often used in connection with an Inf.; this relative corresponds to a demonstrative, particularly τοιοῦτος, τοσοῦτος, either standing in the principal sentence or to be supplied. Pl. Crit. 46, b. ἐγὼ — τοιοῦτος (sc. εἰμὶ), οἷος τῶν ἐμῶν μηδενὶ ἄλλῳ πεῖθεσθαι, ἢ τῷ λόγῳ. X. Cy. 1. 2, 3. οἱ Περσικοὶ νόμοι ἐπιμένονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφείεσθαι. X. H. 6. 5, 7. τοιοῦτος ὁ Στάσιππος ἦν, οἷος μὴ βούλεσθαι πολλοὺς ἀποκιννῆναι τῶν πολιτῶν. Th. 3, 49. ἡ μὲν ἐφθασε τοσοῦτον, ὅσον Πάχητα ἀνεγνώσκοναι τὸ ψήφισμα. 1, 2. νυμόμενοι τὰ αὐτῶν ἑκαστοι, ὅσον ἀποζῆν, so far that they could live on it. On the attraction in this mode of expression, see § 332, Rem. 8.

REM. 3. Special mention must be made here of parenthetical clauses, which often occur, and are apparently independent, and which are introduced by ὥς (seldom ὥς τε) with the Inf. A limitation is very often denoted by these clauses. That, of which such a subordinate clause gives the consequence or effect, must be supplied, e. g. τοιοῦτω τρόπῳ. Th. 4, 36. ὥς μικρὸν μεγάλῳ εἰκάσαι. So ὥς ἔπος εἰπεῖν, ut ita dicam, propemodum dixerim, ὥς συννελόντι εἰπεῖν, ut paucis absolvam, ὥς γέ μοι δοκεῖν, ut mihi quidem videtur, properly tali modo ut mihi videatur, ὥς ἐμὲ ἐν μεμνησθαι. Such clauses are very often expressed in an abridged form without ὥς, e. g. οὐ πολλῷ λόγῳ εἰπεῖν, especially ὀλίγῳ, μικροῦ, πολλοῦ δεῖν, ita ut paulum, multum absit, and in the still shorter form, ὀλίγου, prope, paene. According to the same analogy, ὅσον, ὅσα, ὅ τι connected with an Inf., are used instead of ὥς, Rem. 2, e. g. ὅσον γέ μ' εἰδέναί, quantum sciam (properly pro tanto, quantum scire possim), ὅ τι μ' εἰδέναί. In like manner, ὥς is used in Herod. with the meaning *for*, with the Inf. in sentences which express a limitation, 2, 8. τὸ ὃν δὴ ἀπὸ Ἡλιονπόλεως οὐκ ἐστὶ πολλὸν χωρίον, ὥς εἶναι Αἰγύπτου, ut in Aegypto, *for* Egypt, i. e. considering its whole extent.

4. The Opt. without ἄν is used, when the predicate of the principal clause is expressed by the Opt., §§ 333, 5, and 337, 8; with ἄν, when the consequence or effect is to be expressed as a conditioned expectation, supposition or conjecture, § 260, 2, (4), (a); finally the Ind. of the historical tenses is used with ἄν, when it is to be stated, that the consequence will take place under a certain condition, § 260, 2, (2), (a).

X. O. 1, 13. εἰ τις χρῶτο τῷ ἀργυρίῳ, ὥς τε κάκιον τὸ σῶμα ἔχοι, πῶς ἂν εἴ τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη; "If any one should use his money so that he should reduce his body into a worse state, how," etc. Isocr. Archid. 130, 67. εἰς τσαύτην ἀμύξιν ἐληλύθασιν, ὥς τ' οἱ μὲν κα

τὰς οὐσίας ἥδιον ἂν εἰς τὴν θάλατταν τὰ σφέτερόν αὐτῶν ἐμβάλλοιεν, ἢ τοῖς δεομένοις ἐπαρκέσειαν. Pl. Menex. 236, d. σοὶ γε δεῖ χαρίζεσθαι, ὥστε καὶ ὀλίγον, εἴ με κλείοις ἀποδύντα ὀρχήσασθαι, χαρισάμεν ἂν. — Symp. 197, a. τοξικὴν γε μὴν καὶ ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνέυρεν, ἐπιθυμίας καὶ ἔρωτος ἡγεμονεύσαντος, ὥστε καὶ οὗτος ἔρωτος ἂν εἴη μαθητής. — X. Ag. 1. 26. πάντες πολεμικὰ ὄπλα κατεσκευάζον, ὥστε τὴν πόλιν ὅντως ἂν ἡγήσω πολέμου ἐργαστήριον εἶναι. Dem. Cor. 236, 30. οἶκ ἂν ὠφεύζομεν αὐτὸν (Φίλιππον), ὥστε τῆς εἰρήνης ἂν διημαρτήκει καὶ οἶκ ἂν ἀμφοτέρα εἶχε, καὶ τὴν εἰρήνην, καὶ τὰ χωρία.

REM. 4. When ὥστε is connected with the Imp., or the Subj. with an imperative meaning, § 259, 1, (a), then the dependent clause is suddenly changed, with rhetorical emphasis, into the *Oratio recta*. Dem. Phil. 3. 129, 70. γράφω δέ, ὥστε, ἂν βούλησθε, χειροτονήσατε. So ὥστε can be connected with an interrogation. Dem. Aphob. 858, 47. εἰ ἔπαθ' ἡπίσται τούτοις, δῆλον οὔ οὐτ' ἂν τὰλλα ἐπέτρεπεν, οὐτ' ἂν ἐκεῖν' οὕτω καταλιπὼν αὐτοῖς ἔφραζεν, ὥστε πόθεν ἴσασιν; (ergo unde scierunt?) Comp. § 344, Rem. 6.

REM. 5. Instead of ὥστε with the meaning *ea conditione, ut*; *ita, ut*, the post-Homeric language also uses ἐφ' ᾧ τε (more seldom ἐφ' ᾧ), to which, the demonstrative ἐπὶ τούτῳ in the principal clause, either expressed or implied, corresponds; this occurs in connection either with the Fut. Ind., or with the Inf., e. g. Her. 3, 83. ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧ τε ὑπ' οὐδενός ἑμέων ἀρξομαι. X. H. 2, 20. ἐποιοῦντο εἰρήνην, ἐφ' ᾧ τὰ τε μακρὰ τεῖχη καὶ τὸν Πιερίαν καθελόντας Λακεδαιμονίους ἐπεισθαί. 4, 38. οἱ δὲ διήλλαξαν, ἐφ' ᾧ τε εἰρήνην — ἔχουσιν.

D. ADVERBIAL CLAUSES DENOTING WAY AND MANNER AND QUANTITY.

§ 342. I. Comparative Adverbial Clauses denoting Way and Manner. (690—691.)

1. By comparative adverbial clauses denoting way and manner, the predicate of the principal sentence is compared in respect to *quality*, i. e. in respect to *way* and *manner*, with the predicate expressed in the adverbial clauses. They are introduced by the relative adverbs, ὡς, ὥς τε, ὥς περ, ὅπως, to which a demonstrative adverb, e. g. οὕτως, in the principal clause, either expressed or understood, corresponds.

2. The use of the modes in these adverbial clauses corresponds with that in adjective clauses, § 333, e. g. Αἰγίς οὕτως, ὡς φρονεῖς. Ζεὺς δίδωσιν, ὅπως ἐθέλει or ὅπως ἂν ἐθέλῃ, § 333, 3, ἐκάστω. Very often ὡς ἂν or ὥς περ ἂν is used with the Opt., § 333, 6. Pl. Phaed. 87, b. ἐμοὶ γὰρ δοκεῖ ὁμοίως

λέγεσθαι ταῦτα, ὥς περ ἂν τις περὶ ἀνθρώπου ὑφάντου πρεσβύτου ἀποθανόντος λέγοι τοῦτον τὸν λόγον.

REMARK 1. In comparisons, either the Present tense or Aor. is used when the compared object is placed in present view, § 256, 4, (c). In respect to the Modes, it is to be noted, that in Homer, the adverbs of comparison ὥς, ὥς τε, ἢ ὅτε, are connected either with the Pres. or Aor. Ind., when the comparison is stated as an actual fact, or with the Pres. Subj., or more commonly with the Aor. Subj., § 333, Rem. 2.; the Aor. Subj. often retains the appearance of the Fut. by the shortening of the Mode-vowel. Il. κ, 183. ὥς δὲ κύνες περὶ μῆλα θυσιόρῳσονται ἐν αὐλῇ —, ὥς τῶν νῆδυμος ὕπνος ἀπὸ βλεφάροισιν ὀλώλει. ρ, 434. ὥς τε στήλη μένει ἐμπεδον, ἢ ἐπὶ τύμβῳ ἀνέρος ἐστίκει. κ, 485, sq. ὥς δὲ λέων μύλοισιν ἀσημάντοισιν ἐπιθῶν ἀγρεῖν ἢ οἴεσσι κακὰ φρονέων ἐνοροῦσῃ· ὥς μὲν Θρήϊκας ἀνδρας ἐπύχτιο Τυδείας νιός.

REM. 2. Οὕτως (ὥς) — ὥς are used to express a *wish*, *asseveration*, and so that the clause of comparison, introduced by ὥς, expresses the object of the protestation. Thus in Latin, *ita me dii ament, ut ego nunc lactor*. Il. γ, 825. εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο ἐτῆρ —, ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισι πᾶσι μάλα.

REM 3. In clauses introduced by ἄς, ὥς περ, ὥς τε, an attraction in regard to Case sometimes occurs, particularly in the Acc. Lys. Accus. Agor. 492, 136. οἰδαμὸν γὰρ ἔστιν Ἀγόρατον Ἀθηναίων εἶναι ὥς περ Θρασυβόονλον. The Nom. often stands, (for which a verb must be supplied from the context). Dem. Mid. 363. ἐχρῆν αὐτὸν τὰ ὄντα ἀναλίσκοντα, ὥς περ ἐγώ, οὕτω μὲν ἀφαιρῆσθαι τὴν νίκην.

REM. 4. Ὡς in connection with a substantive (for which a predicate must be supplied from the principal clause), is used like the Lat. *ut*, in order to explain the predicate in the principal clause. This ὥς, *ut*, expresses either comparison or limitation, and in the first case is to be translated by *as*, in the latter by *for*; the former occurs, when it is presupposed of an object connected with ὥς, that it possesses in a high degree the thing affirmed in the predicate of the sentence; the latter, when it is presupposed of an object, that it possesses only in a small degree what is affirmed by the predicate of the sentence, S. O. R. 1118. Δαῖον γὰρ ἦν, εἴητις ἄλλος, πιστός, ὥς νομεύς ἀνὴρ (*ut pastor, as a shepherd*;) the fidelity of shepherds being supposed. But Th. 4, 84. ἦν δὲ οὐδὲ ἀδύνατος, ὥς Λακεδαιμόνιος, εἰπὲν (*ut Lacedaemonius, for a Lacedaemonian*;) it being presupposed of Lacedaemonians as a thing known, that they were no great orators.

§ 343. II. Comparative Adverbial Clauses which express Quantity. (692.)

1. In comparative adverbial clauses which express quantity, the predicate of the principal clause is compared in respect to quantity, i. e. in relation to its magnitude or degree, with its predicate. The compared predicates are contrasted either as equal or unequal to each other.

2. The equality of the predicates is expressed in the following manner,

(a) The adverbial clause is introduced by the relative ὅσῳ (ὅσον), and to this the demonstrative τοσοούτῳ (τοσοούτος), corresponds in the principal clause.

X. Cy. 8. 1, 4. τοσοούτον διαφέρειν ἡμᾶς δεῖ τῶν δούλων, ὅσον οἱ μὲν δαῦλοι ἄκοντες τοῖς δεσπόταις ὑπηρετοῦσιν. "It becomes us to excel slaves by as much as," etc.

(b) The adverbial clause is likewise introduced by the relative ὅσῳ (ὅσον), and to this corresponds the demonstrative τοσοούτῳ (τοσοούτος), in the principal sentence; the predicate of both clauses, however, stands either in the comparative or superlative.

X. O. 7, 42. ὅσῳ ἂν καὶ ἐμοὶ κοινωνός, καὶ πιασὶν οἴκου φύλαξ ἂ μείων γλῆν, τοσοούτῳ καὶ τιμωτέρα ἐν τῇ οἰκῇ ἔσῃ (quo [quanto] melior — eo [tanto] honoratior, i.e. — so much the.) Hier. 1, 19. ὅσῳ ἂν πλείω τις παραθήται τὰ περιττὰ τῶν ἱκανῶν, τοσοούτῳ θᾶσσον κόρος ἐμπίπτει τῆς ἐδωδῆς. Th. 8, 84. ὅσῳ μάλιστα καὶ ἐλεύθεροι ἦσαν ναύται, τοσοούτῳ καὶ θρασύτερα προσπασόντες τὸν μισθὸν ἀπήνουν. The Superlative may also stand in the first member, the Comp., in the last. Dem. Ol. 1. 21, 12. ὅσῳ γὰρ ἐτοιμότεατ' αὐτῷ (τῷ λόγῳ) δοκοῦμεν χρῆσθαι, τοσοούτῳ μᾶλλον ἀπιστοῦσι πάντες αὐτῷ.

REMARK 1. Sometimes τοσοούτῳ is omitted, especially when the relative member of the comparison follows. Pl. Gorg. 458, a. μεῖζον γὰρ αὐτὸ ἀγαθὸν ἡγοῦμαι, ὅσῳ περ μεῖζον ἀγαθὸν ἐστὶν αὐτὸν ἀπαλλαγῆναι κακοῦ τοῦ μεγίστου ἢ ἄλλον ἀπαλλάξαι. When ὅσῳ — τοσοούτῳ are omitted, both clauses may be blended into one, e. g. X. C. 4. 1, 3. αἱ ἀρισταὶ δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται.

REM. 2. A comparative clause, introduced by ὥς, ὅπως, ἢ, (as) ὅσον, and expressing a possibility, often serves to strengthen a superlative. X. C. 2. 2, 6. ἐπιμελοῦνται οἱ γονεῖς πάντα ποιούντες, ὅπως οἱ παῖδες αὐτοῖς γένωνται ὥς δυνατὸν βέλτιστοι, as good as possible, quam fieri potest optimi). Cy. 7. 1, 9. ἢ ἂν δύνωμαι τάχιστα. For the like purpose, also, οἷος, ὅτι are used in connection with εἶναι. X. C. 4. 8, 11. ἐδόκει τοιοῦτος εἶναι, οἷος ἂν εἴη ἄριστός γε ἀνὴρ καὶ εὐδαιμονίστατος. In consequence of the omission of the verb, the following elliptical expressions originate, ὥς ἄριστα οἷον χαλεπώτατον, ὅτι μάλιστα, etc., § 239, Rem. 2. So, likewise, the expressions ὥς ἀληθῶς, in fact, ὥς ἀτεχνῶς, utterly, ὥς πάνυ, ὥς ἐπὶ τὸ πολὺ, plerumque, are to be explained; also ὥς ἕκαστοι, i. e. ἕκαστοι, ὥς ἕκαστοι ἦσαν.

3. The inequality of predicates, which are compared, is expressed as follows, viz. a coördinate clause, introduced by the

comparative particle *ἤ*, is appended to a comparative. See § 323.

REM. 3. The relation of quantity is expressed thus, viz. the predicate of the principal clause is compared, in respect to its magnitude or degree, with its consequence or effect, and is denoted by a deductive subordinate clause with *ὥστε* and the Inf. If the degree of the predicate in the principal clause stands with its effect in an *equal* relation, then the predicate of the principal clause is in the positive, e. g. οὕτως ἀνδρεῖός ἐστιν, ὥστε θανμάξεσθαι. But if the relation expresses an *inequality*, i. e. if the predicate of the principal clause is such as denotes a *higher* degree in an object than can be found in any other object, then the Comparative is used with *ἢ ὥστε* and the Inf. e. g. τὰ κακά μείζω ἐστίν, ἢ ὥστε ἀνακλαίειν, *greater than that one*, i. e. *too great to be bewailed*. See § 341, 3, (a).

SECTION IX.

§ 344. I. INTERROGATIVE SENTENCES. (693—704.)

1. Interrogatives are either independent of a preceding sentence or dependent upon it, e. g. *Is the friend come?* and *I do not know whether the friend has come.* The first is called a direct question, the last, an indirect. Both may consist either of one member, or of two or more members, e. g. *Is the friend come*, or *Is he not come, knowest thou not whether he is coming?* or *whether he is not coming?* According as the question refers to an *object* (person or thing) or to a *predicate*, the questions are divided into *nominal* and into *predicative* questions, e. g. *who has done this?* (nominal question), and *hast thou written the letter?* (predicative question).

2. The *nominal* questions, i. e. those questions, in which the inquirer wishes to receive an answer on a single point, are introduced by the substantive, adjective or adverbial interrogative pronouns, *τίς, ποῖος, πόσος, πότερος, πῶς, πῇ, ποῦ, πόθι, πόθεν, πόσε*, etc. If the nominal questions are indirect, then they are introduced by the interrogative pronouns, (§ 93, Rem. 1.) compounded with a relative, e. g. *ὅστις, ὁποῖος, ὁπόσος, ὁπότερος, ὁπῶς, ὅπῃ, ὅπου, ὁπόθεν, ὁπόσε*, etc.

Τίς ἦλθεν; — Τί ποιῇς; — Ποῖόν σε ἔπος φύγεν ἔρκος ἐδόγτων; — Πῶς λίγεις; — Πόσε φεύγεις; — Οὐκ οἶδα, ὅστις ἐστίν. — Οὐκ οἶδα, ὅπως τοῦτο τὸ πρῶγμα ἐπραξεν.

REMARK 1. Often, however, the indirect question takes the character of the direct, and then the direct interrogative pronouns are used instead of the indirect. Sometimes in clauses that immediately follow each other, the first clause takes the indirect interrogative, the last more seldom, the direct interrogative. *Οὐκ οἶδα, τίς ταῦτα ἐπραξεν.* X. C. 4. 6, 2. *εἰπέ μοι — ποῖόν τι νομίζεις εὐσεβείαν εἶναι;* yet there follows immediately, *ἔχεις οὖν εἰπεῖν, ὁ ποῖός τις ὁ εὐσεβής ἐστιν;* Comp. Rem. 2. Pl. Crit. 48, a. *οὐκ ἄρα ἡμῖν οὕτω φροντιστέον, τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὅτι ὁ ἐπαίων περὶ τῶν δικαίων καὶ ἀδίκων.* X. C. 4. 4, 13. *οὐ γὰρ αἰσθάνομαι σου, ὁ ποῖον νόμιμον, ἢ ποῖον δίκαιον λέγεις.*—In indirect questions, the simple relative is sometimes used, instead of the indirect interrogative, e. g. *ὅς* instead of *ὅστις*, *οἷος* instead of *ὁποῖος*, etc.

REM. 2. The adverb *ποτέ* is sometimes appended to the interrogative, in order to express the desire of the inquirer for an answer, or to denote wonder, or emotion in general. X. C. 1. 1, 2. *ποῖω ποτ' ἐχρήσαντο τεκμηρίω;* 1. *πολλάκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἐπισσαν οἱ γραψάμενοι Σωκράτην, ὥς ἄξιος εἴη θανάτου τῇ πόλει.* R. L. 1, 1. *ἐθαύμασα, ὅτῳ ποτὲ τρόπῳ τοῦτ' ἐγένετο.*

REM. 3. The article is prefixed to the interrogative, when the one has mentioned an object or quality, in order to define it more exactly, while the other does not expect this more exact definition, but interrupts the discourse, and, by means of the article referring to that general definition, asks "what that means." Pl. Phaedr. 277, a. *Σωκρ. Νῦν δὴ ἐκεῖνα ἤδη, ὦ Φαῖδρε, δυνάμεθα κρίνειν, τούτων ὡμολογημένων.* Φ. *Τὰ ποῖα;* (in reference to the preceding *ἐκεῖνα*). 279, a. *Σωκρ. Νέος ἐτι, ὦ Φαῖδρε, Ἰσοκράτης· ὁ μῖντοι μαντιεύομαι κατ' αὐτοῦ, λέγειν ἐθέλω.* Φ. *Τὸ ποῖον δὴ;* So *Τὰ ποῖα ταῦτα λέγεις;* From this mode of expression, that is to be distinguished, in which a substantive with the article or a demonstrative, follows an interrogative without the article. In this case, the inquiry relates to the condition or state of an object already existing. Il. π, 440. *ποῖον τὸν μῦθον εἶπες;* which the Eng. translates by means of two sentences, "What is that word, that thou hast spoken?" The word is already spoken, and the other asks, what it means. Her. 7, 48. *δαιμόνιε ἀνδρῶν, κοῖα (= ποῖα) ταῦτα λέγεις εἶναι δύο μοι πολεμιώτατα, what is that of which thou speakest?* Pl. Gorg. 521, a. *ἐπὶ ποτέρῳ οὖν με παρακαλεῖς τὴν θεραπείαν τῆς πόλεως; (= ποτέρα ἐστὶν ἡ θεραπεία, ἐφ' ἣν με παρακαλεῖς;).*

REM. 4. In order to bring out emphatically the object of a question, when there is an antithesis, or a transition in the discourse, the words which denote this object, often precede, in connection with *τί δέ*, and then the predicate of the proper interrogative clause is commonly placed with a second interrogative. Pl. Rp. 341, d. *τί δέ κυβερνήτης; ὁ ὁρθῶς κυβερνήτης ναυτῶν ἄρχων ἐστίν, ἢ ναύτης;* Gorg. 502, a. *τί δέ ὁ πατήρ αὐτοῦ Μέλης; ἢ πρὸς τὸ βέλτιστον βλέπων ἐδόκει σοι κῆρα φθεῖν;*

REM. 5. The expressions, *τί μαθὼν*, *τί παθὼν*, *cur*, always imply *censure*, and they differ in this, viz. that the first expresses *design*, the last, *contingency*, e. g. *Τί μαθὼν τοῦτο ἐποίησας;* *what has come into your mind to do this?* *Τί παθὼν τοῦτο ἐποίησας;* *quid expertus hoc fecisti?* *what happened to you, that you did this?* Ar. Nub. 339. *τί παθοῦσαι — θνηταῖς εἴασσι γυναιξίν;* 1510. *τί γὰρ μαθόντ' ἐς θεοὺς ὑβρίζετον;*

REM. 6. A rhetorical turn of the Greek language, which often recurs, consists in this, viz. that a subordinate clause, introduced by a conjunction, is suddenly changed into a direct interrogative clause, still in such a way that the earlier construction remains unaltered. In such a case, the Eng. changes the subordinate sentence into the principal, and the principal into the subordinate. X. C. 1. 4, 14. *σὺ δὲ ἀμφοτέρων τῶν πλείστον ἀξίων τευχερῶς οὐκ οἶσι σοὶ θεοὺς ἐπιμελεῖσθαι, ἀλλ' ὅταν τί ποιήσῃσιν, νομίεις αὐτοὺς σοὶ φρονιζῖν;* but *what must the gods do, to make you believe that they care for thee?* Dem. Phil. 1. 43, 10. *πότε ἂν χρεὶ πράξετε; εἰπειδὴν τί γένηται;* but *what must take place if ye shall do your duty?* Hence the elliptical expressions, *ἴνα τί;* *ὥς τί;* (sc. *γένηται*) *to what purpose, for what object?* *ὅτι τί;* (sc. *γίγνεται*), *on what ground?* So also in an adjective sentence, e. g. Pl. Phaedon. 105, b. *εἰ γὰρ ἐροῖό με, ὅ ἂν τί ἐν τῷ σώματι ἐγγένηται, θιγρὸν ἔσται, οὐ τὴν ἀσφαλῆ σοι ἐρῶ ἀπόκρισιν,* if *you would ask in what condition of body he must be, so that he might be warm?* So also *τί οὐ* is inserted in the midst of clauses without change of construction (*nihil non*). Dem. Cor. 241, 47. *ἰβριζομένων καὶ τί κακὸν οὐχὶ πασχόντων πᾶσα ἡ οἰκουμένη μεσση γέγονε προδοτῶν.*

REM. 7. The Greek may place two, or even more interrogatives, without *καί*, under one common predicate, e. g. *Πῶς τί ἄρ' ἂν ἀγαριζοίμην;* *how and what?* [Comp. Eng. "*what and what manner of time,*" *τίνα ἢ ποῖον καιρὸν*, 1 Pet. 1: 11.] Pl. Rp. 400, a. *ποῖα δ' ὁ ποῖον βίου μιμήματα, οὐκ ἔχω λέγειν,* *what imitations and of what life?* Dem. Cor. *τίς τίλος αὐτὸς ἐστίν;* So also with the relative. Isocr. Archid. 124, 42. *τίς οὐκ οἶδεν, ἐξ οἷων ξυμφορῶν εἰς ὅσῃν εὐδαιμονίαν κατέστησαν.*

REM. 8. Both the relatives and interrogatives in Greek are very often connected with a participle. Thus a great brevity in expression is effected; the Eng. in this case changes the Part. together with the interrogative or relative belonging to it, into a principal sentence, and the finite verb into a subordinate sentence. X. C. 3. 7, 3. *τὴν δὲ ἐμὴν δύναμιν, ἐφη ὁ Χαρμίδης, ἐν ποίῳ ἔργῳ καταμαθὼν ταῦτά μου καταγινώσκεις;* *by what work hast thou learned my ability, so that thou couldst pass such a sentence about me?* The Greek may also place an interrogative in an interrogative clause between the article and the participle belonging to it, and in this way blend the two questions into one. X. C. 2. 2, 1. *καταμυμέθηκας οὐν τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσι;* instead of *καταμυμέθηκας, τίνας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν, καὶ τί ποιοῦσιν οὗτοι, οἷς τὸ ὄνομα τοῦτο ἀποκαλοῦσιν;*

3. Predicative questions, i. e. those where the inquirer desires only an affirmation or denial to his inquiry, are expressed in English merely by placing the finite verb first and by the accentuation, e. g. *Art thou sick?* *Hast thou seen thy friend?* In Greek, also, the predicative question is indicated, in the first place, merely by the tone of the question and the position of the words, since the word on which the stress of the question lies, takes the first place in the sentence; still this mode of expression is not very common; it is used most frequently, when the question involves a certain degree of emotion.

Od. ε, 204. οὕτω δὲ οἰκόνδε φίλην ἐς πατρίδα γαῖαν αὐτίκα νῦν ἐθέλεις ἵναί; This appears very often with negatives, e. g. Οὐκ ἐθέλεις ἵναί;

4. In the second place (and this usage is far more common), the predicative question is introduced by certain interrogatives. In indirect questions, these interrogatives are translated by *whether*. When the predicative question consists of more than one member, in such a manner that one member is excluded by the other (*disjunction*), § 323, then one of the interrogatives stands in the first member, while *ἢ*, or (*an*), stands in the second, and following members.

5. The interrogatives in the predicative questions are the following,

(a) *ἦ* implies an asseveration, § 316, 2, and hence is used when it is presupposed that the object of the question is actually present. X. Cy. 1. 4, 19. *ἦ οὗτοι, ἔφη, ὧ πάππε, πολέμιοι εἰσιν, οἳ ἐφεισθήκασιν τοῖς ἵπποις ἡρέμα; Πολέμιοι μέντοι, ἔφη.* Pl. Rp. 341, e. *ἦ ὀρθῶς σοι δοκῶ, ἔφη, εἴν' εἰπὲν οὕτω λέγων, ἦ οὐ; Ὄρθῶς, ἔφη.* Very often in connection with other particles, e. g. *μήν*, § 316, 1, *δή*, *δὴ πού*, § 315, 1, 2, *δῆτα*, § 315, 3, *ἄρα*, *γάρ*, § 324, 2, 3, (a), *καί*, *πού*, § 316, 2, *πού ἄρα*. X. O. 4, 23. *τί λίγεις, φάναι, ὦ Κύρῃ; ἦ γάρ σὺ ταῖς σαῖς χερσὶ τούτων τι ἐφύτευσας; "Now hast thou actually planted?" ἦ γάρ; is it not true?* Pl. Hipp. Min. 363, c. *ἦ γάρ, ὦ Ἰππία, εἴαν τι ἐρωτᾷ σε Σωκράτης, ἀποκρινεῖ; ἦ πού; surely indeed?* Pl. Lysid. 207, d. *ἦ πού, ἦν δ' ἐγώ, ὦ Λύσι, σφόδρα φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ; Πάνυ γα, ἦ δ' ὅς.* Still, *ἦ πού* is used when the inquirer would express doubt whether the actual existence of a thing is to be admitted or questioned. Eur. Med. 695. *ἦ πού τετόλμη' ἔργον αἰσχιστον τόδε; "has Jason indeed dared this thing?"*

(b) *ἄρα* (only post-Homeric) originates from the illative *ἄρα*, *igitur*, § 324, 3, (a), and hence implies the idea of *consequence*, *effect*; by frequent use, however, the appropriate meaning, *igitur*, becomes weakened and obscured; hence the illative particles *ἄρα*, *οὐν*, are sometimes added in a question introduced by *ἄρα*. This last particle leaves it undecided, whether the inquirer expects an affirmative or negative answer. Hence if it is to be definitely indicated, that either an affirmative or a negative answer is expected, then in the first case, *ἄρα οὐ* (*nonne*), is used; in the last case, *ἄρα μὴ* (*num, whether or not*); *μὴ* always expresses *solicitude*, *fear*. K. C. 3. 6, 4. *ἄρα, ἔφη ὁ Σωκράτης, ὥσπερ, φίλον οἶκον εἰ αὐξήσαι βούλοιο, πλουσιώτερον αὐτὸν ἐπιχειροῖς ἂν ποιῆσαι; Πάνυ μὲν οὐν, ἔφη.* 10, 1. *ἄρα, ἔφη, ὦ Παύσασι, γραφικὴ ἐστὶν ἡ εἰκασία τῶν ὀρωμένων;—Ἀλήθῃ λέγεις, ἔφη.* 2. 6, 16. *ἄρα οὐν οἴσθ' ἵνα, οἳ ἀναφελῆς ὄντες ὠφελίμους δύνανται*

φιλους ποιῆσθαι; Μὰ Δί' οὐ δῆτ' ἔφη. 3. 13, 3. ἄρ' οὖν, ἔφη, καὶ οἰκέται σου ἄχθονται πίνοντες τε αὐτὸ καὶ λουόμενοι αὐτῷ; Μὰ τὸν Δί', ἔφη, profecto non negre ferunt. 4. 2, 22. ἄρ' οὖν διὰ τὴν τοῦ χαλκεῖν ἀμαθίαν τοῦ ὀνόματος τοῦτου τυγχάνουσιν; Οὐ δῆτα. 1. 5, 4. ἄρ' αὖ γὰρ οὐ χρή πάντα ἄνδρα, ἡγησάμενον τὴν ἐγκράτειαν ἀρετῆς εἶναι κρηπίδα, ταύτην πρώτον ἐν τῇ ψυχῇ κατασκευάσασθαι; nonne certe. 2. 6, 34. ἄρ' αὖ μὴ διαβάλλεσθαι δόξεις ὑπ' ἐμοῦ; 4. 2, 10. τί δὲ δὴ βουλόμενος ἀγαθὸς γενέσθαι, ἔφη, ὦ Εὐθύδημε, συλλέγεις τὰ γράμματα;—Ἄρ' αὖ μὴ ἱατρός; ἔφη.—Καὶ ὁ Εὐθύδημος· Μὰ Δί', ἔφη, οὐκ ἔγωγε. Ο. 4, 4. ἄρ' αὖ μὴ αἰσχυνθῶμεν τὸν Περσῶν βασιλέα μισήσασθαι; A double question, Pl. Enthyphr. 9, e. ἄρ' αὖ τὸ ὅσιον, ὅτι ὅσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, ὅσιόν ἐστι; Is then that which is holy loved by the gods because it is holy, or is it holy because it is loved?

(c) *Μῶν* (probably originating from *μή* and the confirmative *οὖν*, § 316, Rem.), corresponds entirely to the Latin *num*, *whether, is it so?* and hence always leads to the expectation of a negative answer. For the sake of perspicuity, the particles *οὖν* and *μή* are often added, e. g. *μῶν οὖν*, *μῶν μὴ*. But if the negative *οὐ* is added to *μῶν*, then the question is affirmative, (*nonne*). Pl. Lysid. 208, c. ἀλλ' ἄρχει τίς σοῦ; Ὅδε παιδαγωγός, ἔφη. *Μῶν δοῦλος ὢν*; but not a slave, is he? Eur. Hec. 754. τί χρήμα μαστεύουσα; *μῶν ἐλεύθερον αἰῶνα θέσθαι*; ῥάδιον γάρ ἐστί σοι. Hecuba answered, *Οὐ δῆτα*· τοὺς κακοὺς δὲ τιμωρομένη αἰῶνα τὸν ξύμπαντα δουλεῦσαι θέλω. Eur. Andr. 82. *μῶν οὖν* δοκεῖς σοι φροντίσαι τίν' ἀγγέλων; Pl. Phaedon. 84, c. τί, ἔφη, ἔμιν τὰ λεχθέντα; *μῶν μὴ* δοκεῖ ἐνδεῶς λέγεσθαι;—Ἐν οἷς τί χρῆν ποιεῖν ἐμέ; *μῶν οὐχ* ἄπερ ἐποίουν; nonne, *quod faciebam?*

(d) The same holds of *οὐ* and *μή* when used without *ἄρα*, as when used with it, see (b), i. e. *οὐ* is used in affirmative questions, *μή* in negative. *Οὐκ ἐθέλεις ἵνα*; non or nonne vis ire? do you not wish to go? Pl. Prot. 309, a. οὐ σὺ μέντοι Ὀμήρου ἐπαινέτης εἶ; are you not in fact an eulogist? on μέντοι, see § 316, Rem. On *οὐκ οὖν* (*nonne igitur*) and *οὐκ οὖν* (*nonne certe*) in a question, see § 324, Rem. 7. X. C. 4. 2, 10. ἀλλὰ μὴ ἀρχιτέκτων βούλει γενέσθαι; *Οὐκ οὖν* ἔγωγ', ἔφη. Ἀλλὰ μὴ γεωμέτρης ἐπιθυμεῖς, ἔφη, γενέσθαι ἀγαθός; *Οὐδὲ* γεωμέτρης, ἔφη κτλ. 2, 12. *μή* οὖν, ἔφη, ὁ Εὐθύδημος, οὐ δύναμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι; do you think that I am unable, etc.? The negative *οὐ* belongs to the single word *δύναμαι*. This interrogative *μή* is used very often in an indirect question, after expressions of *considering, asking, inquiring, of solicitude and fear*. It appropriately means, *whether not?* but in Eng. can be often translated by *that*. X. C. 4. 2, 39. φροντίζω, μὴ κράτιστον ἢ μοι σιγᾶν, I am anxious whether it is not best. For more examples of *μή* and also for the construction, see § 318, Rem. 6.

(e) *Εἴτε* and *ἔπειτα*, and more emphatically *καὶ ἔτε*, *καὶ ἔπειτα*, introduce questions of astonishment, indignation and irony. They express antithesis or contrast, *and yet*, since they show that an unexpected conclusion has been drawn from a previous thought, § 312, Rem. 8. X. C. 1. 4, 11. εὖ ᾔθι, ἔφη, ὅτι, εἰ νομίζοιμι θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμειλίην αὐτῶν. Σ. Ἐπειδ' οὐκ οἶε φροντίζειν; οἱ πρόωτον μὲν μόνον τῶν ζώων ἀνθρώπων ὀρθὸν ἀνίστησαν κτλ. Cy. 2. 2, 31. καὶ ἔπειτα τοιοῦτον ὄντα οὐ φιλεῖς αὐτόν;

(f) *Πότερον* (*πότερά*)—*ἥ* (Homer *ἥ*—*ἢ*) is used like the Latin *utrum*—*an*, in direct and indirect *double* questions. *Πότερον* is sometimes omitted in the first member. X. C. 2. 3, 6. καὶ ὁ Σωκράτης ἔφη· Πότερά δέ, ὦ Χαιρέκατες, οὐδενὶ ἄρῃσαι δύνανται Χαιρεφῶν,—ἥ ἔστιν οἷς καὶ πάνν ἄρῃσαι; Cy. 3. 1, 12. τί δέ, ἦν χρήματα πολλὰ ἔχῃ, ἔσσι πλουτεῖν, ἢ πένητα ποιεῖς; C. 1. 4, 6. ταῦτα οὕτω προνοητικῶς πεπραγμένα, ἀπορεῖς, πότερά τέχης, ἢ γνώμης ἔργα ἐστίν;

(g) *Ἄλλο τι ἢ* (abbreviated from *ἄλλο τί ἐστι* or *γίγνεται*, *ἢ*) and *ἄλλο τι* has the same signification as *nonne*. X. An. 4. 7, 5. ἄλλο τι ἢ οὐδὲν κωλύει παρίεναι; *does anything hinder?* Pl. Hipparch. 226, e. ἄλλο τι οὐν οἷ γε φιλοκερδεῖς φιλοῦσι τὸ κέρδος;

(h) *H*, like the Lat. *an*, is properly used only in the second member of the question; but often the first member is not expressed in form, but is contained in what precedes or may be easily supplied from it. *H* can then be translated by *perchance*. X. C. 2. 3, 14. πάντ' ἄρα σύ γε τὰ ἐν ἀνθρώποις φίλτρα ἐπιστάμενος πάσαι ἀπεκρύπτου· ἢ ὅκνεῖς, ἔφη, ἄρξαι, μὴ αἰσχροῦ φατῆς, ἐὰν πρότερος τὸν ἀδελφὸν εὖ ποιῆς; (= ἢ ἄρα — ἀπεκρύπτου, ἢ ὀκνεῖς—;)

(i) *Εἰ* and *εἴαν* [with the Subj., comp. § 339, 2, II, (b)], *whether*, is used only in indirect questions, and, indeed, properly only in double questions, and denotes a wavering or doubting between two possibilities; but often only one member is expressed, while the other is present in the mind of the speaker. Hence *εἰ* and *εἴαν* are especially used after verbs of reflecting, deliberating, inquiring, asking, trying, knowing and saying. The connection must determine whether the interrogative sentence has an affirmative sense, (*whether*—*not*), or a negative one, (*whether*). X. An. 7. 3, 37. σκέψαι, εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει, (*whether*—*not*). C. 1. 1, 8. οὔτε τῷ στρατηγῷ δῆλον, εἰ (*whether*) συμφέρει στρατηγεῖν· οὔτε τῷ πολιτικῷ δῆλον, εἰ (*whether*) συμφέρει τῆς πόλεως προστατεῖν· οὔτε τῷ καλὴν γήμαντι, ἐν εὐφραίνῃται, δῆλον, εἰ (*whether*—*not*) διὰ ταύτην ἀνιάσεται, οὔτε τῷ δυνατοῦς ἐν τῇ πόλει κηδεστὰς λαβόντι δῆλον, εἰ (*whether*—*not*) διὰ τούτους στερησεται τῆς πόλεως. C. 4. 4, 12. σκέψαι, εἴαν τόδε σοὶ μάλλον ἀρῆσκη. Pl. Apol. 18, a. δέομαι ἑμῶν τούτῳ τὸν νοῦν προσέχειν, εἰ δίκαια λέγω, ἢ μή.

REM. 9. Very frequently, especially in Homer, verbs which express any

action, are constructed with this deliberative *έάν* with the Subj. and *εί* with the Opt. (Epic *εί* *κί*, *αί* *κί*), in which case a verb like *σκοπεῖν*, *πεισᾶσθαι*, is to be supplied by the mind. Il. v, 172. *γλαυκίῳ* δ' *ίθίς* *φέρεται* *μένει*. *ήν* *τινα* *πέφνη* *άνδρων*. Th. 1, 58. *Ποιδαῖται* *δέ* *πέμψαντες* *μέν* *καί* *παρ'* *Ἀθηναίους* *πρέσβεις*, *εί* *πως* *πέσειεν*.

(k) *Εἴτε*—*εἴτε* are used in indirect questions like *εί*—*ή*, except that by *εἴτε*—*εἴτε* the indecision and hesitation of the speaker between two possibilities, are made more prominent. S. Ant. 38. *καί* *δείξεις* *τάχα*, *εἴτ'* *εὐγενής* *πέφικας*, *εἴτ'* *έσθλῶν* *κοκή*. The poets also say *εἴτε*—*ή*, or *εί*—*εἴτε*, or they omit the first *εἴτε* altogether.

6. On the use of Modes in interrogative sentences, the following things are to be noted. The Ind. is used in direct and indirect questions; it is also used after *μή* in indirect questions, when the interrogator wishes to express his conviction, that that which is the object of his anxiety or fear actually exists or will exist. The Subj. and Opt. are used in deliberative questions, § 259, 1, (b), and 2; but the Opt. (after an Hist. tense), when the question is to be represented as proceeding from the *mind of another*, § 345, 4, and also when the question depends on a sentence expressing a wish, § 333, 5. The Opt. with *άν* and the Ind. of the historical tenses with *άν*, are used as in principal sentences, § 260, 2, (2) and (4).

Τί *λέγεις*;—*Εἰπέ*, *ὅτι* *λέγεις*; Th. 3, 53. *φοβούμεθα*, *μή* *ἀμφοτέρων* *ήμαρ* *τήκαμεν*. X. Cy. 3. 1, 27. *ὅρα*, *μή* *ἐκείνους* *αὐ* *δεήσει* *σε* *σωφρονίζειν* *ἔτι* *μᾶλλον*, *ή* *ἤμᾶς* *νῦν* *έδέησεν*. *Τί* *εἶπωμεν*;—*Οὐκ* *οἶδα*, *ὅτι* *εἶπωμεν*. Od. ε, 473. *δεῖδω*, *μή* *θήρῃσιν* *ἔλωρ* *καί* *κύρμα* *γένομαι*, *that I shall become*. X. C. 4. 2, 39. *φροντίζω*, *μή* *κράτιστον* *ή* *μοι* *σιγῇ*, *whether it is not best*. *Οὐκ* *εἶχον*, *ὅποι* *τραποῖμην*. Ἀρά *μοι* *έθελήσαις* *άν* *εἰπὲν* (sc. *εἴ* *σε* *έρωτόην*); X. An. 6. 1, 28. *ἐκείνο* *έννοῶ*, *μή* *λίαν* *άν* *ταχὺ* *σωφρονισθεῖην*. C. 4. 2, 30. *πρὸς* *σέ* *ἀποβλέπω*, *εἴ* *μοι* *έθελήσαις* *άν* *έξηγήσασθαι* (sc. *εἴ* *βούλοιο*). Ἀρά *σε* *ἔπεισα* *άν* (sc. *εἴ* *σοι* *ταῦτα* *ἔλεξα*); *persuasissemne tibi?* X. Apol. 28. *σὺ* *δέ*, *ὦ* *φίλτατε* *Ἀπολλόδορε*, *μᾶλλον* *άν* *έβούλου* *με* *ὄρεῖν* *δικαίως*, *ή* *ἀδικῶς* *ἀποθνήσκοντα*; *vellent?* *Οὐκ* *οἶδ'* *εἴ* *σε* *ἔπεισα* *άν*.

REM. 10. On *μή* (*whether*—*not*) with the Opt. after a principal tense, see § 345, Rem. 2. On the Ind. of the principal tenses, and also on the Subj. after an historical tense, see § 345, 5. When the Subj. is followed by an Opt., then the latter, as in final sentences, § 330, 3, expresses the derived or remoter thought. Il. π, 650, sq. *φράζετο* *θυμῷ*—*μερμηρίζων*, *ή* *ἤδη* *καί* *κῆνον*. *Ἐκτὼρ* *χαλκῷ* *δ* *η* *ὥσῃ* *ἀπό* *τ'* *ὤμων* *τεύχε'* *έληται*, *ή* *ἔτι* *καί* *πληγόνισιν* *ὀφέλλειεν* *πόνον* *αἰπύν*.

7. The answer made to questions by *yes*, is commonly expressed by repeating the interrogative word standing in the question. So also when the answer is made by *no*, except that here *οὐ* precedes the word repeated. *Yes* is also expressed by *ναί*, *νῆ τὸν Δία*, *πάνν*, *κάρτα*, *εὖ* and the like, *φημί*, *φήμ' ἐγώ*, *ἐγώ* without *φημί*, and *no* by *οὐ*, *οὐ φημί*, *οὐκ ἐγώ*. Commonly also strengthening adverbs are joined with the words which answer a question, as *γέ*, § 317, 2, e. g. *ἔγωγε, οὐκ ἔγωγε*; *γάρ*, § 324, 2, *τοί*, § 317, 3, *μέγτεοι*, § 316, Rem., *οὔν*, § 324, 3, (b), *μενοῦν*, § 316, Rem. The answer to nominal questions is made by naming the object respecting which the inquiry is made.

Eur. Hipp. 1395 sq. *ὁ ρῆς με, δέσποιν', ὡς ἔχω, τὸν ἄθλιον*;—*Ὁ ρῶ*. Ib. 90 sq. *οἷσθ' οὔν, βροτοῖσιν ὅς καθίστηκεν νόμος*;—*Ὁὐκ οἶδα*. X. C. 4. 6, 14. *φῆς σὺ ἀμείνω πολίτην εἶναι, ὃν σὺ ἐπαινῆς, ἢ ὃν ἐγώ*!—*Φημὶ γάρ οὔν*.

§ 345. II. OBLIQUE OR INDIRECT DISCOURSE. (705—709.)

1. The words or thoughts of a person,—whether he be a second or third person or the speaker himself,—may either be given again unaltered, in the same form as they were stated by us or another person; then the discourse or thought quoted, seems to be independent of the representation of the narrator, and is called *direct* (*oratio recta*), e. g. *I thought*, PEACE HAS BEEN CONCLUDED; *the messenger announced*, PEACE HAS BEEN CONCLUDED;

2. Or the words may refer to the representation of the narrator and thus be made to depend upon a verb of perception or communication (*verbum sentiendi* or *declarandi*), standing in the principal sentence. This is called *indirect* discourse (*oratio obliqua*), e. g. *We believed*, THAT PEACE WAS CONCLUDED. *The messenger announced*, THAT PEACE WAS CONCLUDED.

3. The principal sentences of direct discourse, to which also belong the sentences introduced by the coördinate conjunctions, e. g. *καί*, *δέ*, *γάρ*, *οὐν*, *καίτοι*, etc., in oblique discourse, when they contain a simple affirmation, and denote something which happens, has happened, or will happen, are expressed, (a) either by the Acc. with the Inf., § 307, 6, or by *ὅτι* and *ὡς* with

the finite verb, § 329, or also by the participial construction, § 310, 4, (a), e. g. Ἐπήγγειλε τοὺς πολέμιους ἀποφύγεῖν — ὅτι οἱ πολέμοι ἀποφύγοιεν — τοὺς πολέμιους ἀποφύγοντας; when they express a command, admonition, wish or desire, (b) by the Inf., § 306, e. g. Ἐλεξε τοῖς στρατιώταις ἐπιθῆσθαι τοῖς πολέμοις (Or. recta, ἐπίθεσθε).

REMARK 1. Intermediate clauses of the *oratio obliqua*, and particularly such as are connected with the preceding by γάρ, although they are grammatically principal clauses, frequently stand in oblique discourse in the Opt. without any conjunction to introduce them; commonly a sentence expressed by ὅτι or ὡς with the Opt. or by the Inf. precedes. X. An. 7. 3, 13. ἔλεγον πολλοὶ κατὰ ταῦτα, ὅτι παντὸς ἄξια λέγοι Σεύθης· χειμῶν γάρ εἴη καὶ οὔτε οἰκαδε ἀποπλεῖν τῷ βουλομένῳ δυνατόν εἴη, κ. τ. λ. II. 3. 2, 23. ἀποκρινάμενων δὲ τῶν Ἑλλήνων, ὅτι οὐ ποιήσκειαν ταῦτα· ἐπιλήδας γάρ ἔχουσιν τὰς πόλεις· φρουράν ἔφηναν οἱ ἔφοροι.

4. The subordinate clauses of direct discourse, undergo no change in indirect discourse, except that, after an historical tense in the principal clause, they take the Opt. in the place of the Ind. and Subj., when the indirect discourse is to be represented as such, i. e. when the statement contained in the subordinate clause, is to be viewed as the opinion or sentiment of the person spoken of.

Thus, e. g. ἐὰν τοῦτο λέγῃς, ἁμαρτήσῃ becomes ἔλεξέ σε, εἰ τοῦτο λέγεις, ἁμαρτήσεται. Her. 3, 75. τελευτῶν ἔλεγε, ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι, fecisset. X. Ag. 1, 10. Τισσαφέρνης μὲν ὤμωσεν Ἀγησιλάῳ, εἰ σπείσμειτο, ἕως ἔλθοιεν, οὓς πέμψειε πρὸς βασιλίᾳ ἀγγέλους, διαφράζεσθαι αὐτῷ ἀφεθῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας.

REM. 2. The reason why the Greek avoids the Subj. in indirect discourse after a principal tense, is that it always uses its Subj. only with reference to the Future. But the use of the Opt. after a principal tense is inappropriate, because this, as being the Subj. of the historical tenses, always accompanies the historical tenses. There are, however, a few single examples, in which the Opt. follows a principal tense. But then a thought is quoted as the sentiment of another, who, at the moment of quotation is to be represented as one no longer present. Her. 7, 103. ὅρα, μὴ μάτην κόμπος ὁ λόγος ὁ εἰρημένος εἴη, whether the statement made was not idle boasting. X. Cy. 2. 4, 17. ἂν τις ἐκῆσε ἔξαγγεῖλη δὴ, ὡς ἐγὼ βουλοίμην μεγάλην θήραν ποιῆσαι, if any one announces there, that I INTENDED. C. 1. 2, 34. εἰ μὲν γάρ (τὴν τῶν λόγων τέχνην) σὺν τοῖς ὀρθῶς (λεγομένοις εἶναι νομίζοντες ἀπέχεσθαι κελεύει), δῆλον ὅτι ἀφεκτέον εἴη τοῦ ὀρθῶς λέγειν, if you mean that philosophy is not to be used in reasoning right, it is evident that it WAS YOUR VIEW, that we must abstain from reasoning right. Hence if the Greek, after a principal tense, wishes to represent a statement as one conceived in the mind of another person, it must use the Acc. with the Inf. instead of ὅτι with the Subj.

Thus, e. g. the English phrase, *He says that we are immortal*, is not to be expressed in Greek by λέγει, ὅτι ἡμεῖς ἀθάνατοι ὤμεν, or ὅτι ἡ ἀθ. εἰμεν, but by λέγει ἡμᾶς ἀθανάτους εἶναι.

REM. 3. The oblique discourse is sometimes used in the subordinate clauses of direct discourse, when the speaker wishes to bring forward an expression or thought, not in his own person, but as conceived in the mind of another. Her. 7, 2. ἐστασίαζον (οἱ παῖδες), ὁ μὲν Ἀρταβάζανης, κατόπι πρεσβυτάτος τε εἶη παντός τοῦ γόνου, καὶ ὅτι νομιζόμενα εἶη πρὸς πάντων ἀνθρώπων, τὸν πρεσβύτατον τὴν ἀρχὴν ἔχειν· Ξέρξης δέ, ὡς Ἀτόσσης τε καὶ εἶη καὶ ὅτι Κῦρος εἶη ὁ κτησάμενος τοῖσι Πέρσῃσι τὴν ἐλευθερίην.

REM. 4. When the Opt. of oblique discourse is used instead of the Subj. of direct discourse, all the conjunctions may be connected with ἄν. Th. 8, 54. καὶ ἐψηφίσαντο πλείσαντα τὸν Πείσανδρον καὶ δέκα ἄνδρας μετ' αὐτοῦ πράσσειν, ὅπῃ ἂν αὐτοῖς δοκοίη ἄριστα εἶναι. X. H. 2, 4, 18. ὁ μάλιστα παρήγγειλεν αὐτοῖς, μὴ πρότερον ἐπιτίθισθαι, πρὶν ἂν τῶν σφετέρων ἡ πίσοις τις, ἢ τρωθείη. 5. 4, 47. ἐκέλευε προκαταλαβεῖν τὸ ἄκρον καὶ φυλάττειν, ἕως ἂν αὐτὸς ἔλθοι.

5. Very often, however, in Greek the oblique discourse takes the form of the direct, since even after an historical tense in the principal clause, the predicate of the subordinate clause is expressed by the Ind. of the principal tenses and by the Subj., as in direct discourse. The actions and representations belonging to the past, are transferred to the present time of the speaker, § 327, Rem. 2.

X. Cy. 2, 2, 1. αἰεὶ μὲν οὖν ἐπεμύλετο ὁ Κῦρος, ὅποτε συσκηροῖεν, ὅπως εὐχαριστότατοι λόγοι ἐμβληθῶσιν. Comp. § 327, Rem. 2. H. 2, 3, 2. ἔδοξε τῷ δήμῳ τριάκοντα ἐλίσθαι, οἳ τοὺς πατέρας νόμους ξυγγράψουσι, καθ' οὓς πολιτεύουσιν. Her. 1, 163. ἐκέλευε τῆς ἑαυτοῦ χώρας οἰκῆν, ὅκον βούλονται. Th. 2, 4. οἱ Πλαταιῆς ἐβουλεύοντο, εἶτε κατακαύσουσιν, ὥσπερ ἔχουσιν, ἐμπρήσαντες τὸ οἶκμα, εἶτε τι ἄλλο χρήσονται. 1, 107. ἔδοξε δ' αὐτοῖς σνέψασθαι, ὅτι τρὸς ἀσφαλέστατα διαπορεύονται. Her. 1, 29. ὀρκίοισι μεγάλοισι κατέλχοντο Ἀθηναῖοι, δέκα ἔτεα χρήσασθαι νόμοισι, τοὺς ἂν σφι Σόλων θῇται. X. Cy. 4, 5, 36. τοὺς ἱππέας ἐκέλευσε φυλάττειν τοὺς ἀγαγόντας, ἕως ἂν τις σημάνῃ. H. 2, 1, 24. Λύσανδρος δὲ τὰς ταχίστας τῶν νεῶν ἐκέλευσε ἐπισθαι τοῖς Ἀθηναίοις· ἐπεὶ δ' ἂν δὲ ἐκβῶσι, κατιδόντας ὅτι ποιοῦσιν, ἀποπλεῖν.

REM. 5. But the Ind. is also used in the subordinate clauses of oblique discourse, when the narrator introduces his own remarks and explanations into the statement or thought of another, or when the thoughts in the subordinate clause do indeed belong to the statement or idea of another, but are to be exhibited as definite facts or as general truths, or when the thoughts of the other are to be represented at the same time as those of the narrator. In oblique discourse, the Ind. and Subj. are often interchanged with

2. Ellipsis is to be distinguished from brevity of expression or Brachylogy. In Ellipsis there is an *actual* omission of an element, grammatically necessary to express an idea or thought; but in Brachylogy, there is not a real but only apparent omission of such an element, since it is contained or involved in some way in the sentence or in a member of it. The simplest instances of brevity of expression have been treated, § 319, Rem. 1. The following additional instances may here be mentioned.

(a) One form of a verb must often be borrowed from another. Th. 2, 11. (ἀξιοῦσι) τὴν τῶν πέλας δὴ οὖν ἢ τὴν ἐαυτῶν ὀρεῖν sc. *δηουμένην*.

(b) In antitheses, one member must often be completed from the other. Dem. Ol. 3, 30, 17. ἐπράξαμεν ἡμεῖς (sc. πρὸς ἐκείνους) καὶ ἐκεῖνοι πρὸς ἡμᾶς εἰρήνην.

(c) From a negative word, an affirmative one must often be borrowed; this takes place most frequently, when an antithetic clause is introduced by an adversative conjunction. Her. 7, 104. ὁ νόμος ἀνῶγει τωὐτὸ ἀεί, οὐκ εἶν φεύγειν οὐδὲν πλῆθος ἀνθρώπων ἐκ μάχης ἀλλὰ (sc. ἀνῶγον) μένοντας ἐν τῇ τάξει ἐπικρατεῖν, ἢ ἀπόλλυσθαι. Pl. Apol. 36, b. ἀμελήσας, ὧν οἱ πολλοί (sc. ἐπιμελοῦνται.) So from οὐδεὶς the idea of εἷς or ἕκαστος is to be borrowed, as in the following sentence from οὐδ' εἷς the subject of the first clause, εἷς or ἕκαστος is to be borrowed as the subject of the second clause. Pl. Symp. 192, e. ταῦτα ἀκούσας οὐδ' ἄν εἷς ἐξαργηθείη, ἀλλ' αὐτεχνῶς οἶοιτ' ἄν ἀκηροῖναι κ. τ. λ.

(d) From a following verb with a *specific* meaning, a verb with a *general* meaning must be borrowed, e. g. Ποιεῖν, ἐργάζεσθαι, γίγνεσθαι, εἶναι, συμβαίνειν; This is the case in the expressions, τί ἄλλο ἢ, —οὐδὲν ἄλλο ἢ—ἄλλο τι ἢ, instead of τί ἄλλο ποιεῖ or ἔστιν or the like, ἢ ὅτι. Th. 3, 39. τί ἄλλο οὗτοι, ἢ ἐπεβούλευσαν; 4, 14. οἱ Λακεδαιμόνιοι ἄλλο οὐδὲν ἢ ἐκ γῆς ἐναυμάχουν.

3. An important figure of Brachylogy is the so called Zeugma, i. e. where a verb, which in sense belongs only to one subject or object, is connected with several subjects or objects. The verb, however, must always be of such a nature as to express an idea which may be taken in a wider or more limited sense.

Pl. γ, 326. ἤχι ἐκάστῳ ἵπποι ἀερίποδες καὶ ποικίλα τεύχε' ἔκκειτο (to lie, as well as generally to be in a place, to be in store). Her. 4, 106. ἐσθῆτα δὲ φορέονσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην. A compound verb is often used in a pregnant sense, since along with the signification of the compound, the signification of the simple is at the same time to be includ-

ed. Th. 1, 44. οἱ Ἀθηναῖοι μετέγνωσαν Κερκυραίοις ξυμμαχίαν μὴ ποιήσασθαι (instead of μετέγνωσαν καὶ ἔγνωσαν).

4. The contraction in coördinate sentences has already been spoken of, § 319, Rem. 1; this is more seldom in subordinate sentences, though frequent with those introduced by ὅσπερ, ὥσπερ.

Eur. Med. 1153. φίλους νομίζουσ' οὕσπερ ἂν πόσις σέθεν (sc. νομίζῃ). Pl. L. 710, d. πάντα σχεδὺν ἀπειργασται τῷ θεῷ ἅπερ (sc. ἀπεργάζεται) ὅταν βουληθῇ διαφερόντως εὐπράξαι τινα πόλιν. So also εἰ or εἴπερ τις or ἄλλος τις or εἴπερ πον, εἴπερ ποτέ, etc. Her. 9, 27. ἡμῖν ἔστι πολλά τε καὶ εὖ ἔχοντα, εἰ τέοισι καὶ ἄλλοισι Ἑλλήνων.

5. Pleonasm is the opposite of the figures just named. It is the use of a word, which, in a grammatical point of view, is superfluous, since the idea conveyed by it has been already expressed in what precedes, either by the same or by another word. The desire of perspicuity or emphasis is commonly the cause of Pleonasm.

X. Cy. 1, 4, 19. οἳ ἦν ἐπ' ἐκείνους ἡμεῖς ἐλαύνωμεν, ὑποτιμούνται ἡμᾶς ἐκείνοι. 3, 15. πειράσσομαι τῷ πάππῳ ἀγαθῶν ἱππέων κράτιστος ὢν ἱππεὺς συμμαχεῖν αὐτῷ.

REMARK. The grammatical Pleonasm is to be distinguished from the rhetorical, which consists in the use of two or even more words of a similar signification to strengthen an idea or make it more palpable, e. g. εὐθὺς παραχρῆμα, πάλιν αὐθις, αἰεὶ συνεχῶς, εἰπον λέγων and the like. See Larger Grammar, Part II. § 858.

§ 347. *Contraction and Blending of Sentences.* *Anacoluthon.* (711—713.)

1. In the contraction of a compound sentence, sometimes the verb which is common to the principal and subordinate clause, is placed in the subordinate clause and is made to agree with the subject of that clause; in this way the two clauses are much more closely united, than in the common mode of contraction.

X. Cy. 4, 1, 3. αὐτὸς οἶδα, οἷος ἦν· τὰ μὲν γὰρ ἄλλα (scil. ἐποίει) ὥσαπερ, οἶμαι, καὶ πάντες ἑμεῖς ἐποιεῖτε.

2. When in addition to the finite verb, there is also a participle in a sentence, the parts of the sentence are frequently blended with each other, by making the substantive which should be governed by the participle, depend upon the finite verb. Comp. Larger Grammar, Part II. § 856, b. p. 609—611.

X. Cy. 7. 1, 40. οὗτοι δὲ ἐπειδὴ ἤπορούντο, κύκλω πάντοθεν ποιησάμενοι, ὥστε ὀρᾶσθαι τὰ ὄπλα, ὑπὸ ταῖς ἀσπίσιν ἐκάθηντο (instead of κύκλον ποιησάμενοι ἐκάθηντο). 1. 6, 33. ὅπως σὺν τοιοῦτοις ἔθελ' ἐθίσθ' ἐν τέρεσσι πρῶτοισι πολῖται γένοιτο. 2. 3, 17. τοῖς δ' ἐτέροις εἶπεν, ὅτι βάλλειν δεήσοι ἀναρουμένους ταῖς βώλοισι.

3. A very common mode of blending the principal with the subordinate clause, in the manner of attraction, and one which belongs to almost all kinds of subordinate clauses, consists in transferring the subject of the subordinate into the principal clause and making it the object of the latter. Comp. nosti *Marcellum, quam tardus sit*, instead of *quam tardus sit Marcellus*.

Her. 3, 68. οὗτος πρῶτος ὑπόπτειυσε τὸν Μάγον, ὡς οὐκ εἴη ὁ Κέρου Σμέρδις. 80. εἶδετε τὴν Καμβύσειω ὕβριν, ἐπ' ὅσον ἐπεξήλθε. 6, 48. ἀπεπεριῦτο τῶν Ἑλλήνων, ὅτι ἐν νῶ ἔχουσιν. Th. 1, 72. τὴν σφετέραν πόλιν ἐβούλοντο σημαίνειν, ὅση εἴη δύναμις. X. Cy. 5. 3, 40. οἱ ἄρχοντες αὐτῶν ἐπιμελείσθων, ὅπως συσκευασμένοι ὦσι πάντα. In the same way also, when the subordinate clause forms the object of a substantive in the principal clause, the subject of the subordinate clause is frequently transferred to the principal clause, and is put in the Gen., as the object of that substantive. Th. 1, 61. ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθύς ἡ ἀγγελία τῶν πόλεων, ὅτι ἀφαστᾷσι. 97. ἅμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξιν ἔχει τῶν Ἀθηναίων, ἐν οἷς τρόπῳ κατέστη. So also a substantive on which an Inf. depends is often attracted by the verb or substantive which governs the Inf. Th. 3, 6. τῆς θαλάσσης εἶργον μὴ χρῆσθαι τοὺς Μιτυληναίους. 5, 15. ἐπιθυμία τῶν ἀνδρῶν τῶν ἐκ τῆς νήσου κομίσασθαι. Pl. Criton. 52, b. οὐδ' ἐπιθυμία σε ἄλλης πόλεως, οὐδ' ἄλλων νόμων ἔλαβεν—εἰδέναι.

4. The principal clause is frequently blended with the subordinate clause, by making the former, as a substantive sentence introduced by ὅτε or ὥς, or still more frequently, as a substantive sentence expressed by the Acc. with the Inf., dependent on the subordinate clause.

X. An. 6. 4. 18. ὥς γὰρ ἐγὼ ἤκουσά τινας, ὅτι Κλειάνδρος ἐκ Βυζαντίου ἀρμωστής μέλλει ἦξειν (instead of ὥς ἤκουσα, Κλ. μέλλει ἦξειν). Her. 1, 65. ὥς δ' αὐτοὶ Λακεδαιμόνιοι λέγουσι Λυκοῦργον ἐπιτροπέυσαντα ἐκ Κρήτης ἀγαγέσθαι ταῦτα. 3, 14. ὥς δὲ λέγεται ἐπ' Αἰγυπτίων, θακρύνειν μὲν Κροΐσον. 4, 5. ὥς δὲ Σκύθαι λέγουσι, νεώτατον πάντων ἐθνίων εἶναι τὸ σφετέρων.

5. Anacoluthon (from *a* privative and *ἀκόλουθος*, -or, *following*) is a figure used to denote a change in the construction. It takes place when the construction with which the sentence begins, is not continued through it, but is changed into another, which grammatically does not correspond with the former, but logically, i. e. in relation to the signification and meaning, is like or similar to it. The cause of Anacoluthon may be attributed to the vivacity of representation among the Greeks, or to their desire of perspicuity, brevity, strength or concinnity (propriety or keeping) of discourse. There are two kinds of Anacoluthon, (a) *grammatical*, (b) *rhetorical*. There are also instances where it evidently originates from carelessness and inattention. The grammatical Anacoluthon, which is, for the most part, caused by attraction, has been treated in several places in the course of the grammar. Only two instances of the rhetorical Anacoluthon, need now be mentioned,

(a) A very natural and frequent instance of Anacoluthon is, where the idea, which occasioned the whole sentence, is placed as the logical subject in the Nom. at the beginning of the sentence, but after the interruption of the sentence by an intermediate clause, is made the grammatical object of the verb of the sentence. X. Hier. 4, 6. ὥςπερ οἱ ἀθληταὶ οἷχ, ὅταν ἰδιωτῶν γίνωνται χρεῖτονες, τοῦτο αὐτοῖς ἐμφραίνει, ἀλλὰ ὅταν τῶν ἀνταγωνιστῶν ἦτιους, τοῦτ' αὐτοῖς ἀνιᾷ (instead of τοῦτ' ἐμφραίνονται — ἀνιῶνται).

(b) In order to make the contrasted ideas in a sentence prominent or emphatic, they are often placed in the same form at the beginning of their respective sentences, although the natural construction of each would necessarily be different. Pl. Phaedr. 233, b. τοιαῦτα γὰρ ὁ ἔρως ἐπιδείκνυται· δυστυχοῦντας μὲν, ἃ μὴ λύπην τοῖς ἄλλοις παρέχει, ἀνιστὰ ποιεῖ νομίζειν, εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαίνου ἀναγκάζει τυγχάνειν, (instead of παρ' εὐτυχοῦντων δὲ καὶ τὰ μὴ ἡδονῆς ἄξια ἐπαίνου ἀναγκάζει τυγχάνειν, or εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδ. ἄξ. ἐπαινεῖν ἀναγκάζει).

SECTION X.

§ 348. Position of Words and Sentences. (714.)

1. The intimate relation between the members of a sentence and between one sentence and another, and the connection of

these so as to form one thought or idea, are expressed as has been seen, partly by inflection, or by *formal* words, § 38, 4, which supply the place of inflection, partly by the accent and position of the members of a sentence and of the sentences themselves. As the accent can be made prominent only in living discourse, and commonly agrees with the position, only the position needs to be treated. There are two kinds of position, the usual and inverted.

2. First the usual position. Here the subject takes the first place, and the predicate the second; the object stands before the predicate, but the attributive follows its substantive.

Κῆρος, ὁ βασιλεὺς, καλῶς ἀπέθανεν. Κύριοι πάννυ προθύμως αὐτῷ συνεστράτευσαν. Παῖς μέγας—ἀνὴρ ἀγαθός—ὁ παῖς ὁ μέγας—ὁ ἀνὴρ ὁ ἀγαθός—ὁ παῖς ὁ τοῦ Κέρου—ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας. But the Inf. or the Acc. with the Inf. and the Part. follow the governing word. See the examples under §§ 306, 307, 310.

3. The rule for the position of several objectives or qualifying circumstances referring to one verb, is generally this, that the most important objective stands immediately before the predicate, but the rest follow each other in the order in which they were joined to the first objective, the object last added always standing before one already existing.

Οἱ Ἕλληνες τοὺς Πέρσας ἐνίκησαν. Οἱ Ἕ. ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν. Οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας ἐνίκησαν. In this way, the adverb of place and time commonly precedes the causal object, (τότε or ταύτῃ τῇ ἡμέρᾳ τοὺς Π. ἐνίκησαν), the object denoting a person precedes that denoting a thing, so the Dat. the Acc. (τὸν παῖδα τὴν γραμματικὴν διδάσκω—τῷ παιδὶ τὸ βιβλίον δίδωμι), the adverb of time the adverb of place (τότε or ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν). The adverb of manner, even when another word is the principal objective, usually stands immediately before the predicate, e. g. οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας καλῶς ἐνίκησαν.

REMARK 1. The positions of single words, e. g. pronouns, prepositions, etc., have been already considered in treating the several parts of speech. See Index under Position.

4. The position of subordinate clauses corresponds with the position of the words (substantive, adjective, adverb) whose place they take in the sentence, i. e. the adjective sentence, for

example occupies the place which the adjective would take; and so of the others.

Pl. Phaedon. 59, e. ὁ θνητὸς, ὅς περ εἰώθει ὑπακούειν, εἶπε παριμένειν. X. Cy. 3. 2, 3. ὁ δὲ Κύρος, ἐν ᾧ συνελέγοντο, ἐθύετο· ἐπεὶ δὲ καλὰ ἦν τὰ ἱερὰ αὐτῷ, συνεκάλεσε τοὺς τε τῶν Περσῶν ἡγεμόνας καὶ τοὺς τῶν Μήδων. Ἐπεὶ δὲ ὁμοῦ ἦσαν, ἔλεξε τοιάδε. Yet the substantive sentences, even when they express the grammatical subject, stand after the governing (principal) verb. Ibid. 1. 4, 7. οἱ δ' ἔλεγον, ὅτι ἄρξτοι πολλοὺς ἤδη πλησιάσαντας διέφθειραν.

5. The position is said to be *inverted*, when the word made emphatic by the position is not the word denoting the principal idea, but the word denoting the idea subordinate to that. Here the predicate is placed before the subject, the attributive before the substantive to be defined, but the objective, particularly the adverb, is placed after the predicate.

Ἀγαθὸς ὁ ἀνὴρ. Τὸ τῆς ἀρετῆς κάλλος, or stronger τῆς ἀρετῆς τὸ κάλλος. Ὁ βασιλεὺς Κύρος. Ὁ πρὸς τοὺς Πέρσας πόλεμος. Ἐμαχίσαντο καλῶς. Th. 2, 64. φέρειν τε χρὴ τὰ τε δαιμόνια ἀναγκαίως, τὰ τε ἀπὸ τῶν πολέμιων ἀνδρεῖως.

6. When the subject is to be specially distinguished, it is placed at the end of the sentence; and when in the same sentence two words are to be made emphatic by their position, one is placed at the beginning, the other at the end of the sentence, e. g. πασῶν ἀρετῶν ἡγεμόν ἐστιν ἡ εὐσέβεια. Generally both the first and last place in a sentence is considered emphatic, when words stand there, which, according to the usual arrangement, would have a different position.

7. Inversion is still more frequently used in subordinate sentences, than in the case of the words, whose place they take, since it is often necessary for the sake of perspicuity. Substantive sentences with ὅτι, ὡς, *that*, and final substantive sentences, are placed before the governing verb, when the ideas they express are to be brought, as it were, more before the eye.

Ὅτι μέγας ἐκ μικροῦ ὁ Φίλιππος ηὔξεται, παραλείπω. Ἴνα σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπᾶναιμι. The inversion of adjective sentences (ὅν εἶδες ἄνδρα, οὕτως ἐστίν) has been already treated, § 332, 8. Inversion is not used in adverbial sentences of time and condition, since these, according to the common position, usually precede the principal sentence.

8. If in a subordinate clause, a word is to be distinguished above the others, it is sometimes placed before the connective word which introduces the clause, e. g. *τοιαῦτ' ἐστὶ καὶ τᾶλλα, περὶ ἐμοῦ ἃ οἱ πολλοὶ λέγουσιν.*

9. A means of rendering a word specially emphatic by position, is the *separation* (Hyperbaton) of two words connected together, by introducing one or more less important words between them. By this separation, only one of the two words is commonly made emphatic, though often even both, at the same time, when both stand in an emphatic part of the sentence.

Dem. Phil. 3, 110. *πολλῶν, ὧ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων.* X. S. 1, 4. *οἶμαι οὖν πολὺ ἂν τὴν κατασκευὴν μοι λαμπροτέραν φανῆναι* (instead of *πολὺ λαμπρ.*) This separation (Hyperbaton) very often takes place in the *sentence* also. This consists in placing the principal clause, as the one less important, within the subordinate clause, and thereby, in a logical point of view, making it secondary to the subordinate clause. Pl. Prot. 331, d. *τὸ γὰρ λευκὸν τῷ μέλανι ἔστιν ὅπη προσέοικα.* X. C. 3, 11, 10. *φιλεῖν γε μὴν εὖ οἶδ' ὅτι ἐπίστασαι.* Isocr. Paneg. 53. *ὥς τε περὶ μὲν τῆς ἐν τοῖς Ἑλλήσι δυναστείας οὐκ οἶδ' ὅπως ἂν τις σαφέστερον ἐπιδείξαι δυτηθείη.* Dem. Phil. *οὔτοι μὲν γὰρ ἄρχοντες οὐ πολὺς χρόνος ἐξ οὗ — ἤλθον.*

10. Ideas that are alike or similar, or especially such as are antithetic, are made emphatic in their position, by being placed near each other.

Thus *αὐτὸς αὐτοῦ*, etc. e. g. *ἡ πόλις αὐτῇ παρ' αὐτῆς δίκην λήψεται.* X. Hier. 6, 2. *ξυγὴν μὲν ἡλικιώταις ἡ δόμος ἡ δομένοις ἐμοί.* Pl. L. 934, d. *μαίρονται πολλοὶ πολλοὺς τρόπους.* Hence, *ἄλλος ἄλλο*, *alius aliud*, *ἄλλος ἄλλοθι*, *alius alibi*, *ἄλλος ἄλλοσε*, *alius alio*, *ἄλλος ἄλλοθεν*, *alius aliunde*, *ἄλλος ἄλλῃ*, *alius alià* (sc. *viâ*), etc., of which the English makes two sentences, *the one did this, the other that*, etc.

APPENDIX.

VERSIFICATION.

§ 349. *Rhythm.*

Rhythm is the harmony produced by the alternation of long and short syllables.

The portions into which every verse is divided, are called *feet*.

The feet used in poetry may be divided, according to the number of syllables, into four of two syllables, eight of three, and sixteen of four syllables.

The dissyllabic feet are four:

- ˘ ˘ Pyrrhich* (τυρόν)
- — Spondee (τύπω)
- ˘ — Iambus (τυπόν)
- ˘ Trochee (τύπη).

* **DERIVATION OF NAMES OF FEET.**—*Pyrrhichius*. This name was assigned from the celebrated war dance of that name, in which it was used as being rapid and energetic.—*Iambus*. From *ιάπτω*, to abuse; because Archilochus the inventor used it in violent invectives.—*Trochæus*. From *τρέχω*, to run; because of its running saltatory style.—*Tribrachys*. *Τρις βραχύς*, as its form denotes.—*Spondæus*. So called, because it was used *ἐν ταῖς σπονδαῖς*, in sacred rites, from its solemn sound.—*Dactylus*. *Ἀπὸ τοῦ δακτύλου*; because it is, like the finger, composed of one long joint and two short ones.—*Anapaestus*. From *ἀναπαύω*; because the Ictus was contrary to that of the Dactyl.—*Amphibrachys*. *Ἀμφὶ βραχύς*; because the short syllables surround the long one, (*ἀμφὶ*).—*Creticus*. Because much used by the Cretans.—*Bacchius*. Used in the Dithyrambic Games in honor of Bacchus.—*Antibacchius*. The converse (*ἀντί*) of the former.—*Proceleusmaticus*. From *πρὸς αἶψα*, the boatswain's call or command; because rapidly uttered.—*Pæons*. Because used in the Pæonic Hymns.—*Choriambus*. Trochee or Chorea + Iambus.—*Antispastus*. *Ἀντισπᾶω*, to draw to the opposite side; because, being converse of the former, it appears to draw the Trochee to the other side of the Iambus.—*Ionicus a majore*, *Ionicus a minore*. Feet much in use with the Ionians; A majore, when beginning with the long syllables; a minore, when beginning with the short ones.—*Epitritus*. Most probably from *ἐπὶ* and *τρίτος*; because, in addition to (*ἐπὶ*) the 3d syllable, it has a short one over.—The *Ditambus* is an Iambic syzygy, admitting the Spondee in Pl. 1.—The *Ditrochæus* is a Trochaic syzygy, admitting the Spondee in Pl. 2.

The trisyllabic are eight:

- ˘ ˘ ˘ Tribrach (ἔνυπον)
- — — Molossus (τύπτωμαι)
- ˘ ˘ — Anapaest (ἄνυψός)
- ˘ ˘ ˘ Dactyl (τύπτειτε)
- ˘ ˘ ˘ Amphibrach (ἔνυπον)
- ˘ ˘ — Creticus (τύπτομαι)
- ˘ — — Bacchius (τυπήτω)
- — ˘ Palimbacchius (τύπτειτε).

The tetrasyllabic are sixteen:

- ˘ ˘ ˘ ˘ Proceleusmaticus (ἐτύπειτο)
- — — — Dispondeē (τυφθεήτην)
- ˘ ˘ ˘ ˘ Diiambus (ἐνυπόμην)
- ˘ ˘ ˘ ˘ Ditrochee (τυπτέωσαν)
- ˘ — — ˘ Antispastus (ἐτύφθητον)
- ˘ ˘ ˘ ˘ Choriambus (τυπτομένου)
- ˘ ˘ — — Ionicus a minori (ἐτετύμμην)
- ˘ — ˘ ˘ Ionicus a majori (τυψαίμεθα)
- ˘ ˘ ˘ ˘ first Paeon (τυπτόμενος)
- ˘ — ˘ ˘ ˘ second Paeon (ἐτύπτειτε)
- ˘ ˘ ˘ ˘ third Paeon (ἐτέτυπο)
- ˘ ˘ ˘ ˘ fourth Paeon (ἐνυπόμην)
- ˘ — — — first Epitritus (ἐνψάσθη)
- ˘ ˘ — — second Epitritus (ὦ τυπούσαι)
- ˘ — ˘ — third Epitritus (τυφθήσομαι)
- — ˘ ˘ fourth Epitritus (τυφθέησαν).

Simple metres are formed by the repetition of simple feet; compound, by combining the simple feet with each other.

Simple feet consist of but one Arsis, and one Thesis, e. g. ˘˘, ˘˘˘, ˘˘˘˘, ˘˘˘, ˘˘˘˘, etc.

Compound feet consist of two Arses and Theses, of which one Arsis and

Thesis, taken together, is considered as a single Arsis or Thesis, e. g. ˘˘˘˘, ˘˘˘˘, ˘˘˘˘, ˘˘˘˘, ˘˘˘˘ or — — — —.

Of the simple feet, only those which have a long syllable in the Arsis and a short one in the Thesis, give natural variety, e. g. ˘˘, ˘˘˘, ˘˘˘, ˘˘˘. Hence the trochee and dactyl, the iambus and anapaest, are considered as the fundamental feet of all rhythm. The other feet may be combined with these by resolving a long into two short syllables, or by contracting two short into one long syllable.

§ 350. *Arsis and Thesis.*

Arsis is that part of the foot on which the stress (*ictus*, beat,) of the voice falls. The remaining part of the foot is called *Thesis*. The *Arsis* is naturally on the long syllable of a foot; consequently in the spondee (—) and the tribrach (—), the place of the *Arsis* can be determined only by the kind of verse in which they are found. In every verse the original foot determines the place of the *Arsis* in all the other feet which are substituted for it. Hence, as the second syllable of an iambus is long, and as the *Arsis* naturally falls on the long syllable, the spondee in iambic verse would have the *Arsis* on the second syllable, thus —; so also in anapaestic verse. But as in the trochee and dactyl, the first syllable of the foot is long, the spondee in trochaic and dactylic verse takes the *Arsis* on the first syllable, thus —. Again, as a short syllable is assumed as the *unit* in measuring time, and as in a long syllable the ictus or force of the voice necessarily falls on the first of the two units composing this long, it is evident that where the tribrach is used instead of an iambus, it would take the *Arsis* on the second syllable,

thus —, where it is used instead of a trochee, on the first. So where the dactyl takes the place of the spondee with the *Arsis* on the last syllable, the *arsis* of the dactyl is on the first short, thus —; but where the anapaest stands for the spondee (—), its *Arsis* is on the first short, thus —.

§ 351. *Caesura.*

Caesura is the interruption of the rhythm by the ending of a word before the foot is completed.

There are three kinds of *Caesura*,

1. *Caesura* of the *foot*.
2. *Caesura* of the *rhythm*.
3. *Caesura* of the *verse*.

Caesura of the foot is where the word ends before a foot is completed.

Νικη|σας εθι|λει στυγε|ρην εμει|δικαδ' | αγροθαι.

In this line there is a *Caesura* of the foot after each of the syllables *σας*, *λει*, *ρην*, and *δικαδ'*. Only two cases of this *Caesura* can occur in a dactyl; for the word either ends after the *Arsis*, —|—, and forms the *masculine Caesura*, or in the *Thesis*, —|— and forms the *feminine* or *trochaic Caesura*. Thus the *Caesuras* after *σας*, *λει* and *ρην* are masculine, that after *δικαδ'* is feminine or trochaic.

The *Caesura* of the rhythm is where the *Arsis* falls on the last syllable

of a word;—and thus the Arsis is separated from the Thesis. In the line above quoted, the Caesura of the rhythm occurs after the syllables *σε*, *λε* and *ρη*, the Arsis falling on each of these and being separated from the following Thesis by the Caesura. This Caesura can take place only in such feet as have the Arsis on the first syllable.

The Caesura of the verse is a pause introduced to render the recitation more easy. This divides the verse into two parts.

In several kinds of verse this Caesura has a fixed place, viz. in the *trochaic*, *iambic* and *anapaestic tetrameter*, which have their natural Caesura at the end of the fourth foot. See under these verses below.

Other kinds of verse may have more than one Caesura, the place of which is not fixed. In Hexameter verse, however, the Caesura of the verse more usually occurs after the Arsis of the third foot. Thus,

Κίλλαν τε ζαθέην, || Τανέδοιό τε ἴφι ἀνάσσεις,

or in the Thesis of the third foot, thus,

Καὶ τότε δὴ θάρσῃσι, || καὶ ἤνθα μάντις ἀμύμων.

§ 352. *Different kinds of Verse.*

A verse is often named from the foot which predominates in it. Thus the verse is called *dactylic* because the dactyl is the predominant foot, and *iambic*, because the iambus is the predominant foot. A verse is called *acatalectic*, when the feet of which it is composed are complete, as *trimeter iambica*, $\cup \text{—} \cup \text{—} | \cup \text{—} \cup \text{—} | \cup \text{—} \cup \text{—}$. A verse is called *catalectic*, when one or two syllables are wanting to complete the verse, as the *trimeter* $\cup \text{—} \cup \text{—} | \cup \text{—} \cup \text{—} | \cup \text{—}$. In dactylic verse, if the last foot wants one syllable, the verses are called *catalectic on two syllables*, e. g. $\text{—} \cup \text{—} \cup \text{—} \cup \text{—} \cup \text{—}$; if two syllables are wanting, *catalectic on one syllable*, e. g. $\text{—} \cup \text{—} \cup \text{—} \cup \text{—}$.

Verses in which the last dipody (a pair of feet) wants an entire foot, are called *brachycatalectic*, e. g. $\cup \text{—} \cup \text{—} | \cup \text{—} \cup \text{—} | \cup \text{—}$.

Verses which have one syllable more than enough are called *hypercatalectic*, e. g. $\cup \text{—} \cup \text{—} | \cup \text{—} \cup \text{—} | \cup \text{—} \cup \text{—}$.

§ 353. *View of the different kinds of Verse.*

The most usual kinds of verse are those which consist of the repetition of the same foot. Of these the most frequent are the *dactylic*, *iambic*, *trochaic* and *anapaestic*.

§ 354. *Dactylic Verse.*

The fundamental foot in this verse is the dactyl, the place of which may be supplied by a spondee.

§ 355. *Hexameter.*

The Hexameter was employed by the Greeks at an early period for the Epic or heroic poem, and hence this verse is often called *heroic*.

The dactyl is the fundamental foot of the Hexameter, the verse being formed by five repetitions of the dactyl with a dissyllabic catalectus.

But in each of the first four feet, a *spondee* may take the place of the dactyl. Sometimes also there is a spondee in the fifth foot, and the line is then called *spondaic*, as

Οὐ γὰρ ἐγὼ Τρώων ἕνεκ' ἦλυθον αἰχμητῶν.

Besides the Caesura mentioned above after the Arsis of the third foot, or in the Thesis of the same, there is sometimes a Caesura in the second foot, which is commonly followed by one in the fourth, as

Ἡ Αἴας || ἡ Ἰδομενεύς || ἡ δῖος Ὀδυσσεύς

Ἡγεμόνων, || ὅστις οὐ ἀρὴν || ἐπάρουσι ἀμύναι.

The beauty of Hexameter verse is promoted by varying the feet by an interchange of dactyls and spondees and by introducing these in different places in different verses. For the same reason it is desirable that the **Caesuras** should occur in different places in different lines.

§ 356. *Pentameter.*

This verse is divided into two parts, each of which consists of two dactyls and a catalectic syllable, thus,

$$\frac{1}{2} \quad \frac{1}{2} \quad \frac{1}{2} \quad - \parallel \quad \frac{1}{2} \quad \frac{1}{2} \quad \frac{1}{2} \quad \frac{1}{2} \quad -$$

Μηδὲ θύραζε πάλιν' || οὐκ ἐθέλοντ' ἵσταναι.

Spondees may take the place of the dactyls in the first half, but not in the second, because the numbers at their conclusion should run more freely, instead of being retarded by the slow movement of the spondees. The long syllable at the end of the second half can be short. The Caesura is here the same as in the Hexameter, except that there must be a division, by the ending of the word, in the middle of the verse. When the word, however, is more than two syllables, Elision may take place.

This kind of verse is commonly found only in connection with Hexameter, a Hexameter and Pentameter following each other alternately. A poem composed of these two measures is called *Elegiac*, being at first devoted to plaintive melodies.

**Ἄρτι με γυνόμενον ζωᾷς βρέφος ἤρπασε Δαίμων Hexam.*

Oia old' ai' agathōn || airos, eis xanōn. Pentam.

Ἀπλήρωτ' Ἰῖδα, τί με νήπιον ἤρπασας ἄφνω; Hexam.
Τὶ σπένδεις; οὐ σοὶ || πάντες ὀφειλόμεθα; Pentam.

§ 357. *Dactylic Tetrameter.*

The tetrameter catalectic on one syllable consists of three feet and a syllable, e. g.

Πολλὰ βροτῶν διαμεμβόμενα.
— — — | — — — | — — — | —

The tetrameter catalectic on two syllables consists of three feet and two syllables which may form a spondee or trochee.

Φαινόμενον κακὸν οἰκᾷδ' ἄγασθαι.
— — — | — — — | — — — | — —

The tetrameter acatalectic consists of four feet; instead of a dactyl in the last a cretic is admissible.

Ἦπαν' ὁδύνας ἀδαής, ὕπνῳ δ' ἀλγίων.
— — — | — — — | — — — | — — —
Μῶσ', ἔγι Καλλιόπη θύγατερ Διός.
— — — | — — — | — — — | — — —

§ 358. *Dactylic Trimeter.*

The trimeter catalectic on one syllable consists of two feet and a syllable.

Ἐνθ' ἐν ἀεζόμενον
— — — | — — — | —

The trimeter catalectic on two syllables consists of two feet and two syllables which may form either a spondee or trochee, e. g.

Εὐρεῖ πύματα πόνη.
— — — | — — — | — —

A spondee is very rare in the second foot.

§ 359. *Dactylic Dimeter.*

The dimeter catalectic on two syllables consists of a dactyl and a spondee or trochee.

Φάσματι στροβυλῶν
Τοῖσδ' ὁμόφρωνον.
— — — | — — —

The dimeter acatalectic consists of two dactyls, and usually stands in connection with tetrameters.

Οὐς ὑπὸ τείχεσσι
— — — | — — —

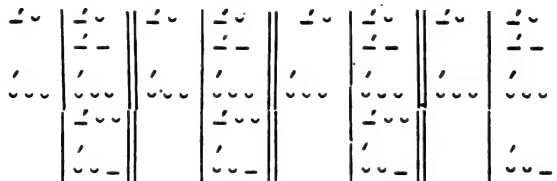
§ 360. *Trochaic, Iambic and Anapaestic Verse.*

The trochaic, iambic and anapaestic verse is measured by *dipodies*, i. e. by pairs of feet. Hence verses of two feet, are called monometer, of four, dimeter, of six, trimeter, of eight, tetrameter. The Latins named these according to the number of feet. Thus a verse of four feet was called *quaternius*, of six, *senarius*, of eight, *octonarius*. Hexameter is generally not measured by dipodies.

§ 361. *Trochaic Verse.*

The Trochee is the predominant foot in this verse. The last syllable of each dipody may be doubtful; hence the last foot of each dipody may be a spondee. Therefore, a spondee is admissible in every even place, (2, 4, 6, 8). The Arsis or long syllable of every foot can be resolved into two short ones, and hence, a *tribrach* can stand in every place; a dactyl and anapaest can stand in all the even places, instead of the spondee. A dactyl is not admitted, however, except in a proper name.

A trochaic tetrameter acatalectic would then present the following scheme.



§ 362. *Trochaic Monometer.*

The trochaic monometer consists of two feet. It is generally found in systems of trochaic trimeters, e. g.

Συβαρῖξιν,
— — | — —

§ 363. *Trochaic Dimeter.*

The trochaic dimeter acatalectic consists of four feet, e. g.

Κολχίδος τε γᾶς ἔθροικοι.
— — | — — | — — | — —

The trochaic dimeter catalectic consists of three feet and a syllable. It is usually found among acatalectic dimeters, e. g.

Καὶ Σκύθης ὄμιλος, οἳ γᾶς (acatalectic).

Ἔσχατον τόπον ἀμφὶ Μαί- (catalectic).

ᾧτιν ἔχουσι λίμναν.

— — | — — || — — | — —
— — | — — || — — | — —

Ὅθεν δόμοισι τοῖς ἐμοῖς
 ~ ~ | ~ ~ || ~ ~ | ~ ~.

Iambic dimeter catalectic consists of three feet and a syllable, e. g.

Θάλω λέγειν Ἀτρεΐδας,
 Χαίροιτε λοιπὸν ἡμῖν
 ~ ~ | ~ ~ || ~ ~ | ~ ~.

This verse is commonly found in systems of acatalectic dimeters.

§ 368. *Iambic Trimeter Acatalectic, commonly called Senarius.*

This is the most noted of the iambic verses. It consists of six feet, e. g.

Ἦ τέκνα, Κάδμου τοῦ πάλαι νέα τροφή,
 Ἰκτηρίοις κλάδοισιν ἐξετεμμένοι;
 Ἄλλων ἀπούειν, αὐτὸς ᾧδ' ἐλήλυθα
 ~ ~ | ~ ~ || ~ ~ | ~ ~ || ~ ~ | ~ ~.

The tragedians admit a dactyl only in the first and fifth foot. It must be regarded as a mere exception, when it occurs in the third foot.

• Ἐν τὸ συνεχῶς καὶ πολλὰ καὶ ταχέως λαλεῖν
 ~ ~ | ~ ~ || ~ ~ | ~ ~ || ~ ~ | ~ ~.

The tragedians never admit an anapaest except in the case of a proper name, and even then not in the last foot. An anapaest, however, may stand in the first foot when it is a single word, e. g.

Μενέλωρ Ἑλένην ὃ δὲ Κλυταιμνήστρας λέχος,
 Ποταμῶν τε πηγαί, ποτίων τε κυμάτων
 ~ ~ | ~ ~ || ~ ~ | ~ ~ || ~ ~ | ~ ~.

The most frequent Caesura here is in the third foot. This Caesura, however, is often neglected, others being used, or sometimes, none, e. g.

Ἐχθρῶν ἄδωρα || δῶρα κοῖν' ὀνήσιμα.

The Caesura is often found in the middle of the fourth foot, e. g.

Ἐπεὶ πατήρ οὗτος σός, || ὅν θρηνηῖς ἀελ.

The Caesura at the end of the third foot is less frequent.

§ 369. *Iambic Tetrameter Catalectic.*

The iambic tetrameter is very much used by the comedians. It consists

§ 373. *Anapaestic Dimeter Catalectic.*

The anapaestic dimeter catalectic consists of three feet and a syllable,—and has no Caesura, e. g.

Ἐλπετο χώρας ἐφορεύειν
Διὰ τὸν σὸν προικτὸν ὀφλήσει.

— — — | — — — || — — — | —

§ 374. *Anapaestic Tetrameter Catalectic.*

The anapaestic tetrameter catalectic consists of seven feet and a syllable. This verse is also called Aristophanean, though not invented by Aristophanes.

The Caesura is at the end of the fourth foot, sometimes, though rarely, after the short syllable immediately following. There is generally also an incisure at the end of the second foot, e. g.

Προιεῖ τις αἰὲ τῶν ὀρνίθων || μαντινομένη περὶ τοῦ πλοῦ;
Πῶς δ' ὑγίαιαν δώσουσ' αὐτοῖς. || οὔσαν παρὰ τοῖσι θεοῖσιν;
Τῶν ἀργυρίων· οὔτοι γὰρ ἴσασι. || λέγουσι δέ τοι τάδε πάντες.

— — — | — — — || — — — | — — — || — — — | — — — | —
— — — | — — — || — — — | — — — || — — — | — — — | —
— — — | — — — || — — — | — — — || — — — | — — — | —

Anapaestic tetrameter acatalectic does not seem to have been used by the Greek poets.

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II. GREEK INDEX.

ABBREVIATIONS. Adv. *adverb*; adj. *adjective*; Comp. *compare*; comp. *compared*; c. a. *with the accusative*; c. d. *with the dative*; c. g. *with the genitive*; c. inf. *with the infinitive*; c. part. *with the participle*; coll. *collective*; Dec. *declension*; dec. *declined*; euph. *euphonic*; ins. *instead of*; int. *intensive*; intr. *intransitive*; pers. *personal*; prep. *preposition*; priv. *privative*; R. *remark*; trans. *transitive*.

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<i>ἄδαις</i> c. g. 273, 5, (g).	<i>αἰτεῖν</i> c. two a. 280, 3.	<i>ἄλλο</i> or <i>ἄλλο τι ἢ</i> ellipsis 346, 2, (d).
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<i>ἄδικοῖν</i> c. a. 279, 1; c. a.	<i>αἰτιός</i> <i>εἰμι</i> c. inf. 306, 1, (c).	
	<i>ἀκόλουθος</i> , - <i>εῖν</i> , - <i>ως</i> , - <i>ήτι-κος</i> c. d. 284, 3, (3).	
	<i>ἀκοντίζεν</i> c. g. 273, R. 7.	

ἄλλος ἄλλον (ἄλλος ἄλλο-
θεν) with another Nom.
266, 3.

ἄλλο τι ἢ and ἄλλο τι in
the question, nonne 344,
5, (g).

ἄλλοις c. g. 271, 3,

αἰς dec. 54, (a).

ἄλωνα c. g. 274, 2.

ἄλων dec. 56, R. 2.

ἄλως dec. 48, R. 1, 70, A,
(a), 72, (b).

ἄμα c. d. 289, R.; with
part. 312, R. 6; c. d.
and part. 312, R. 5.

ἄμαρτανειν c. g. 271, 2;
c. part. 310, 4, (g).

ἄμειβειν, -εσθαι c. g.
275, 3; c. a. 279, 1.

ἄμειβων 84, 1.

ἄμειβειν c. g. 274, 1; c.
inf. 306, 1, (a).

ἄμειβανός εἰμι c. inf. ins.
ἄμειβανόν ἐστι c. a. et
inf. 307, R. 6.

ἄμοιρος c. g. 273, 3, (b).

ἄμυνειν c. d. 284, 3, (7).

ἄμφι prep. 295, 1, (2); c.
d. in a pregnant signif.
ins. c. a. 300, 3, (a).

ἄμφι περί 300, R. 1.

ἄμφιεννύναι c. two a.
280, 3.

ἄμφις βηεῖν c. d. 284, 3, (2).

ἄμφω dec. 90, R.

ἄν- priv. 236, R. 3, (b).

ἄν 260; c. ind. fut. 260,
2, (1); c. ind. impf. plup.
and aor. 260, (2); c. subj.
260, (3); c. opt. 260, (4);
c. inf. and part. 260, (5);
position and repetition
of ἄν 261. [2, (3), (d)].

ἄν with conjunctions 260,
ἄν καί 261, R. 3.

ἄν in Protasis 340, 6.

ἄν with the opt. omitted
260, R. 7; with Pres.
Ind. omitted 260, R. 3
and 6.

ἄν ins. εἰάν, which see.

ἄνα voc. 53, R. 4.

ἄνά prep. 290, 1.

ἀναβάλλεσθαι c. inf. 306,
1, (a).

ἀναγκάζειν τινά τι 278, 4.

ἀνακαγγάζειν c. a. 278, 3.

ἀναμνησκειν c. two a.
280, 3.

ἀνδάνειν c. d. 284, 3, (5).

ἀνεπιστήμων c. g. 273, 5,

ἄνευ c. g. 271, 3. [(g).

ἀνέχεσθαι c. g. 275, 1.

ἀνέχεσθαι c. Inf. 311, 15;
c. part. 310, 4, (e).

ἀνῆρ dec. 55, 2; to de-
note employment (ἀνῆρ
μάντις) 264, R. 3.

ἀνιστορεῖν c. two a. 280, 3.

ἀντίχεσθαι c. g. 273, 3, (b).

ἀντί prep. 287, 1.

ἀντιάειν c. d. 284, 3, (2).

ἀντικαμβάνεσθαι c. g. 273,
3, (b) [273, R. 9].

ἀντίος and ἀντίον c. g.
ἀντιποιεῖσθαι c. g. 273,
3, (b).

ἄξιος εἰμι c. inf. 307, R. 6.

ἄξιος, ἀξίως, ἀξιοῦν, -οῦ-
σθαι c. g. 275, 3; ἄξιος
τινός εἰμι τινι 284, 3,
(10) (b).

ἄξιοῦν c. inf. 306, 1, (a).

ἀπαγορεύειν (εἰ, κακῶς)
c. a. 279, 2; c. inf. 306,
1, (a).

ἀπαίδευτος c. g. 273, 5, (g).

ἀπαυτεῖν c. two a. 280, 3.

ἀπαλλάττειν c. g. 271, 2;
-εσθαι c. part. 310, 4, (f).

ἀπαντᾷ c. g. 273, R. 9;
c. d. 284, 3, (1).

ἀπειθεῖν c. g. 273, R. 19;
c. d. 284, 3, (3).

ἀπειπεῖν c. part. 310, 4, (e).

ἄπειρος c. g. 273, 5, (g).

ἄπειρος ἔχειν c. g. 273,
5, (g).

ἀπέχειν, ἀπέχεσθαι c. g.
271, 2.

ἀπιστεῖν c. inf. 306, 1, (b).

ἄπλοῦς comp. 82, 1, (b).

ἀπό prep. 288, 1; with
the meaning of construe-

tio praegnans ins. ἐν c. d.
300, 3, (c); ἀπό in a
verb with the art. ins.
ἐν (οἱ ἀπὸ τῆς ἀγο-
ρᾶς ἄνθρωποι ἀπέφυ-
γον) 300, 4, (a).

ἀπό — εἵνεκα 300, R. 2.

ἀποδέχεσθαι c. g. 273,
5, (e).

ἀποδίδοσθαι c. g. 275, 3.

ἀποδιδράσκειν c. a. 279, 3.

ἀπολαύειν c. g. 273, 5, (c).

ἀπολογεῖσθαι c. d. 284,
3, (7).

Ἀπόλλων dec. 53, 4, 1,
(a); 56, R. 1.

ἀποπειράσθαι c. g. 273,
5, (7).

ἀποπρὸ 300, R. 2.

ἀπορεῖν c. g. 273, 5, (b).

ἀποστρεφῖν c. g. 271, 2;
τινά τι, τινός τι, τινός
τινα 280, 3, and R. 3.

ἀποστρίβειν c. g. 273, R. 16.

ἀποστρέφεισθαι c. g. 279,
R. 3.

ἀποφαίνειν c. part. and
inf. 311, 11.

ἀποφείγειν c. a. 279, 3.

ἀπρηπῶς c. d. 284, 3, (5).

ἄπτεσθαι c. g. 273, 3, (b).

ἄρα 324, 3.

ἄρα ius. ἄρα 324, R. 5.

ἄρα interrogative 344, 5,
(b).

ἀρέσκειν τινά 279, 1; ἀρέ-
σκεσθαι c. d. 284, 3, (5);
c. d. of the instrument
285, 1, (1).

ἀρήγειν c. d. 284, 3, (7).

ἄρης dec. 59, R. 2.

Ἀριστοφάνης dec. 59, R. 2.

ἀρκεῖσθαι c. d. 285, 1, (1).

ἀρμόττειν c. d. 284, 3, (5).

ἀρνεῖσθαι c. inf. 306, 1, (b).

ἀρεῖται ἀπό τινος, par-
ticularly 312, R. 3.

ἄρχειν, to begin, c. g. 271,
4 to rule, c. g. 275, 1.

ἄρχεσθαι c. g. 271, 4; c.
part. 310, 4, (f); c. part.
and inf. 311, 16.

- ἀρχόμενος, in the beginning 312, R. 3.
 ἀσεβείν c. a. 279, 1.
 ασκον, ασκόμην 221.
 ἄσμενος comp. 82, R. 6.
 ἄσσα, ὅσσα 93.
 ἀστήρ dec. 56, R. 3.
 ἀστράπτειν c. a. 278, 3.
 ἄστυ dec. 63.
 αἶναι ins. νται 144, R. 1.
 ἀτάρ 322, 7.
 ἄτε c. part. 312, R. 13.
 ἄτερος 10, R. 2.
 Ἄτλα Voc. 53, R. 2.
 στο ins. ντο 144, R. 1.
 ἄττα and ἄττα 93.
 αὐ, αὐτάρ 322, 7.
 αὐτίκα with part. 312, R. 6.
 αὐτός dec. 91.
 αὐτός usage 302, 4; 303.
 3; with the art. 246, 3, 8.
 αὐτός in αὐτοῖς ἵπποις, together with the horses etc. 283, 2, (a); ὁ αὐτός c. d. 284, 3, (4). [2.
 αὐτοῦ dec. 88; usage 302,
 ἀφαιρέσθαι c. two a.
 and τινά τινος, τινός τι
 280, 3, and R. 3.
 ἄφθονος comp. 82, R. 6.
 ἀφιέναι, -ιέσθαι c. g.
 271, 2.
 ἄχθεσθαι c. d. 285, 1,
 (1); c. part. 310, 4, (c).
 B euph. 24, 2.
 βαίνειν πόδα and the like
 279, R. 5.
 βαρύνεσθαι c. part. 310,
 4, (c).
 βασιλεύειν c. g. 275, 1.
 βασιλεύς dec. 57, 2.
 βασκαίνειν c. d. and a. 284,
 Βάττω 212, 3. [3, (6).
 βέλτων 84, 1.
 βλέπτειν c. a. 279, 1.
 βλέπτειν μεγάλη, etc. c.
 a. 280, 2.
 βλέπειν c. a. 278, 3.
 βοηθεῖν c. d. 284, 3, (7).
 βοῦλει c. subj. 259, 1, (b).
 βούλεσθαι c. inf. 306, 1, (a).
 βουλεύεσθαι c. inf. 306,
 1, (a); c. ὅπως and ind.
 fut. 330, 6.
 βοῦς dec. 57, 2.
 βρέτας dec. 61, R. 1.
 βρίθειν c. g. 273, 5, (b).
 βριμούσθαι c. d. 284, 3,
 Γάλα dec. 54, (c). [(6).
 γάλως dec. 212, 7.
 γάρ 324, 2; in an answer
 344, 7.
 γαστήρ dec. 55, 2.
 γέ 317, 2; in an answer
 344, 7.
 γελᾶν c. a. 278, 3.
 γέλως dec. 171, B, (c).
 γέμειν c. g. 273, 5, (b).
 γεννᾶν, parentem esse
 255, R. 1.
 γένος dec. 61 (b).
 γεραιός comp. 82, I, (c).
 γέρως dec. 54, R. 4.
 γένειν, γείεσθαι c. g. 273,
 5, (c).
 γῆρας dec. 54, R. 4.
 γίγνεσθαι c. g. orig. 273,
 1; c. g. possea. 273, 2;
 c. g. partit. 273, 3, (a);
 and an abstract sub. foll.
 by inf. 306, 1, (d).
 γίγνεσθαι with signif. of
 Perf. 255, R. 1.
 γίγνεται μοι τι βουλομή-
 νη, ἐλπομένη 284, 3, 10,
 (c).
 γιγνώσκειν c. g. 273, 5,
 (f); τί τινι 285, 1, (3);
 c. part. 310, 4, (a); c.
 inf. and part. 311, 4.
 γιγνώσκω c. ὥς and gen.
 abs. 312, R. 12.
 — ins. ἔγνωκα 255, R. 1.
 γλήχων dec. 56, R. 1.
 γλίχεσθαι c. g. 273, 3, (b).
 γόνυ dec. 54, (c); 68, 1.
 γραῦς dec. 57, 2.
 γραφίσθαι c. g. 274, 2.
 γυνός c. g. 271, 3.
 γυνή dec. 68, 2.
 Δ euphon. 24, 2.
 δᾶερ Voc. 53, 4, (1) (a).
 δαί 315, 7. [3.
 δαίεσθαι c. two acc. 280,
 δάκρυ and δάκρυον 70, B.
 δασύς c. g. 273, 5, (b).
 δέ 322, in a question R. 6.
 δέ suffix 235, 3 and R. 3;
 after a demon. 95, (c).
 δεδοικέναι c. inf. 306, 1,
 (a).
 δέ c. g. 273, 5, (b); c.
 acc. and dat. 279, R. 4;
 c. inf. 306, 1, (d); and
 acc. c. inf. 307, R. 3.
 δέ τ' ὅπως 330, R. 4.
 δεικνύναι c. part. 310, 4,
 (b); c. part. and inf.
 311, (11).
 δέικνα dec. 93, R. 2.
 δεινός c. inf. 306, 1 (c).
 δέισαι c. a. 279, 5.
 δέισθαι c. g. 273, 5, (b);
 c. inf. 306, 1, (a).
 δέμας c. g. 208, R.
 δένδρος dec. 72, (a).
 δέπας dec. 61, (a).
 δέρκεσθαι c. a. 278, 3.
 δεισπόζειν c. g. 275, (1).
 δεισότης dec. 45, 6.
 δέυνειν c. a. 278, 2.
 δεύτερος c. g. 275, 2.
 δέχεσθαι c. two acc. 280,
 4; τινί τι 284, R. 4.
 δή 95, (b); 315, 1, 2.
 δῆθεν 315, 5.
 δῆλον εἶναι, ποιεῖν with
 part. 310, 4, (b); δῆλός
 εἰμι ποιῶν τι 310, R. 3.
 δῆλός εἰμι ὅτι 329, R. 4.
 δηλοῦν c. g. and a. 273, 5,
 (f); c. part. 310, 4, (b);
 c. inf. and part. 311, 12.
 Δημήτηρ dec. 55, 2.
 Δημοσθένης dec. 59, R. 2.
 δηποτε 95, (b).
 δηπουθεν 315, 6.
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 διαγύν c. part. 310, 4, (1).
 διαγίγνεσθαι c. part. 310,
 4, (1).
 διαδέχεσθαι, διάδοχος,
 διαδοχή c. d. 284, 3, (3).
 διαδιδόναι c. g. 273, 2, (b).

- διάδοχος** c. g. and d. 274, 3, (b); 284, 3, (3).
διαφιέν c. two acc. 280, 3.
διακρίσθαι τὴν γνώμην with *ὥς* and gen. abso. 312, R. 12. [(1).
διαλέγεσθαι c. d. 284, 3, **διαλεπόν χρόνον** 312, R. 3.
διαλλάττειν c. part. 310, 4, (f). [d. 284, 3, (1).
διαλλάττειν, -άττεσθαι c. **διαμείβεσθαι** c. g. 275, 3.
διανίμειν c. two acc. 280, 3.
διανοῦσθαι c. *ὅπως* c. ind. fut. 330, 6; c. *ὥς* and g. abs. 312, R. 12.
διαπραττεσθαι c. inf. 306, 1, (c). [(b).
διατελεῖν c. part. 310, 4, **διαφέρειν** c. g. 271, 2.
διάφορος c. g. 271, 3; c. d. 284, 3, (4).
διαφωνος c. d. 284, 3, (4).
διαχρήσθαι c. d. and acc. 285, 1, (2).
διδάσκειν c. two acc. 280, 3; c. inf. 306, 1, (c).
διδόναι c. g. partit. 273, 3, (b); c. g. price, 275, 3.
διέχειν c. g. 271, 2.
δικάζειν c. g. 274, 2; **δικάζεσθαι** c. d. 284, 3, (2).
δικαίος εἶμι c. inf. pers. ins. **δικαίον ἐστι** c. a. and inf. 307, R. 6.
δικαιοῦν c. inf. 306, 1, (a).
διωγν c. g. 288, R.
διορίζειν c. g. 271, 2.
διότι see *ὅτι*.
δίχα c. g. 271, 3.
δίψα and **δίψος** 70, B.
διψῆν c. g. 274, 1.
διώκειν c. g. 274, 2.
δοκῆν c. inf. 306, 1, (b); *videri*, pers. 307, R. 7.
δορυ dec. 54, (c) and 68, 3.
δορυφορεῖν c. a. 279, 1.
δραπετεύειν c. a. 279, 3.
δράττεσθαι c. g. 273, 3, (b).
δύνασθαι c. a. 279, 6; c. inf. 306, 1, (c).
δυνατός εἶμι c. inf. 306, 1, (c); pers. ins. **δυνατόν ἐστι** c. acc. and inf. 307, R. 6.
δύο dec. 99, 5; with the Subst. in the Pl. 241, R. 10.
δυσ in composition, 236, R. 3, (b).
διεχειραίνων c. a. 279, 5; c. d. 285, 1, (1).
δωρεάν, gratis 278, R. 2.
δωρεῖσθαι τινί τι and **τινὶ τι** 279, R. 2.
Δωρεῖς dec. 57, R. 2.
Ἐάν c. inf. 306, 1, (a).
ἐάν cons. 339, 2, II, (b); *whether*, an 344, 4; *ἐάν* *δε* ins. *ἐάν* *δέ* μή 340, 4; *ἐάν* *καί* ib. 7.
ἐάν *τε* — *ἐάν* *τε* 323, 1.
ἐαται, ἐατο ins. *ἦνται, ἦντο* 220, 13.
ἐαυτοῦ dec. 88; usage, *ἐών* 215, R. [302, 2.
ἐγγίζειν c. g. 273, R. 9; c. d. 284, 3, (2).
ἐγγύς c. g. 273, R. 9; c. d. 284, 3, (2).
ἐγκαλεῖν c. g. 274, 2; c. d. 284, 3, (6).
ἐγκρατής c. g. 275, 1.
ἐγγέλως dec. 63, R. 5.
ἐγώ dec. 87; usage, 302, 1.
ἐγωγε 95, (a).
ἐῆος from *εἶς* 215, R.
ἐθάλειν c. inf. 306, 1, (a).
εἰ ins. *η* aug. 122, 3.
εἰ ins. redup. 123, 4.
εἰ II. Pers. ins. *η* 116, 11.
εἰ cons. 339.
εἰ concessive 340, 7; in wishes 259, 3, (b).
εἰ, an, *whether* 344, 5, (i).
εἰ γάρ 259, 3, (b).
εἰ δ' ἄγρ 340, 3.
εἰ *δέ* ellipt. 340, 3; *εἰ* *δέ* ins. *εἰ* *δέ* *μή* and *εἰ* *δέ* *μή* ins. *εἰ* *δέ* 340, 4.
εἰ *καί* 340, 7.
εἰ *πε* see *ἐάν*.
εἰ *μή* iron. 284, 3, (a); *εἰ*

μή except 340, 5; *εἰ* *μή* *εἰ*, nisi *εἰ*, ib.
εἰα, εἰας, εἰα, εἰαν opt. ins. *αἰμι* and etc. 116, 9.
εἰδέναι c. g. 273, 5, (f); c. partic. 310, 4, (a); difference between inf. and part. 311, 2; c. *ὥς* and g. abs. 312, R. 12.
εἶθε in wishes 259, 3, (b).
εἰσάγειν τί τινι 285, 1, (3).
εἰκεν c. g. 271, 2; c. d. 284, 3, 2. [3, (5).
εἰκός, εἰκότως c. dat. 284, **εἰκῶν** dec. 55, R. 2.
εἴμην, εἴτε, εἴην ins. *εἴημην*, etc. 116, 7.
εἶναι as copula 238, R. 5; as an essential word, to be, to exist, etc. 238, R. 6; with adv. 240, R. 4; *εἶναι* with a part. ins. of a simple verb 238, R. 7; *εἶναι* omitted 238, R. 8 and 9.
εἶναι apparently unnecessary with *ὁνομαζέειν, -εσθαι* 269, R. 1.
εἶναι c. g. orig. 273, 1; c. g. possess. 273, 2; c. g. partit. 273, 3, (a); c. d. 284, 3, (9); *εἶναι* and a subs. c. inf. 306, 1, (d).
εἰπέ referring to several persons 241, R. 13.
εἰπεῖν εὖ, πακῶς τινα 279, 2; *πακά, καλά* c. a. 280, 2.
εἰπεῖν c. d. 284, 3, (1); c. d. and a. c. inf. 307, R. 3.
εἰργεῖν, -εσθαι c. g. 271, 2.
εἰς (*εἰς*) prep. 290, 2; construct. Pregn. ins. *ἐν* c. d. 300, 3, (b); with the art. ins. *ἐν* (*ἡ* *λῆμνη* *ἐκδοῖ* *ἐς* *τὴν* *Σύρτιν* *τὴν* *ἐς* *Λιβύην*) 300, 4, (b).
εἰς, μὲν, ἐν dec. 99, 5.
εἰς with Superl. 239, R. 2.
εἰσάγειν c. g. 274, 2.
εἰσαν ins. *εσαν* in plup. 116, 6.

- εἰσορᾶν*, to permit c. part. 310, 4, (e).
εἰσπράττειν c. two acc. 280, 3.
εἶτα with Part. 312, R. 8; *εἶτα* in a quest. 344, 5, (e).
εἴτε—*εἴτε* 323, 1; in an indirect question 344, 5, (k).
εἰωθέναι c. inf. 306, 1, (a).
ἐκ, *ἐξ* Prep. 288, 2; in const. Preg. ins. *ἐν* c. d. 300, 3, (c); *ἐκ* in verb with the Art. ins. *ἐν* (οἱ *ἐκ* τῆς ἀγορᾶς ἄνθρωποι ἀπέφυγον) 300, 4, (a).
ἐκάς c. g. 271, 3.
ἐκαστος with the Art. 246, 6.
ἐκδύειν with two acc. 280, *ἐκείθεν* with the Art. ins. *ἐκεῖ* (ὁ *ἐκεῖ* θεν πόλις—*μοῦς* δεῦρο ἦξει) 300, R. 8.
ἐκείνος dec. 91; usage 303, 2; with the Art. 246, *ἐκείνοσι* (ν) 15, 1, (e). [3.
ἐκείσε const. Preg. ins. *ἐκεῖ* 300, R. 7.
ἐκῆτι c. g. 288, R.
ἐκλείπειν c. part. 310, 4, (f).
ἐκπλήττεισθαι c. a. 279, 5.
ἐκστήναι c. a. 279, R. 3.
ἐκτρέπεται c. a. 279, R. 3.
ἐκὼν εἶναι 306, R. 8.
ἐλαττον without ἢ 323, R. 4.
ἐλαττοῦσθαι c. g. 275, 1.
ἐλάττων 84, 6.
ἐλάχιστος 84, 6.
ἐλέγχειν c. part. 310, 4, (b).
ἐλέγχιστος 84, R. 4.
ἐλεῖν c. g. 274, 1; c. a. 279, 5.
ἐλευθερος, *ἐλευθεροῦν* c. g. 271, 2, 3.
ἐλλίσσειν *θαόν* 279, R. 5.
ἐλπίζειν c. d. 285, 1 (1); c. inf. 306, 1, (b).
ἐμαντοῦ dec. 88; usage 302, 2.
ἐμός ins. *μου*, 302, R. 2.
ἐμπειρος c. g. 273, 5, (g).
ἐμπελάσσεισθαι c. g. 273, R. 9; c. d. 284, 3, (2).
ἐμπέπλασθαι c. part. 310, 4, (d).
ἐμπροσθεν c. g. 278, 3, (b).
ἐμφορῆς c. d. 284, 3, (4).
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III. INDEX FOR THE FORMS OF THE VERBS.

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ERRATA.

Page 3, line 18, read Ausführliche for Ausfürliche. p. 4, l. 17, *twenty* for *thirty*. p. 17, l. 18, read ἡῤξον for ἡῤξον. p. 18, l. 6, *tragœdus* for *tragedus*. p. 28, l. 10, τὰ δὲ for τὰδὲ. p. 28, l. 23, *ends in* for *is changed into*. p. 31, l. 6, φ for θ. p. 31, l. 35, *smooths* for *smooth breathings*. p. 35, l. 24, *Θαλπυρή* for *Θαλπυρή*. p. 41, l. 31, *Δευκαλίων* for *Δευκ.* p. 48, l. 32, πολλὰ for πολλὰ. p. 52, l. 13, *reflexive* for *reciprocal*. p. 53, l. 1, ἐποίησαν for ἐποίησαν. p. 55, l. 30, Φίλιπποι for Φίλιπποι. p. 58, l. 8, αἰσι for οἰσι. p. 60, l. 2, Ἀνδρομέδα for Ἀνδρομέδα. p. 61, l. 4, δίκη for δίκη. p. 67, l. 33, *clod* for *ice*. p. 92, l. 12, *declension* for *delension*. p. 103, l. 15, ἴδρι for ἴδρι. p. 103, l. 19, ἴδριδα for ἴδριδα. p. 113, l. 22, οἶ for οἶ. p. 122, l. 35, ὕ for ὕ. p. 122, l. 37, ἐξακουσιστὲς for ἐξα. p. 122, l. 38, ἐπτακουσιστὲς for ἐπτ. p. 134, l. 22, βεβουλένης for βεβουλένης. p. 136, l. 23, ὦ for ω. p. 156, l. 17, ἐκάλνον for ἐκάλνον. p. 163, l. 37, σπάζω for σπάζω. p. 170, l. 22, ἥρπασα for ἥρπασα. p. 175, l. 8, *KTEN* for *KTAN*. p. 178, l. 1, ἀγελλοῖμι for ἀγελλοῖμι. p. 180, l. 1, ἡμεῖρα for ἡμεῖρα. p. 182, l. 11, ἘΔΩ for ἘΔΩ. p. 185, l. 28, *Part.* for *Pass.* p. 186, l. 21, βέβουσαι for βέβουσαι. p. 187, l. 13, ἀμαρτάνω for ἀμαρτάνω. p. 195, l. 6, μέλῃσι for μέλῃσι. p. 196, l. 23, ἡρέθην for ἡρέθην. p. 197, l. 15, ἡνεγκον for ἡνεγκον. p. 202, l. 25, ἴστη for ἴστη. p. 211, l. 30, -εν for -εν. p. 214, l. 34, ἥσαν for ἥσαν. p. 222, l. 30, ἴδραν for ἴδραν. p. 225, l. 27, ἥδεν for ἥδεν. p. 230, l. 1, *erase the word not*. p. 235, l. 7, *erase the personal endings and the hyphen before ἐμέ, etc.* p. 269, l. 22, ΤΕΘΝΑΑ for ΤΕΘΝΑΑ. p. 170, l. 31, ἥδεν for ἥδεν, and ἥδη for ἥδη. p. 272, l. 12, *Part.* for *Pass.* p. 278, l. 2, *Part.* for *Pass.* p. 280, l. 1, *Part.* for *Pass.* p. 289, l. 18, *erase the hyphen before εἶδος*. p. 296, l. 21, ῥόδον for ῥόδον. p. 296, l. 30, μητρόπολιν for μητροίπ. p. 297, l. 46, τὸ for τὸ. p. 301, l. 1, ἐγὼ for ἐγὼ. p. 302, l. 1, μάλλον for μάλλον. p. 302, l. 5, εἶναι for εἶναι. p. 306, l. 15, Αἰγυπτος for Αἰγυ. p. 307, l. 14, τὰ for τὰ. p. 311, l. 47, αὐτοῖ for αὐτοῖ. p. 312, l. 8, ἡνιοχεῖν for ἡνιοχεῖν. p. 312, l. 29, Ἐνὸμιε for Ἐνὸμιε. p. 315, l. 21, ἐνθάδε for ἐνθ. p. 321, l. 16, αὐτὸς for αὐτὸς. p. 340, l. 28, δεσπότην for δεσπότην. p. 354, l. 8, ὥμην for ὥμην. p. 360, l. 25, ἄν for ἄν. p. 364, l. 15, ὑπὲρ for ὑμὲρ. p. 372, l. 28, Ἐαυτοῦ for Ἐαυτοῦ. p. 377, l. 7, πεδίοιο for πεδίοιο. p. 378, l. 33, *eat* for *he ate*. p. 382, l. 35, τυχεῖν for τυχεῖν. p. 399, l. 22, γνῶμην for γνῶμην. p. 405, l. 1, ἀρήγειν for ἀρήγ. p. 408, l. 36, *Λακεδαιμόνιοι* for *Λακ.* p. 411, l. 9, ἀπὸ for ἀπὸ. p. 416, l. 27, ποιῆσθαι for ποιεῖ. p. 451, l. 23, διαπρόττοιμαι κατεργά for διαπρόττοιμαικατερ. p. 453, l. 27, αἶ for αἶ. p. 466, l. 11, μανθάνειν for μανθάνειν. p. 501, l. 15, εἰρήνην for εἰρήμην. p. 505, l. 13, οὕτω for οὕτω. p. 510, l. 1, ὅπως for ὅπως. p. 531, l. 30, οὕτως for οὕτως. p. 534, l. 5, ἄ for ἄ. p. 540, l. 1, στρατοπεδευόμενοι for στρατοεπ. p. 562, l. 25, ἡλικιώταις for ἡλικίω. p. 563, l. 23, *Amphibrachys* for *Amphibi*. The accent of a few oxytones was broken off by the impression.



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